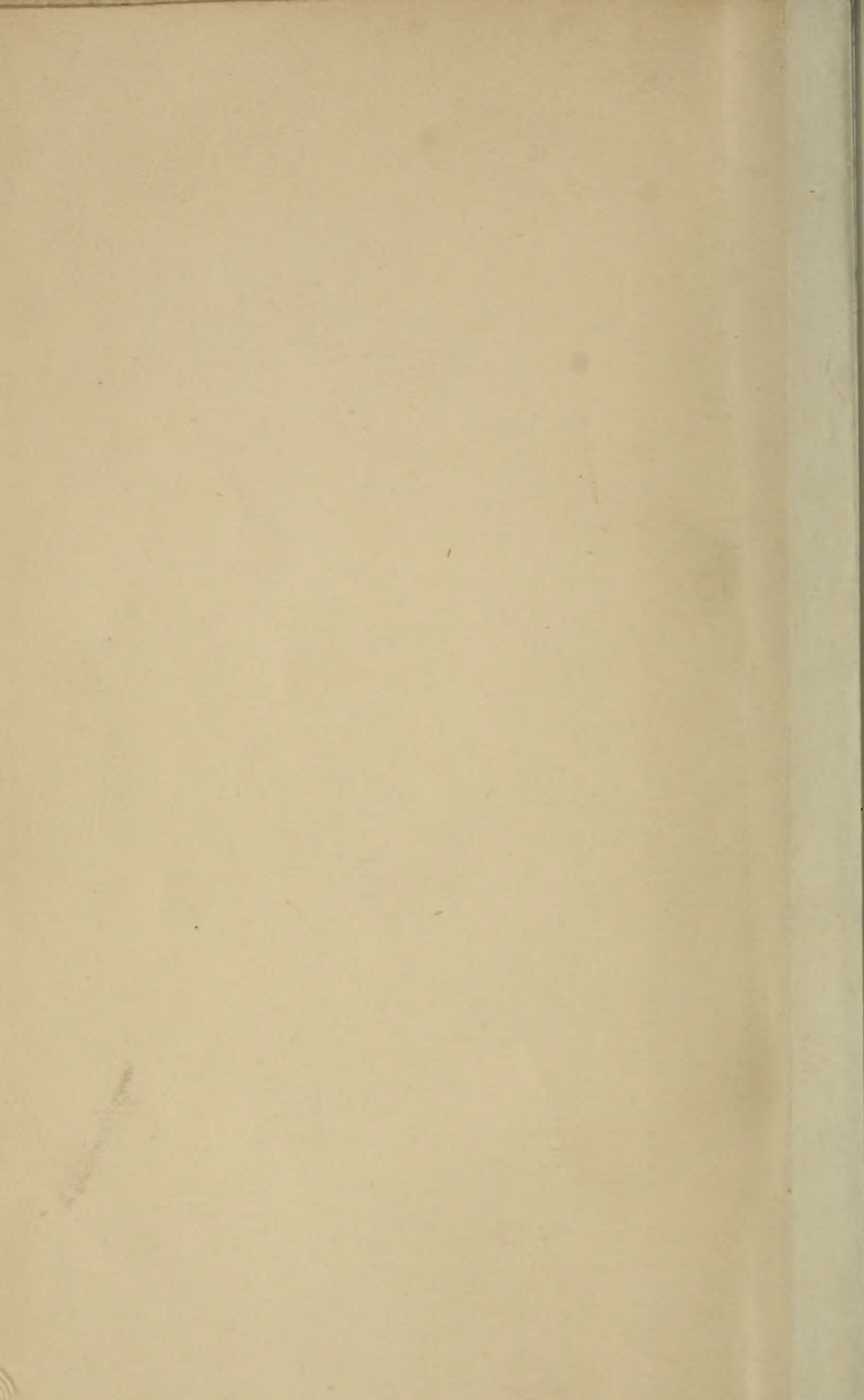


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THE HISTORY

OF

THE PERSIAN WARS,

FROM

HERODOTUS.

A. D.

WITH

COPIOUS NOTES,

PARTLY COMPILED AND TRANSLATED, PARTLY ORIGINAL;

EXAMINATION QUESTIONS, INDEXES, &c.

BY CHARLES WILLIAM STOCKER, D.D.

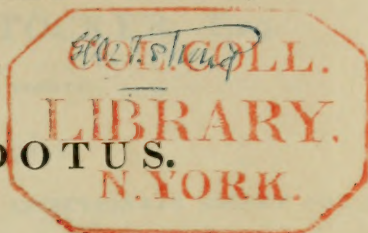
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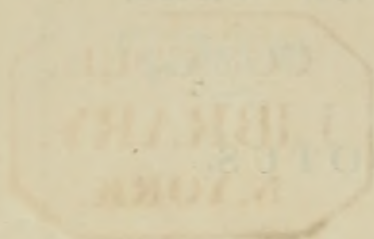
VOL. I.

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THE HISTORY

THE PERSIAN WARS



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TO

RICHARD STOCKER, Esq.

OF GUY'S HOSPITAL,

NOT ONLY

AS A SLIGHT TRIBUTE OF AFFECTIONATE ESTEEM FOR

HIS MANY EXCELLENCIES,

BUT

AS A GRATEFUL ACKNOWLEDGEMENT OF THE

IMPORTANT AID RECEIVED IN THE ENSUING PAGES

FROM HIS CHEERFUL AND INDEFATIGABLE

ASSIDUITY IN COLLECTING, COLLATING,

AND VERIFYING ILLUSTRATIONS;

THE PRESENT WORK IS RESPECTFULLY DEDICATED,

BY HIS SON.

JANUARY XVII. MDCCCXXI.

RICHARD STODOLSKY, Esq.

NOT ONLY

AS A GREAT MAST OF SCIENTIFIC REASON FOR

HIS MANY EXPERIMENTS

AND

AS A GREAT ACKNOWLEDGMENT OF THE

IMPORTANCE AND RESEARCH IN THE SCIENCE OF

THEORY AND EXPERIMENT AND THE SCIENCE OF

SCIENCE IN COLLECTING, COLLECTING,

AND THE SCIENCE OF SCIENCE

THE SCIENCE OF SCIENCE IS A SCIENCE OF SCIENCE

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THE SCIENCE OF SCIENCE

PREFACE.

ALTHOUGH no one ancient writer, perhaps, is so universally read as Herodotus, almost insurmountable obstacles have as yet stood in the way of the reception of his history into Schools. However much might be done by the caution of the Master to avoid the exceptionable passages, they are so frequent in their occurrence, and so thickly interspersed in the course of the narrative, that to steer intirely clear of them requires a quick eye and a practised hand. The object of the present Editor was, in the first place, to select such portions of the Author as would give the *Continuous History* of the Persian Empire from its foundation under Cyrus till the termination of its second war with Greece by the disastrous defeats of Plataea and Mycale; retaining so much of the collateral history as was essential for the elucidation of the main branch; and omitting all other digressions, episodes, anecdotes, and discussions. When this first point was achieved,

the next was to revise what was retained, and to expunge every expression which was in any degree objectionable. In the execution of this part of his task, if the Editor has erred, he can confidently assert that it is on the side of over-fastidiousness.

In the Text, thus refined, the greatest pains have been taken to preserve *consistency*; to render Herodotus (as far as possible) uniform with himself. Of various readings, however, little notice has been taken; the schoolboy has other, more important, subjects to engross *his* attention. The next care was to revise the punctuation and accentuation throughout. The principles of accentuation are frequently referred to in the Notes, and it is believed that this portion of the work will prove peculiarly acceptable and useful to the Student.

In the Annotations it has been the Editor's aim rather to form a digest of what was useful in others than to obtrude his own opinions. He has been particularly anxious never to borrow without acknowledgement; he has therefore subjoined the initials of the authorities from whom the substance of the Notes has been derived; and this he has done even in cases when he found that another commentator coincided with him in references or observations: in the first few pages this rule has been less rigidly observed.

Whether the Greek quotations are too liberally introduced is a matter of opinion. It has not been done unadvisedly. In the Classes by whom Herodotus is read at Schools, there will be boys of several stages of proficiency and various gradations of capacity: a judicious instructor will know how to equalize the task to the individuals constituting such Classes, by exacting from them an acquaintance with the contents of the Notes proportionate to their attainments and their capabilities. In order to save room, a liberty has been taken in condensing many of the quotations by the omission of words not immediately bearing on the point in question. In quoting the glosses of Hesychius and other lexicographers, still greater licence has been used in accommodating the verbs, nouns, &c. so as to correspond precisely in their inflexion with the expressions of our author which they are adduced to illustrate. In citations by the name of Didymus, Pseudo-Didymus is to be understood. It need hardly be observed, that a few of the references are inserted rather for the convenience of the Master than for the use of the Scholar.

In a grammatical point of view, it is hoped, the Notes will be found to leave little further to be desired. In the Geographical notices nothing more has been given, generally speaking, than the ancient and modern syno-

nyms, the etymologies, the names of celebrated natives, and such particulars as might in no wise interfere with the constant use of Maps, which are essential to the right understanding and true enjoyment of every Historian.

But the most laborious, and yet least ostentatious department of the work, has been to verify and rectify the references to classic writers throughout the mass of authorities from which the Notes are compiled. No one, who has not personally made the experiment, can fairly appreciate the irksomeness and difficulty of such an undertaking, or conceive the immense number of errors which occur in the most valuable standard works, and which are perpetuated from century to century by transfusion from one book to another. After all the pains and time bestowed, there is still much opening for improvement in this respect: the Editor has not always had the same authors or the same editions to consult; he has therefore been often obliged to take references on trust. Should a future edition be called for, he hopes to correct this, with any other deficiencies which may be kindly pointed out.

Laleham, January, 1831.

EXPLANATIONS

OF THE

ABRIDGED REFERENCES.

- A.* The excellent edition of Lempriere by Professor Anthon, (published in this country by Mr. Barker, in one vol. 8vo.) which contains a fund of geographical, etymological, and antiquarian knowledge.
- AP.* The notes of H. Apetzius in Matthiæ's Herodotus.
- AR.* Dr. Arnold's Thucydides. The critical execution of this edition does justice to its beauty in a typographical point of view, and to the high character which its editor previously enjoyed in the literary world. One volume only is yet published.
- B.* Bos's Ellipses; the numeral following refers to the pages of the original work, which are noted in the margin of subsequent editions. (See Seager's Abridgment in a small volume octavo.)
- BA.* The notes of Barnes on Euripides, &c. Besides these there is in my possession the Professor's own copy of "Esther," with many additional autograph notes, of which I have occasionally availed myself.
- BE.* The notes in Beloe's Herodotus; for which I am chiefly indebted to *TR.*
- BL.* The notes of Dr. Blomfield (the present Bishop of London) on Æschylus, &c. I have derived most important assistance from the valuable materials collected in the Glossaries; but, much as I have borrowed, the treasures which remain untouched will be found ample, in almost every instance, to repay the trouble of further reference.
- BLO.* It will be observed that, in the latter part of this first volume, no sparing use has been made of the erudition with which Dr. Bloomfield's notes on Thucydides are stored. (See his edition, just published, in three small vols.)
- BO.* The "*Apparatus*" of Borheck has scarcely indemnified me for the trouble of consulting it. The typography is wretched, and not over-correct; and the little utility of the book is rendered still less by the accents being altogether omitted. I owe however most of the notes of *GR.* to Borheck.
- C.* Coray; see p. 160. n. 13.
- CAS.* Casaubon.

- CR.** The excellent works on the Geography of Italy and Greece published, with splendid Maps, by my friend Dr. Cramer.
- D.** Damm's Homeric and Pindaric Lexicon.
- DAL.** Dalzel's "*Collectanea Græca Majora*."
- D. M. C.** Dawes' "*Miscellanea Critica*."
- DU.** The notes of Duker on Thucydides.
- E.** The notes of Dr. Elmsley on various Greek Plays. It is impossible to pass by so illustrious a name without expressing the melancholy regret, with which all, who witnessed and admired the brilliancy of the scholar softened and endeared by the benevolence of the man, must speak of Professor Elmsley as of one *who has been*.
- ER.** Ernesti.
- F.** Fischer; chiefly in his commentaries on Weller's Greek Grammar.
- G.** Professor Gaisford. The notes of his edition are the same as those in Schweighæuser's Herodotus, with the omission of several discussions on controverted passages, and with the addition of no great number from other sources, and of a very few original observations, the appositeness of which must make us regret their paucity and brevity.
- GL.** *Glossæ Herodoteæ*.
- GR.** Gronovius.
- H.** Hoogerveen on the Particles: the numerals following denote the section, or subdivision, of the word referred to. (See Seager's Abridgment in a small volume octavo.)
- HE.** The notes of Professor Heyne on Virgil, Homer, &c.
- HER.** Professor Hermann; whose profound and extensive scholarship would be more admired, were it tinged with less haughtiness.
- HO.** Hopfner.
- HUT.** Hutchinson's notes on Xenophon.
- J.** Jacobs.
- K.** Mr. Kidd, the present Head Master of Norwich School; to whom (when Second Master of Merchant Taylors') I was indebted for the rudiments of Greek.
- KU.** Kuster on the Middle Verbs; and his notes on Aristophanes.
- L.** Larcher's admirable notes, with essays on the Chronology, Geography, &c. of Herodotus,—a work of indispensable utility. In some instances the geographical notices are, nearly word for word, the same as those in Lempriere.
- LAU.** Mr. Laurent's Translation, which is executed with praiseworthy fidelity: the notes abound in references to Matthiæ's Greek Grammar, and contain some interesting original matter.
- LE.** Lennep.
- LEI.** Leisner.

- M.* Dr. Matthiæ's Herodotus, which is called a reprint of Mr. Gaisford's edition. There are *some* improvements in the text, but, in the majority of instances, the variations appear arbitrary. The notes are not numerous; some few of them are valuable: the style in which they are written is, at times, obscure. The excellent Greek Grammar by the same scholar has been perused over and over again for the purpose of collecting elucidations of the construction and phraseology adopted by our author. It is cited as *M. G. G.*, the figures following refer to the section, &c.
- MA.* Maittaire on the Greek Dialects. (See Seager's Abridgment in one small volume octavo.)
- MAR.* Markland's notes on Euripides.
- MO.* The notes of Dr. Monk (the present Bishop of Peterborough) on Euripides.
- MUS.* The notes of Dr. Musgrave on Sophocles and Euripides.
- P.* Portus; Ionic Lexicon.
- POR.* Professor Porson's notes on the Greek Plays.
- R.* Major Rennell's Geography of Herodotus. The Republication of this very superior work reached me too late for me to avail myself of it. For the notes bearing this initial I am mostly indebted to *TR.*
- REI.* Reiz on Viger.
- S.* The justly popular edition of Herodotus by Professor Schweighæuser (with his Lexicon) has been of infinite service to me.
- S.I.* Salmasius on Solinus.
- SCH.* Schæfer on Bos, &c.
- SCHL.* Schleusner's Lexicon: from this I have borrowed many glosses. It is a very valuable work, but disfigured by faulty references in almost every page.
- SCHN.* Schneider's Lexicon, notes on Xenophon, &c.
- SCHW.* Schwebel on Bos.
- SP.* Spelman's Translation of Xenophon's Anabasis, contained in No. III. of Valpy's Family Classical Library.
- ST.* Steger's Herodotus: the notes are pithy and appropriate. In the second volume the learned Editor is too apt to borrow without acknowledgement. It is a pity that the ninth book is not comprised in this extremely useful edition. M. Steger, I should imagine, was the author of the article "On Gaisford's Herodotus" in the Jena Literary Gazette. (*Class. Journ.* xl. lxxix.)
- T.* Mr. Trollope's notes in his edition of Homer; a work highly creditable to the learning and good taste of the Editor.
- TR.* The anonymous Editor of the Translation of Herodotus, published at Oxford, 1824. The notes are a judicious selection: the references to Rennell, Mitford, &c. are useful and well chosen.
- VIG.* Viger on the Greek Idioms; the numerals refer to the chapter,

- section, and rule. (See Seager's Abridgment, in one small volume octavo.)
- V. Valckenaer and Wesseling. These illustrious critics stand first on the list of annotators in point of merit, and nearly so in point of time. It would be impertinent to say more on such pre-eminent services as they have rendered to the student of Herodotus.
- WA. Wasse's notes on Thucydides.
- WE. Weiske.
- WY. For Professor Wytttenbach's annotations, which are valuable though not numerous, I am indebted to G.

The Reader is requested to make the following Alterations :

- p. 12. n. 61. recent editions have ἀπροσδοκήτοις
 p. 22. n. 68. see p. 59. n. 13.
 p. 23. n. 76. *dele* Phidippides,
 p. 29. l. 10. ταῦτα
 p. 38. n. 70. *read* last instead of second
 p. 42. l. 14. ἐπαγγείλαντι
 p. 66. n. 89. θείη
 p. 69. l. 18. see p. 135. n. 78.
 p. 91. n. 67. see p. 237. n. 60.*
 p. 98. n. 49. *read* Κεραμικὸς
 p. 105. n. 29. see p. 212. n. 12.
 p. 142. n. 41. *read* ἡ νοῦτος
 p. 223. n. 30. dell' †
 p. 282. n. 42. κρίσιν or
 p. 296. n. 75. πρὸς Ἀθηναίους
 p. 300. n. 18. κεκράτηκεν ;

* I am under much obligation to Professor Jeremie, of the East-India College at Hayleybury, for obtaining the following information from one of the Assistant Professors, Mirza Ibrahim. " For *Bujuk* (more properly *Bejuck*) 'half' or 'little' read *Boyuk* (more correctly written *Beyug*) 'great.' This *Beyug* is the same as *Bag* (*Beyg*), 'a governor or chief of a province or department,' so contracted from frequency of use. *Beyug* (*Beyg*), singularly like our word *Big*, is from the Persian *Buzurg* 'great.' *Kitchik* signifies 'small,' being a corruption of the pure Persian word *Kuchic*." The Mirza, adds Mr. Jeremie, has already made much progress in translating Herodotus into Persian, a work hitherto unattempted, and likely to prove peculiarly interesting to his countrymen.

I am indebted, through a friend, to Mr. Santagnello for pointing out the passage where this occurs :

*Le cresse chiome d' or puro lucente,
 E' l lampeggiar dell' angelico riso,
 Che solean far in terra un paradiso,
 Poco polvere son, che nulla sente!*

Petrarca, Pt. II. Son. xxiv.

ARGUMENT OF THE FIRST BOOK.

Hostilities between Greeks and Barbarians commence with the abduction of women; Io, Europa, Medea, Helen: i—v. Empire of Lydia: vi. Cræsus exacts tribute from Asiatic Greeks, subdues Lower Asia: xxvi—xxviii. Solon, “Tellus; Cleobis, and Biton.” Atys accidentally slain at a boar-hunt by Adrastus: xxix—xlv. Consultation of oracles, xlv. liii—lvi. Factions at Athens, Pisistratus. Sparta; code of Lycurgus, lix—lxvi. Cræsus leagues with Sparta, crosses the Halys, fights a drawn battle with Cyrus, returns, disbands his troops, is followed by the Persians, besieged in Sardis, and taken; Cyrus spares his life: lxix—xci. Empire of Assyria: of Media; Deioces builds Agbatana; Phraortes; Cyaxares expels the Scythians, and takes Ninus: xc—cvi. Astyages, his dream, he marries Mandane to Cambyses, gives Cyrus for Harpagus to destroy, discovers his grandson, and punishes Harpagus; who, in revenge, urges the prince to rebel. The Medes twice defeated, Astyages taken: cvii—cxxx. Cyrus attacks the Asiatic Greeks. Revolt and subjugation of Lydia. Phocæan and Teian emigration. Ionia, Caria, and Lycia subdued by Harpagus: cxli—clxxvi. Upper Asia conquered by Cyrus. Babylon taken. Expedition against the Massagetæ; Cyrus crosses the Araxes, and is slain by Tomyris: clxxvii—ccxiv.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ.

ΚΛΕΙΩ.

ΗΡΟΔΟΤΟΥ Ἀλικαρνησσοῦ¹ ἱστορίης² ἀπόδεξις³ ἦδε⁴ ὡς
μήτε τὰ γενόμενα⁵ ἐξ⁶ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα⁷ γένηται,⁸
μήτε ἔργα μεγάλα τε καὶ θωναστώ,⁹ τὰ μὲν Ἑλλήσι,¹⁰ τὰ δὲ

1. Ἀλικαρνησσοῦ] Ionic for Ἀλικαρνασσεῶς: in like manner βασιλῆος, &c. by the figure of diction which the grammarians call antithesis. When a proper name is followed by a national name, the article is often omitted; as Θουκυδίδης Ἀθηναῖος, Thucydides, i. 1. M. G. G. 273. Halicarnassus, now *Bodron*, or *Tabia*, was also the birth-place of Dionysius the historian, and was celebrated for the Mausoleum, one of the seven wonders of the world.

2. ἱστορίης] of the historical researches. Ionic for ἱστορίας: so αἰτήν, χώρα, &c. by antithesis.

3. ἀπόδεξις] a publication. Ionic for ἀπόδειξις: see note on ἐξίει, c. 6.

4. ἦδε] *this*; ἦδε, it has pleased; ἦδε, in poetry, and.

5. γενόμενα] has here the force of the perfect; Plato opposes it not only to the present, κοινωνοὶ γενόμενοι τε καὶ γιγνόμενοι, but also to both present and future, πάντα τὰ πράγματα, γιγνόμενα, καὶ γενόμενα, καὶ γενησόμενα, Leg. vi. p. 615. 665. WY.

6. ἐξ] *by*; ἐξ, *sic*. Ionic in the sense of ὑπὸ, as τὸ προσταχθὲν ἐκ τοῦ Κύρου, i. 13.; τὰ λεχθέντα ἐξ Ἀλεξάν-

δρου, vii. 175.; so also Pindar, ἐξ Αἰολιδᾶν θανέμεν, P. iv. 127.

7. ἐξίτηλα] from ἐξίειναι. liable to extinction.

8. γένηται] occurs in Homer with a past signification, as if for γεγένηται, οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, Od. Π. 437.; and also with a future sense, in a similar passage, Od. Z. 201. WY. Luke i. 20. With οὐ μὴ it is equivalent to οὐ γενήσεται. Davies, p. 221. Elmsley, Med. v. 1120.

9. θωναστώ] Ionic for θανααστώ; so τωὐτό, &c. by antithesis.

10. Ἑλλήσι] The dative is used for ὑπὸ with the genitive, M. G. G. ii. 392. B. πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασασμένη ἢ Ἑλλάς· δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ Δευκαλίωνος καὶ πάνν οὐδὲ εἶναι ἢ ἐπικλησις αὐτή.—Ὅμηρος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν· οὐ μὴν οὐδὲ βαρβάρους εἴρηκε, διὰ τὸ μὴδὲ Ἑλληνάς πω ἀντίπαλον εἰς ἓν ὄνομα ἀποκεκρίσθαι, i. 4.; see Mitford, i. 3, 3. ix. 43, 2.

βαρβάροισι¹¹ ἀποδεχέντα,¹² ἀκλεᾶ γένηται· τὰ τε ἄλλα,¹³ καὶ δι' ἣν αἰτίην¹⁴ ἐπολέμησαν ἀλλήλοισι.

I. Περσέων¹⁵ μὲν νυν¹⁶ οἱ λόγοι¹⁷ Φοίνικας¹⁸ αἰτίους φασὶ γενέσθαι τῆς διαφορῆς· τούτους γὰρ ἀπὸ τῆς Ἑρυθρῆς¹⁹ καλεομένης θαλάσσης ἀπικομένους²⁰ ἐπὶ²¹ τήνδε²² τὴν θάλασσαν, καὶ οἰκήσαντας²³ τοῦτον τὸν χῶρον, τὸν²⁴ καὶ νῦν οἰκέουσι, αὐτίκα

11. βαρβάροισι] *foreigners*. Ionic for βαρβάροις: so ναυτιλίῃσι for ναυτιλίας, &c. by parage. The Egyptians applied this name to the inhabitants of all other countries, ii. 158. The Greeks regarded other nations (with the exception perhaps of the Egyptians) in the same light; and in this the Romans imitated them, *quo neque noster adit quisquam, neque barbarus audet*, Lucretius, v. 37. but excepted the Greeks, *non solum Græcia et Italia, sed etiam omnis Barbaria commota est*, Cicero de Fin. ii. 14.

12. ἀποδεχέντα] *achieved*, i. 176.

13. τὰ ἄλλα] accusative governed by κατὰ understood, as οὐδέλις ἅπαντα σοφός, Theognis, 898. So χρόνον, i. 1.

14. δι' ἣν αἰτίην] for τὴν αἰτίην δι' ἣν; thus ἐκδύσασθαι, τὸν ἔχων κιθῶνα καταβήσομαι, v. 106. VIG. ii. 13. quibus ipse malis carcas, cernere suave est, Lucretius ii. 4.

15. Περσέων] Ionic for Περσῶν: so καλεομένης, οἰκέουσι, ὠνέεσθαι, ἀποφυγέειν, &c. by dialysis or diæresis.

16. νυν] Now, or then, as a conjunction; νῦν, at present, emphatically, as an adverb of time.

17. λόγοι] λόγος, *history*, v. 36.; λογοποῖς, *historian*, ii. 143.; λόγιος, one versed in history, ο τῆς ἱστορίας ἐμπειρος, Hesychius. So in Pindar, πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσθοοι νᾶσον εὐκλέα τάνδε κοσμεῖν, N. vi. 75.; signifying that "those versed in history will find ample materials, &c." Λόγιοι καὶ αἰδοί, "those versed in history and skilled in song," P. i. 183. N. iv. 51.

18. Φοίνικας] The Persians had perhaps heard of the passage of the Israelites from the Red Sea to the Mediterranean. That the name of *Phœnicians* was often applied to this people is evident. Herodotus men-

tions their practice of circumcision, ii. 104. and that they came over land and settled in Palestine, vii. 89. Stephanus (in Azoto) speaks of them as οἱ ἐπανελθόντες ἀπ' Ἑρυθρᾶς θαλάσσης φυνγάδες.

19. Ἑρυθρῆς] In its widest acceptation, the Sea of Omman, (Rennel, p. 197.) extending from the Persian Gulf to the Arabian Gulf inclusively; in its more limited sense confined to the latter, the θάλασσα ἐρυθρὰ of the New Testament and Septuagint. *Irumpit in hac parte geminum mare in terras, quod "Rubrum" dixere nostri, Græci "Erythræum" a rege Erythra*, Pliny, vi. 23.; and afterwards *peninsula Arabia inter duo maria, Rubrum Persicumque, procurrens*, 28.

20. ἀπικομένους] Ionic for ἀφικομένους, so ἀπ' ἧς, οὐκ ὥς, &c. by antithesis; ἐσαπικνέεσθαι for εἰσαπικνεῖσθαι by syncope, antithesis, and dialysis.

21. ἐπὶ θάλασσαν] denotes coming by land to a sea, i. 154. ἐς θάλασσαν coming by water. L.

22. τήνδε] the Mediterranean; νῆσοι δὲ πᾶσαι, ὅσαι τῆς ἐντὸς θαλάσσης εἰσὶν αἱ τε Κυκλάδες, ἡ Σποράδες, ἡ Ἰάδες, ἡ Ἐχινάδες, ἡ Τυρρηνίδες, ἡ Γυμνησῖαι, ἡ ὅσας ἄλλας ὀνομάζουσιν ἑτέρως, περὶ τε Λιβύην, καὶ τὸ Ἴόνιον, ἡ Αἰγύπτιον, ἡ Μυρτῶον, ἡ Σικελικὸν, ἡ ὅσα ἄλλα τῆσδε τῆς θαλάσσης ὀνόματα, Appian, præf. R. II. See also p. R. H. i. Herodotus, iv. 39, 41.

23. οἰκήσαντας] οἰκέειν, to inhabit; οἰκίζειν, i. 57. τὸ colonize; οἰκηιοῦσθαι, i. 4. τὸ claim as one's own; οἰκοδομέειν, i. 21. to build.

24. τὸν] Ionic for ὃν, so τὸ λέγουσι for ὃ, τῶν ἦν for ὧν ἦν, &c. This substitution of the prepositive for the subjunctive article is called by grammarians, *antimeria*.

ναυτιλίῃσι²⁵ μακρῇσι ἐπιθέσθαι ἀπαγινέοντας²⁶ δὲ φορτία²⁷ Αἰγυπτιά τε καὶ²⁸ Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι, καὶ δὴ καὶ²⁹ ἐς Ἀργος.³⁰ τὸ δὲ Ἀργος τοῦτον τὸν χρόνον προεῖχε³¹ ἅπασι³² τῶν³³ ἐν³⁴ τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἀργος τοῦτο, διατίθεσθαι τὸν φόρτον. πέμπτη δὲ ἡ³⁵ ἑκτη ἡμέρῃ ἀπ' ἧς³⁶ ἀπίκοντο, ἐξεμπολημένων³⁷ σφι³⁸ σχεδὸν πάντων, ἐλθεῖν ἐπὶ³⁹ τὴν θάλασσαν γυναικάς, ἄλλας τε πολ-

25. ναυτιλίῃσι] ναυτιλίη, a voyage; ναυτική, navigation, viii. 1.; ναυπηγίη, ship-building, i. 27.; ναυηγίη, shipwreck, vii. 190.; ναυμαχίη, a sea-fight, vii. 142.

26. ἀπαγινέοντας] ἀγινέειν is a poetical form of ἄγειν; it occurs frequently in Homer, and in Arrian: οἱ ἐξ Ἰνδῶν τῆς χωρῆς τὰ ἀγώγισμα παρ' ἡμέας ἀγινέοντας, Ind. viii.; λιβανωτόν τε οἱ ἔμποροι ἀγινέουσι, καὶ τὰ ἄλλα, ὕσα θυμῆματα ἡ Ἀράβων γῇ φέρει, Ind. xli. Μάκρετα τῆς Ἀραβίης· ἐνθεν τὰ κιννάμωμά τε καὶ ἄλλα τοιουτότροπα ἐς Ἀσσυρίους ἀγινέεσθαι, Ind. xxvii. Herodotus, besides the simple form iii. 11. uses the compounds ἀπαγινέειν, ἐξαγινέειν vi. 128.; ἐπαγινέειν ii. 2.; καταγινέειν vi. 75.

27. φορτία] φορτίον, which is most used in the plural, is synonymous with φόρτος, which occurs a few lines below; cargo or freight: γόμος, burthen, i. 194.

28. τε καὶ] This redundant use of τε is very frequent in Herodotus, and is termed polysyndeton; so μεγάλα τε καὶ θωυμαστά, p. 2. inter meque et te, Horace, i. Ep. xiv. 19.

29. καὶ δὴ καὶ] which occurs again in this chapter, denotes a transition from a general statement to a particular instance more in point; and, what is more to our present purpose: see Hoogeveen, viii. p. 91.

30. Ἀργος] appears to have signified "kingdom" in the Pelasgic language. A. It was the capital of Argolis. According to Strabo, all the Peloponnesus was formerly included under the name. So πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ φανάσσειν, Homer, Il. B. 108.; the same poet often calls the Greeks collectively Ἀργεῖοι.

31. προεῖχε] Ionic for προεῖχεν, the final ν before a vowel being dispensed with; so βαρβάροισι ἀποδεχθέντα, λέγουσι ἀγαγεῖν, &c.

32. ἅπασι] that is παντάπασι, παντελῶς, in all respects; it might be expressed by κατὰ ἅπαντα. ὁ πᾶσι κλεινὸς Οἰδῖπους καλούμενος, Sophocles, C. R. 8.; ὦ κράτιστον πᾶσιν Οἰδῖπου κᾶρα, C. R. 40.; ἀνάξια γὰρ πᾶσιν ἐστὲ δυστυχεῖν, C. C. 1446. Προέχειν governs a genitive of the person, and generally a dative of the thing, as ὁ μὲν δὴ μέγα πλούσιος, ἀνόλβιος δὲ, δυοῖσι προέχει τοῦ εὐτυχέος μόνουσι· οὗτος δὲ, τοῦ πλουσίου καὶ ἀνολβίου πολλοῖσι, i. 32.; τῇ δ' ἐπιστήμῃ σύ μιν προύχῃσι τάχ' ἔν, Sophocles, C. R. 1115. Thucydides, i. 121.; see also the following note.

33. τῶν] πολλῶν is understood; τὸ Ἀργος τοῦτο προεῖχε ποτε τῶν ἐν τῇ Ἑλλάδι χώρᾳ πολέων, Eustathius on Dion. Perieg. 418.

34. ἐν] in; ἐν, one thing; sent.

35. ἡ] or; than; ἡ, who; ἡ, whether; I or he was; he said; ἡ, he sent; ἡ, he may be; ἡ, to whom; he might send; ἡ, the; ἡ, eight.

36. ἧς] of which; thou sentest; ἧς, thou wert; thou saidst; ἧς, thou sayest; ἧς, thou mightest send; ἧς, thou mayest be.

37. ἐξεμπολημένων] Ionic for ἐξημπολημένων, so κατεργασμένου for κατεργασμένου, i. 123.; ἐξημπόλημαι κάκπεφόρτισμαι πάλαι, Sophocles, Ant. 1048.

38. σφι] Ionic for αὐτοῖς; also for αὐταῖς, as τῶν σφι ἦν θυμός.

39. ἐπὶ] the preposition before its case; ἐπι, after its case; also for ἐπεσσι; in like manner μετὰ and μέτα differ.

λῆς, καὶ δὴ καὶ τοῦ βασιλῆος θυγατέρα· τὸ δὲ οἱ⁴⁰ οὐνομα⁴¹ εἶναι, κατὰ τῶνδ' τὸ καὶ "Ἕλληνες λέγουσι, Ἰοῦν⁴² τὴν⁴³ Ἰνάχου.⁴⁴ ταύτας στάσας κατὰ⁴⁵ πρύμνην⁴⁶ τῆς νηὸς⁴⁷ ὠνέεσθαι τῶν φορτίων,⁴⁸ τῶν σφι ἦν⁴⁹ θυμὸς⁵⁰ μάλιστα· καὶ τοὺς Φοίνικας διακελευσαμένους⁵¹ ὀρμῆσαι ἐπ' αὐτάς. τὰς μὲν δὴ πλεῦνας⁵² τῶν γυναικῶν ἀποφυγέειν, τὴν δὲ Ἰοῦν σὺν ἄλλῃσι⁵³ ἀρπασθῆναι· ἐσβαλομένους⁵⁴ δὲ ἐς τὴν νέα, οἷχεσθαι ἀποπλέοντας⁵⁵ ἐπ' Αἰγύπτου.

II. Οὕτω μὲν Ἰοῦν ἐς Αἰγύπτου ἀπικέσθαι λέγουσι Πέρσαι, οὐκ ὡς⁵⁶ Φοίνικες, καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον·⁵⁷ μετὰ δὲ ταῦτα

40. οἱ] Ionic for αὐτῇ; also for αὐτῷ, as ἀναθήματά ἐστί οἱ—*κηρητῆρές οἱ ἀνακέαται*, i. 14. οἱ, not enclitic, *the*; οἱ, *wo*; οἱ, *who*; οἱ, *whither*.

41. οὐνομα] Ionic for ὄνομα: so *μοῦνος*; αἰὲλ for αἰε, &c. by parenthesis.

42. Ἰοῦν] was perhaps the daughter of Iasus. *L. vii. 10, 2.* but she is generally represented as the daughter of Inachus: τὰς βονικέρω παρθένου—*τῆς οἰστροδινῆτος κόρης, τῆς Ἰναχέας*, Æschylus, *P. V. 607, 609.*; Moschus, *ii. 44, 51.*; Virgil, *Æn. vii. 789, 792.*

43. τὴν] θυγατέρα is understood, as *υἱὸν* or *παῖδα* is with *τὸν*; so Ἰφιγένειαν τὴν Ἀγαμέμνονος, *iv. 103.* Ἀλέξανδρον τὸν Πριάμου, *i. 3.*: the elipsis is sometimes supplied, as *Μανδάνης τῆς Ἀστυάγεος θυγατρὸς*, *i. 111.*; Ἀστυάγει τῷ Κναξάρει παιδί, *i. 74.*; ὁ Κναξάρης ὁ τοῦ Ἀστυάγου παῖς, Xenophon, *Cyrop. i. 5. 2 and 4.*

44. Ἰνάχου] Founder of the kingdom of Argos in the year 1857 B. C. Pétau, *Ration. Temp. i. 1, 4.*

45. κατὰ] *by, at, or near*: Ἔρμος ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην πόλιν, *i. 80.*

46. πρύμνην] the stern was opposed to πρῶρη, the prow, *i. 194.*; between them was μέση νηὺς, the waist, *i. 24.*; or κοίλη, the hold; Potter, *iii. 15.*

47. νηὸς] declined thus by Herodotus *s. n. νηὺς*, *vi. 139.*; *g. νηὸς*, *i. 1.*; *d. νηῖ*, *i. 2.*; *a. νέας*, *i. 1.*; *p. n. νέες*, *vii. 144.*; *g. νηῶν*, *vii. 194.*; *νεῶν*, *vii. 184.*; *d. νηυσί*, *vii. 144.*; *a. νηᾶς*, *vii. 194.*; *νέας*, *vii. 144.*

48. τῶν φορτίων] *i. e. τινὰ*, or μέρος τι, as *Δελφοὶ ἐνέβαλον τῶν ἱερῶν*

χρημάτων, Ælian. *xi. Ποικιλ. v.* or the antecedent may take the case of its relative, as *ἄλλου δ' οὐ τευ φοῖδα*, *τεῦ ἂν κλυτὰ τεύχεα δῶω*, Homer, *II. Σ. 192.*

49. ἦν] *I or he was*; *I said*; ἦν, *I sent*; ἦν, *if*; ἦν, *whom*.

50. θυμὸς] *what they had most a mind to*; σφι θυμὸς ἐγένετο θεῆσασθαι τὸν πόλεμον, *viii. 116.*; *est animus*, Virgil, *Æn. xi. 323.* "I have a mind to it." Shakespeare, *M. of V. iv. 1.*

51. διακελευσαμένους] *encouraging one another*, ἀλλήλοις being understood; οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια, *iii. 77.*

52. πλεῦνας] Ionic for πλέονας: so *Λευτυχίδης*, &c. by crasis.

53. σὺν ἄλλῃσι] *with some others*; σὺν τῇσι ἄλλῃσι, *with the rest*, or *with all the others. L.*

54. ἐσβαλομένους] τὰς γυναῖκας being understood; ἐσβάλλεσθαι, signifies to put on board by force; ἐσβίβάζειν, to embark (transitively); *vi. 95.*

55. οἷχεσθαι ἀποπλέοντας] by the figure of construction called periphrasis. They sailed away; so *ᾤχετο φεύγων*, he fled away, *i. 157.*; *ᾤχετο ἀποπτάμενος*, he flew away, Homer. *II. B. 71.* *ᾤχετο ἐξαναρπάσας*, he stole away, Euripides *I. A. 71. M. G. G. 559. c.*

56. ὡς] *as*; *that*; *ὡς*, *so*; *ὡς*, *Do-*ric for *ὄς*, *ὥτος*, an ear.

57. πρῶτον] has a circumflex (which is compounded of an acute accent and a grave,) because it is formed by crasis from *πρότατος*, and this by syncope from *πρότατος*, the superlative of *πρό-*

Ἑλλήνων τινὰς (οὐ⁵⁸ γὰρ ἔχουσι⁵⁹ τοῦνομα⁶⁰ ἀπηγήσασθαι) φασὶ τῆς Φοινίκης ἐς Τύρον⁶¹ προσχόντας,⁶² ἀρπάσαι τοῦ βασιλῆος⁶³ τὴν θυγατέρα Εὐρώπην.⁶⁴ εἶψαν δ' ἂν⁶⁵ οὗτοι Κρήτες.⁶⁶ ταῦτα μὲν δὴ ἴσα σφί πρὸς ἴσα⁶⁷ γενέσθαι μετὰ δὲ ταῦτα Ἕλληνας αἰτίους τῆς δευτέρης ἀδικίης γενέσθαι, καταπλώσαντας⁶⁸ γὰρ μακρῇ⁶⁹ νηὶ ἐς Αἴαν τε τὴν Κολχίδα⁷⁰ καὶ ἐπὶ Φᾶσιν⁷¹ ποταμὸν, ἐνθεῦτεν,⁷² διαπρηξαμένους καὶ ἄλλα,⁷³ τῶν εἵνεκεν⁷⁴ ἀπίκато,⁷⁵ ἀρπάσαι

τερος; but the two other forms are extinct.

58. οὐ] *not*; οὗ, *of whom*.

59. οὐκ ἔχουσι] *they are unable*; ἔχειν in this sense is, for the most part, followed by an infinitive; and that infinitive is generally of some verb synonymous with λέγειν, i. 123. *Habere* bears the same signification, *habeo dicere*, Cicero, pro S. R. A. 35. *affirmare habeo*, Livy, xlv. 22.

60. τοῦνομα] Ionic for τὸ ὄνομα: so τοῦτερον for τὸ ἕτερον, &c. by synaesthesia.

61. Τύρον] now *Sur*; built, according to the Tyrians, 2300 years before the time of Herodotus, who visited the city in person. Larcher reduces the period to 1270 years.

62. προσχόντας] for προσσχόντας by ecthipsis, for the sake of euphony: so προσχούσας ii. 182.; προσχόντες ταῖς ναυσὶν ὑπὸ τὴν ἄκραν, Polybius i. 29, 2.

63. βασιλῆος] Agenor, father of Cadmus, Phœnix, and Cilix; probably the first king of Phœnicia. *L*.

64. Εὐρώπην] The mother of Minos and Sarpedon, i. 173.; and also of Rhadamanthus. See iv. 44. Her abduction occurred 1552 B. C. *L*.

65. εἶψαν δ' ἂν] *were perhaps*; the optative with ἂν denotes a conjecture, M. G. G. ii. 514, 2.

66. Κρήτες] Crete is now *Candia*.

67. ἴσα] *Par pro pari referto*, Terence, Eun. iii. 1, 55. The phrase occurs again in a different sense, ix. 48.

68. καταπλώσαντας] from καταπλᾶν, an Ionic and poetic form of καταπλέειν; see i. 24. the simple form πλᾶν occurs i. 24.; the compounds ἀναπλᾶν .78.; ἐπαναπλᾶν

viii. 9.; ἀποπλᾶν v. 115.; διαπλᾶν vii. 122.; ἐκπλᾶν i. 29.; διεκπλᾶν ii. 29.; συνεκπλᾶν i. 5.; ἐπιπλᾶν viii. 10.; παραπλᾶν iv. 99.; περιπλᾶν iv. 43.; προπλᾶν v. 98.

69. μακρῇ] ships of war were *long* vessels, *oval* vessels were ships of burthen; but in the time of the Argonauts, and even in that of Cyros, *long* ships were employed as merchant vessels, i. 163. *L*. πλοῖφ στρογγύλω, φορτηγῷ δηλονότι μακρὰ γὰρ τὰ πολεμικὰ ὀνομάζουσιν, Ulpian on Demosth. p. 599.; *longa nave Jasonem primum navigasse*, Philostephanus *auctor est*, Pliny, H. N. vii. 56. ταύτην δὲ φασὶ πρώτην ναῦν γενέσθαι μακρὰν, Scholiast on Ap. Rh. i. 4. See Potter, iii. 14. The date of the Argonautic expedition was 1350 B. C. *L*.

70. Κολχίδα] now *Mingrelia* and *Guriel*; see ii. 104. *Kolchis* always occurs as a feminine adjective in Apollonius. as Κολχίδα μὲν δὴ γαίαν ἱκάνομεν, ἥδ' ἐρέθρα Φάσιδος, ii. 1281.

71. Φᾶσιν] now *Faoz* or *Rioni*; *φασὶν, they say*.

72. ἐνθεῦτεν] Ionic for ἐντεῦθεν, so κιθῶνα for χιτῶνα, v. 106.

73. ἄλλα] τὰ ἄλλα, see note 54. Their object was the recovery of the Golden Fleece; see vii. 193.

74. εἵνεκεν] Ionic and poetic for ἕνεκα, by parenthesis and antithesis; ἕνεκα is another form which occurs in Herodotus, i. 17.

75. ἀπίκато] *they had come, or were come*; Ionic for ἀφικόμενοι, —αι, —α, ἦσαν, pluperfect of ἀφικνέομαι, iv. 140. vi. 9. vii. 153. 157. viii. 46.; ἀπικέατο, *they came*, for ἀφίκοντο, second aorist, i. 15. 152. 169.; ἀπικάται, *they are come*, for ἀφικμέν—οι, —αι, —α, εἰσί, perfect, vii. 209. *S*.

τοῦ βασιλῆος⁷⁶ τὴν θυγατέρα Μηδείην.⁷⁷ πέμψαντα δὲ τὸν Κόλ-
χον⁷⁸ ἐς τὴν Ἑλλάδα κήρυκα,⁷⁹ αἰτέειν⁸⁰ τε δίκας⁸¹ τῆς ἀρπαγῆς,
καὶ ἀπαιτέειν τὴν θυγατέρα· τοὺς δὲ ὑποκρίνασθαι,⁸² ὡς οὐδὲ ἐκεῖ-
νοι⁸³ Ἴους τῆς Ἀργείης ἔδοσαν⁸⁴ σφι δίκας τῆς ἀρπαγῆς, οὐδὲ ὧν⁸⁵
αὐτοὶ⁸⁶ δώσειν ἐκείνοισι.

III. Δευτέρῃ δὲ λέγουσι γενεῇ⁸⁷ μετὰ ταῦτα Ἀλέξανδρον⁸⁸
τὸν Πριάμουν,⁸⁹ ἀκηκούτα ταῦτα, ἐθελησαί οἱ ἐκ τῆς Ἑλλάδος
εἰ ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον πάντως,⁹⁰ ὅτι οὐ

76. βασιλῆος] Æetes, son of Sol and Perseis.

77. Μηδείην] *Medea ferox invicta-*
que. Horace, A. P. 123.; niece of Circe, who also was a celebrated en-
chantress.

78. Κόλχον] *the Colchian king*, so
δ' Ἀράβιος, iii. 7. 9.; δ' Ἀρμένιος, Xe-
nophon Cyrop. ii. 4. 12.; δ' Ἀσσύριος,
Cyrop. ii. 4. 5.; δ' Ἀνδός, Cyrop. ii. 1.
5.; Herodotus i. 80.; δ' Πέρσης, vii.
116.

79. κήρυκα] In the primitive times
all embassies were performed by he-
ralds, who were accounted sacred and
inviolable, not only as being under
the especial protection of Mercury,
but because they were public media-
tors, without whom all intercourse and
hopes of reconciliation between ene-
mies must be at an end; Potter, i. 15.
κήρυκες, Διὸς ἕγγελοι ἦδ' ἐκ ἀνδρῶν,
Homer, Il. A. 334. see note 95.

80. αἰτέειν] *to demand*; ἀπαιτέειν,
to demand back. *Legati ad res repe-*
tendas missi, Livy, i. 22.

81. δίκας] *redress*.

82. ὑποκρίνασθαι] Ionic for ἀποκρί-
νασθαι; the latter form however occurs
twice, v. 49. viii. 101.; and the for-
mer is met with in other authors, as
ἐρωτῶντες, εἰ δ' αὐτοὶ μὴ ὑποκρίνοιντο,
Thucydides, vii. 44. ὑποκρίνεσθαι τὸ
ἀποκρίνεσθαι οἱ παλαιοὶ καὶ ὑποκριτῆς
ἐντεῦθεν, δ' ἀποκρινόμενος τῷ χορῷ,
Suidas.

83. ἐκείνοι] If, as the Persians said,
all the people of Asia constituted a
single body, each member was bound
not only to resent the insults offered
to other members, but to repair the
wrongs of which they were the au-
thors, i. 4. *L*.

84. ἔδοσαν] In indirect speech the
indicative is much more used by the
Greeks than by the Latins, and, in
quoting a person's words, ὡς is fre-
quently put with the indicative, and
the same tense employed as the
speaker himself would have adopted.
A Latin writer, instead of *dederunt*,
would say *dedissent*: M. G. G. 507.
n. 3.; in like manner ὅτι is used, as
ὅτι οὐ δώσει δίκας, i. 3.

85. ὧν] *consequently*, Ionic for ὧν:
ὧν of which, in Ionic τῶν; ὧν being,
in Ionic ἐών.

86. αὐτοὶ] A noun or pronoun, be-
fore an infinitive, is put in the accusa-
tive: unless it denotes an object oc-
curring in the sentence on which the
infinitive depends; and then it is put
in the same case, or, if the object
stood as the subject of the verb in that
sentence, it need not (unless used
emphatically) be repeated with the
infinitive. M. G. G. 535.: but in the
present instance the nominative is
substituted for the accusative, as if οἱ
δὲ ὑπεκρίναντο had preceded. *ST*.

87. γενεῇ] Herodotus reckons to a
generation about twenty-three years,
i. 7. or thirty-three, ii. 142. The
elopement of Helen took place 1290
B. C. *L*.

88. Ἀλέξανδρον] commonly called
Paris; he obtained the name Alexan-
der (*averting ill from man*) from his
exploits, while a shepherd, against the
wild beasts on Ida.

89. Πριάμουν] He was originally
named Podarces; after Hercules had
sacked Troy, he was *ransomed* by his
sister Hermione, and hence called
Priam.

90. ἐπιστάμενον πάντως] *firmly be-*

δώσει δίκας· οὔτε γὰρ⁹¹ ἐκείνους διδόναι.⁹² οὕτω δὲ ἀρπάζαντος αὐτοῦ Ἑλένην,⁹³ τοῖσι Ἕλλησι δόξαι πρῶτον πέμψαντας⁹⁴ ἀγγέλους,⁹⁵ ἀπαιτεῖν τε Ἑλένην, καὶ δίκας τῆς ἀρπαγῆς αἰτεῖν. τοὺς δὲ, προῖσχομένων⁹⁶ ταῦτα, προσφέρειν σφι Μηδείης τὴν ἀρπαγὴν, ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες⁹⁷ ἀπαιτεῖν των, βουλοιάτῳ⁹⁸ σφι παρ' ἄλλων δίκας γίνεσθαι.

IV. Μέχρι⁹⁹ μὲν ὦν τούτου¹⁰⁰ ἀρπαγῆς μούνας¹ εἶναι παρ' ἁλλήλων· τὸ² δὲ ἀπὸ τούτου Ἕλληνας διή³ μεγάλως⁴ αἰτίους γενέσθαι.

living; the difference between ἐπίστασθαι and εἰδέναι is marked in the following passage, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλείστον,—ἐπίστασθαι μὲν γὰρ ὡς βουκόλου τοῦ Ἀστυάγεος εἶη παῖς, i. 122.: *satis sciebat*, Livy, i. 22.

91. οὔτε γὰρ] equivalent to καὶ γὰρ οὐ. *S.*

92. διδόναι] *it did not appear to be their custom to give, as they never yet had given—they did not make a practice of giving.*

93. Ἑλένην] daughter of Jupiter and Leda, wife of Menelaus, and queen of Sparta; see ii. 113.

94. πέμψαντας] The direct construction is ἔδοξε τοῖσι Ἕλλησι (σφέας) πρῶτον πέμψαντας ἀγγέλους ἀπαιτεῖν &c. that is, πέμπειν ἀγγέλους ἀπαιτησόμενους. The accusative pronoun before the infinitive mood is sometimes expressed, as ἐδόντο αὐτοῦ, τῷ θεῷ μιν πείθεσθαι, vi. 35.; and also in Latin *licet, me ul scire*, Plautus, Ps. i. 1. 14.; but it is more frequently understood, as παρὲν αὐτῷ βασιλέα γενέσθαι, i. 129. *expedit, bonas esse, vobis*, Terence Heaut. ii. 4. 8. Examples, where a dative only occurs, will be found in the note on προθυμοτάτοις, i. 36.; but in such passages the text is often doubtful, and Elmsley attributes many of the dative participles to early copyists. Sometimes both cases are used almost indifferently, as ἀνάγκη ὑμῖν ἔχειν, ἡμᾶς δὲ στερηθῆναι, Thucydides, iv. 20.

95. ἀγγέλους] Menelaus and Ulysses.

96. προῖσχομένων] put absolutely, instead of προῖσχομένοις, to agree with σφί. Instances of anacoluthia,

in the use of participles, are common; see the preceding note on πέμψαντας: so ἀπαιτεῖντων just below; and ἦν ἀνθρώποις ἔρις, διδόντων μὲν, Lucian, Dem. enc. Matthiæ thinks Schweighæuser understood προῖσχομένων and τοὺς δὲ as referring to the same persons, but this would seem to be a mistake; see the note of the latter (quoted by Gaisford, iii. p. 9.), as well as his Latin version, *illos tero hisce, postulata sua exponentibus.*

97. ἐκδόντες] equivalent to ἀποδόντες; ἀπὸ πατρὶ φίλῳ δόμεναι, *Γελικώπιδα κούρην ἀπριάτην, ἀνάποινον*, Homer, Il. A. 98.; ἀποδοῦναι, 134.; which is also expressed by δόμεναι πάλιν, 116. and ἀποδοῦναι ἐπίσω, i. 13.

98. βουλοιάτῳ] Ionic for βούλοιτο: so ἐβουλέατο for ἐβούλοντο, &c. by antithesis.

99. μέχρι] *up to; until; till the time*, i. 7. the same as ἄχρι, which is formed from it by aphæresis and antithesis. They both frequently take *s* before words beginning with a vowel.

100. τούτου] to agree with χρόνον understood: so ἀπὸ τούτου twice in this chapter, τοῦ λοιποῦ, i. 11. &c.

1. μούνας] Ionic for μόνας, *only*; μόνας, *unity*.

2. τῷ] The neuter article, governed by κατὰ understood, is often prefixed to other parts of speech. *Vic.* i. 19. 3. as to μέχρι, iii. 10. The expressions ἐξ ἐκείνου and τὸ δὲ πρὸ τούτου are opposed to each other in like manner by Thucydides, ii. 15.

3. δὴ] *without doubt.* *H.* vi. 1. *certes* in early English writers, as “*Certes ye bene too much to blame,*” Spenser, F. Q. viii. 13. “*Certes our authors are to blame,*” Butler, Hud. i. 2. 11.

προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐς⁵ τὴν Ἀσίην,⁶ ἢ σφέας ἐς τὴν Εὐρώπην. τὸ μὲν νυν ἄρπάζειν⁷ γυναῖκας, ἀνδρῶν ἀδίκων⁸ νομίζειν ἔργον⁹ εἶναι,¹⁰ τὸ δὲ ἄρπασθαισέων¹¹ σπουδὴν ποιήσασθαι¹² τιμωρέων, ἀνοήτων¹³ τὸ δὲ μηδεμίαν ὥρην¹⁴ ἔχειν ἄρπασθαισέων, σωφρόνων¹⁵ δῆλα¹⁶ γὰρ δὴ, ὅτι, εἰ¹⁷ μὴ αὐταὶ¹⁸ ἐβουλέατο,¹⁹ οὐκ ἂν²⁰ ἥρπάζοντο. σφέας μὲν δὴ, τοὺς ἐκ τῆς Ἀσίας, λέγουσι

4. μεγάλως] and in Ionic μεγαλωστί, ii. 161., (as νέας, νεωστί), the same as σφόδρα.

5. ἐς] into; ἐς, send thou.

6. Ἀσίην] one of the three grand divisions of the earth, was named, according to the Greeks, from Asia the wife (or mother) of Prometheus; according to the Lydians, from Asias, a king of Mæonia, iv. 45. The A in Ἀσία is short, (Dionysius Per. 9.) in Ἀῖς long (D. P. 138.) There was also a marshy district of Lydia, bearing the same name, in which the A was long, Homer, Il. B. 461. see Virgil, Æn. i. 384. and G. i. 383.

7. ἄρπάζειν] Infinitives are used as substantives, with an article, for any case but the vocative—without the article, for any case but the dative or vocative; as διακρίναι, ἀπολλύναι, ἀπόλλυσθαι, for the genitive, i. 11. θεήσασθαι, for the accusative, i. 9. When a sentence is said to be the nominative case to a verb, it will be found that the infinitive in such a sentence is the real nominative; as τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν, i. 91.: this is equivalent to τῆς πεπρωμένης μοίρας ἀποφυγῆ, of which words, ἀποφυγῆ only would be the nominative to ἐστι.

8. ἀδίκων] of unjust; ἀδικῶν, in Ionic ἀδικέων, wronging.

9. ἔργον] This substantive is often omitted in such phrases; as opus is in Latin, though Virgil expresses it, famam indicare factis, hoc virtutis opus, Æn. x. 468.

10. εἶναι] to be; to be going; εἴναι, to send, second aorist.

11. ἄρπασθαισέων] is put by enallage of case or the figure antipthesis, as if governed by σπουδὴν, for ἄρπασθείσας, which τιμωρέων would require,

as τιμωρέων τῷ πατρὶ, i. 103. ST. or ὥστε may be understood before τιμωρέειν. S.

12. σπουδὴν ποιήσασθαι] is opposed to μηδεμίαν ὥρην ἔχειν, with which the following phrases correspond, λόγον οὐδένα ἔχειν, i. 62. or ποιέσθαι, i. 4. or ποιεῖν, Theocritus, iii. 33; λόγον οὐκ ἔχειν οὐδένα, Æschylus, P. V. 240; οὐ λόγῳ τινὸς ἀξιούν, Theocritus, xiv. 48; οὐκ ἐν λόγῳ τιθέναί, Tyrtæus: compare Sophocles (E. C. 278. 386.

13. ἀνοήτων] Horace, in speaking of the same expedition, uses a similar epithet, stultorum regum et popululorum, i. Ep. ii. 6.

14. ὥρην] care; ὥρην, an hour.

15. σωφρόνων] of sensible men; σωφρονῶν, being in one's right senses.

16. δῆλα] put for δῆλον by enallage of number, and again iii. 35. so likewise ἀδύνατα, i. 91. see note 7. and repeatedly in Thucydides; κάλλιστα and γενναιότατα, i. 37. βιώσιμα, iii. 109. χαλεπὰ, ix. 2. This change is most common in verbals whose termination is εόν. M. G. G. 443. 1.

17. εἰ] if; εἴ, thou art; thou art going; go thou; εἴ, be thou; thou wert going.

18. αὐταὶ] This insinuation of the Persians agrees with the words of Agamemnon in Euripides, ἐλθὼν ἐκ Φρυγῶν Λακεδαιμόν', ἐρῶν ἐρῶσαν ᾤχετ' ἐξαναρπάσας Ἑλένην, I. A. 71.

19. ἐβουλέατο] see note 98. The Greeks use the indicative of the imperfect or aorist, twice, in the premises with εἰ, in the conclusion with ἂν, where the Latins would use the preterpluperfect subjunctive, twice, M. G. G. 508. b.

20. ἂν] the indefinite particle; ἄν, Doric, for ἦν, whom.

Πέρσαι, ἀρπαζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, Ἑλληνας δὲ Λακεδαιμονίης²¹ εἵνεκεν γυναικὸς στόλον²² μέγαν συναγεῖραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην, τὴν Πριάμου δύναμιν κατελεῖν. ἀπὸ²³ τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικόν²⁴ σφίσι εἶναι πολέμιον. τὴν γὰρ Ἀσίην, καὶ τὰ ἐνοικέοντα ἔθνη βάρβαρα, οἰκείωνται²⁵ οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἡγνεται κεχωρίσθαι.²⁶

V. Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ²⁷ τὴν Ἰλίου²⁸ ἄλωσιν εὐρίσκουσι σφίσι εἶναι τὴν ἀρχὴν τῆς ἔχθρης²⁹ τῆς ἐς τοὺς Ἑλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσῃσι οὕτω³⁰ Φοίνικες. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι³¹ ἐρέων, ὥς οὕτω ἢ ἄλλως κως³² ταῦτα³³ ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἑλληνας, τοῦτον σημήνας προβήσομαι ἐς τὸ πρόσω³⁴ τοῦ λόγου, ὁμοίως μικρά³⁵ καὶ μεγάλα ἄσπεα ἀνθρώπων ἐπεξιῶν. τὰ γὰρ τὸ πάλαι³⁶ μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρά γέγονε· τὰ δὲ ἐπ' ἐμεῦ³⁷ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν ἀν-

21. Λακεδαιμονίης] Lacedæmon or Sparta, the capital of Laconia, is now Palæo Chori near Misitra. A.

22. στόλον] armament.

23. ἀπὸ] The omission of καὶ or τε, by the figure asyndeton, is frequent in Herodotus; so παρὰ τούτων, i. 7.

24. Ἑλληνικόν] ἔθνος being understood, which is sometimes expressed; as ἀπεκρίθη τοῦ βαρβαρικοῦ ἔθνους τὸ Ἑλληνικόν, i. 60. and in the present instance τὰ ἔθνη βάρβαρα immediately follows.

25. οἰκείωνται] See n. 23. on οἰκήσαντας. Ionic for οἰκείωνται: so ἐμεῦ, &c. τὴν Ἀσίην πᾶσαν νομίζουσι ἐωυτῶν Πέρσαι εἶναι καὶ τοῦ αἰεὶ βασιλεύοντος, ix. 116.

26. κεχωρίσθαι] Infinitives, in θαι, of the perfect are circumflexed, if their penultima is naturally long, κεκλήσθαι, i. 32. otherwise they are paroxytones, κεχωρίσθαι, as are second aorists, ἐπιθέσθαι, i. 1. all others are proparoxytones, διατίθεσθαι i. 1. unless contracted, χρᾶσθαι, i. 172.

27. διὰ] through; Δία, Jove, accusative.

28. Ἰλίου] see TROJA, in Anthon's Lempriere.

29. ἔχθρης] a paroxytone; and so

λέπην, i. 138. being substantives; but ἔχθρὸς and λεπρὸς are oxytones, as are most adjectives in pos.

30. οὕτω] γενέσθαι is understood from what precedes. S.

31. ἔρχομαι] I am not going to say: so ἔ. φράσων and λέξων, ii. 11. ἔ. μηχανέων τὸν λόγον, ii. 35. ἔ. σημαίνων, iv. 99. the same as μέλλω οἱ ὀρμῶμαι with an infinitive. ST.

32. κως] Ionic for πως by antithesis; so ὅκως, i. 8. ὅκοτέρην, i. 11. κοτὲ, i. 55. κόσοι, κω, i. 153. &c.

33. ταῦτα] The redundant use of demonstrative pronouns is a favorite pleonasm with our author. ST. ἐκ τῶν λιθοτομιῶν, ἐκ τουτέων—πρὸς τὸ Διβυκὸν καλούμενον ὕρος, πρὸς τοῦτο, ii. 124.

34. τὸ πρόσω] μέρος may be understood.

35. μικρά] μικρὸς after words ending in s, otherwise σμικρὸς. M.

36. τὸ πάλαι] see p. 8. note 2. τὸ δὲ ἀπὸ: so τὸ ἐνθεῦτεν, i. 9.

37. ἐπ' ἐμεῦ] in my time. ἐπὶ, in the time; i. 15. 56. twice, 65. 94. 130. VI. ix. 4. 9. In this sense ἐπὶ is generally prefixed to proper names and substantives denoting office, age, or government. SCHL.

ὠρωπήϊν ὧν ἐπιστάμενος εὐδαιμονίην οὐδαμᾶ ἐν τωτῷ³⁸ μένουσαν³⁹ ἐπιμνήσσομαι ἀμφοτέρων ὁμοίως.

VI. Κροῖσος ἦν Λυδὸς μὲν γένος,⁴⁰ παῖς δὲ Ἀλυάττew,⁴¹ τύραννος⁴² δὲ ἐθνέων τῶν ἐντὸς Ἄλvyος⁴³ ποταμοῦ· ὃς ῥέων ἀπὸ μεσαμβρίας,⁴⁴ μεταξὺ Σύρων⁴⁵ καὶ Παφλαγόνων,⁴⁶ ἐξίει⁴⁷ πρὸς βορῇν⁴⁸ ἄνεμον ἐς τὸν Εὐξείνιον⁴⁹ καλεόμενον πόντον. οὗτος ὁ Κροῖσος, βασιβάρων πρῶτος τῶν⁵⁰ ἡμεῖς ἴδμεν,⁵¹ τοὺς μὲν κατεστρέψατο⁵² Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ, φίλους προσεποιήσατο.⁵³ κατεστρέψατο μὲν Ἰωνάς⁵⁴ τε καὶ Αἰολέας,⁵⁵ καὶ Δωριέας τοὺς

38. ἐν τωτῷ] ἐν τῇ αὐτῇ καταστάσει, according to the sense in which κατάστασις occurs repeatedly in Polybius.

39. μένουσαν] The instability of human felicity is a favorite theme of the tragedians; τὰ θνητὰ τοιαῦτ' οὐδὲν ἐν ταύτῳ μένει, Euripides, *Ion* 969. see also i. 32.

40. γένος] for κατὰ τὸ γένος. γενεῇ occurs in the same sense; οὐ καθαρὸς χεῖρας ἔων, Φρύξ μὲν γενεῇ, i. 35. and in this sentence there is a similar ellipsis, of κατὰ τὰς, before χεῖρας; ἡλικίην, i. 26.

41. Ἀλυάττew] Ionic genitives of the first declension, and Attic cases in ωs and ων, of the fourth and second contracted, are exceptions to the general rule that the last syllable of proparoxytones is short; Ἀμφιδάρεων, i. 46.

42. τύραννος] is used here as synonymous with βασιλεὺς; "Λυδὲ γένος, πολλῶν βασιλεῦ," i. 85. and τύραννος Σαρδίων and βασιλεὺς Σαρδίων, in i. 7. are equivalent to each other.

43. Ἄλvyος] derived by some from ἅλς "salt;" now Kizil-ermak "red river."

44. μεσαμβρίας] Doric and Ionic for μεσημβρίας, which is formed from μεσημερία by syncope of ε and paremptosis of β.

45. Σύρων] Leuco-Syrians, or Capadocians, i. 72. L.

46. Παφλαγόνων] Paphlagonia is now Penderachia.

47. ἐξίει] from ἐξίειν by syncope for ἐξίειν, another form of ἐξίέναι to send out; so Ἡρακλέος, i. 7. αἰτέο, i. 90. ἀνίει, iv. 28. &c. ἐκδιδοῖ has the

same meaning, i. 80. and τὸ ἑαυτοῦ ὕδωρ or ῥέεθρον is understood; λίμνη, ἐς τὴν ποταμοὶ δύο ἐσιεῖσι τὸ ὕδωρ, vii. 109. ἐσβάλλει οὗτος, ἐς τὸν Εὐφρότην ποταμὸν τὸ ῥέεθρον, i. 179. ἐξίεισι ἐς τὴν θάλασσαν, — ἐσβάλλει ἐς τὴν λίμνην, Thucyd. i. 46. "Timaeus raves, and thro' nine channels disembogues his waves," Dryden, *Æn.* i. 354.

48. βορῇν] the north wind; βορῇν food, i. 119.

49. Εὐξείνιον] The Greeks at first called the *Black Sea* Πόντος Ἀξείνος; which name being ominous as meaning κακόξείνος, Scholiast on Ap. Rh. ii. 550, or ἐχθρόξείνος ναύταισι, Æschylus, P. V. was changed by mariners to the contrary signification Εὐξείνος. Bochart, Ph. iii. 9. Patrick, Gen. x. 3.

50. τῶν] and again i. 14. 29. for τοὺς; the relative, when it should have been in the accusative, being often put in the genitive or dative according to the case of its antecedent: so πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, i. 23. M. G. 473.

51. ἴδμεν] Ionic or Doric for ἴσμεν, and this by syncope for ἴσαμεν.

52. κατεστρέψατο] This verb occurs in the same phrase, i. 27. ii. 182. ST.

53. προσεποιήσατο] Instead of this middle verb, St. Luke uses the active with a pronoun, ποιήσατε ἑαυτοῖς φίλους, xvi. 9.

54. Ἰωνας] see Anthon's *Lempriere*.

55. Αἰολέας] The Æolians and the Dorians were so called from Æolus and Dorus, two sons of Hellen. There were also Dorians in Greece.

ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.

XXVI. Τελευτήσαντος δὲ Ἀλυάττεω, ἐξεδέξατο⁵⁶ τὴν βασιληίην⁵⁷ Κροῖσος ὁ⁵⁸ Ἀλυάττεω, ἐτέων ἔων⁵⁹ ἡλικίην πέντε καὶ τριήκοντα· ὃς δὴ⁶⁰ Ἑλλήνων πρῶτοις ἐπεθήκατο⁶¹ Ἐφεσίοισι.⁶² ἔνθα δὴ οἱ Ἐφέσιοι, πολιορκέομενοι ὑπ' αὐτοῦ, ἀνέθεσαν⁶³ τὴν πόλιν τῇ Ἀρτέμειδι,⁶⁴ ἐξάψαντες ἐκ τοῦ νηοῦ⁶⁵ σχοινίον ἐς τὸ τεῖχος. ἔστι⁶⁶ δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε ἐπολιορκέετο, καὶ τοῦ νηοῦ ἑπτὰ στάδιοι.⁶⁷ πρῶτοις μὲν δὴ τούτοις ἐπεχείρησε ὁ Κροῖσος·

56. ἐξεδέξατο] is used in the same sense without τὴν βασιληίην, as ἐξεδέξατο Σαδυνάττης ὁ Ἀρδυος καὶ βασιλευσεν ἑπτα δυνάδεκα i. 16.

57. βασιληίην] Ionic for βασιλείαν, a kingdom, from βασιλεύειν; βασιλεία, a queen, from βασιλεύς.

58. ὁ] the; and in Ionic, he; ὅ, in Ionic τὸ, which; ὁ, seventy.

59. ἔων] Ionic for ἄν, so εἴωσα, &c. by prothesis.

60. ὃς δὴ] and so he—H. vi. 6.

61. ἐπεθήκατο] set upon: it often includes the notion of suddenness, but this is sometimes expressed, as ἐπιθεμένων ἀπροσδοκῆτως, Thucydides, ii. 33.

62. Ἐφεσίοισι] Ephesus, antiently Alope, Ortygia, Morge, Samornion, and Ptelea; now Tigena, SCHL., or Hagiasoulouk, L. a corruption of ἄγιος θεολόγος a title of St. John the Evangelist, A. It was one of the seven Christian churches, Rev. ii. 1.

63. ἀνέθεσαν] This was done by the advice of Pindarus, nephew of Cræsus, who had revolted from his uncle, Ælian V. H. iii. 26. The object of such consecration was to detain the Gods, who were supposed to desert a town previously to its capture. Πολυκράτης τὴν Ῥήνειαν ἑλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, ἀλύσει δήσας πρὸς τὴν Δῆλον, Thucydides, iii. 104. L.

64. Ἀρτέμειδι] so called from restoring persons to health, ἀπὸ τοῦ ἀρτεμέας ποιεῖν, Strabo, xiv. p. 942. L.

65. νηοῦ] This temple was one of the seven wonders of the world. Its original architect was Ctesiphon; but it was often destroyed and rebuilt.

Its site was between the old town and the sea. L. The other six wonders were the Statue of Jupiter Olympius in Elis, the Colossus of Rhodes, the Mausoleum at Halicarnassus, the Egyptian Pyramids, ii. 8, &c. the Walls of Babylon, i. 179, &c. and the Palace of Cyrus; Bell's Pantheon. Others include the Labyrinth, ii. 148. and the Tower of Pharos.

66. ἔστι] M. G. G. 302. 2. The ellipsis may be supplied by the words τὸ διάστημα. S. τὸ μεταξὺ διάστημα, Polybius, iii. 37. 4.

67. στάδιοι] and στάδια in the plural, στάδιον in the singular, a furlong, or eighth part of an antient mile, which was considerably shorter than the English mile. The following passages are important as they give the measures of length:—ἐκατὸν ὀργυιαὶ δίκαιαι εἰσι στάδιον ἐξάπλεθρον· ἐξάπλεθρον μὲν τῆς ὀργυιᾶς μετρεομένης καὶ τετραπλήχειος, τῶν ποδῶν μὲν τετραπαιλίστων ἐόντων, τοῦ δὲ πήχεος, ἑξαπαιλίστου, ii. 149. ἡ ὁδὸς ἣ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται μοι, iv. 101. νηὺς ἐπίπαν μάλιστά κη κατανύει ἐν μακρημερίῃ ὀργυιᾶς ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας, iv. 86. ὅσοι μὲν γεωπεῖναι εἰσι ἀνθρώπων, ὀργυῖησι μεμετρήκασιν τὴν χώρην· ὅσοι δὲ ἦσσαν γεωπεῖναι, σταδίοισι· οἱ δὲ πολλὴν ἔχουσι, παρασάγγησι· οἱ δὲ ἄφθονον λίην, σχοῖνοισι. δύναται δὲ ὁ μὲν παρασάγγης τριήκοντα στάδια· ὁ δὲ σχοῖνος ἑκαστος, μέτρον ἔων Αἰγυπτίων, ἐξήκοντα στάδια, ii. 6. ἡ ἄρουρα ἐκατὸν πήχεων ἐστὶ Αἰγυπτίων πάντη· ὁ δὲ Αἰγύπτιος πήχυς τυγχάνει ἴσος ἔων τῷ Σαμίῳ, ii. 168.

μετὰ δὲ,⁶⁸ ἐν μέρει⁶⁹ ἐκάστοισι Ἰώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας⁷⁰ αἰτίας ἐπιφέρων· τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν, μέζονα⁷¹ ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων.

XXVII. Ὡς⁷² δὲ ἄρα⁷³ οἱ ἐν⁷⁴ τῇ Ἀσίῃ Ἕλληνες κατεστράφατο⁷⁵ ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἐπενόεε, νέας ποιησάμενος, ἐπιχειρέειν τοῖσι νησιώτησι.⁷⁶ ἐόντων δὲ οἱ πάντων ἐτοίμων ἐς τὴν ναυπηγίην, οἱ μὲν Βίαντα λέγουσι τὸν Πριηνέα⁷⁷ ἀπικόμενον ἐς Σάρδεις,⁷⁸ οἱ δὲ Πιττακὸν⁷⁹ τὸν Μυτιληναῖον,⁸⁰ εἰρομένου Κροίσου εἴ τι εἴη νεώτερον⁸¹ περὶ⁸² τὴν Ἑλλάδα, εἰπόντα τάδε, καταπαῦσαι τὴν ναυπηγίην· “Ὡ βασιλεῦ νησιῶται ἵππον⁸³ συνωνέονται⁸⁴ μυρίην,⁸⁵ ἐς Σάρδεις τε καὶ ἐπὶ σε ἔχοντες

68. μετὰ δὲ] Where time is implied, τοῦτο or ταῦτα is understood, i. 11. &c.: μετὰ δὲ ταῦτα occurs, i. 2. So πρὸς δὲ is used, τοῦτῳ or τοῦτοις being understood, i. 71. ἐν δὲ, i. 185. ἐπὶ δὲ, viii. 93. *post*, Virg. *Æn.* i. 140.

69. ἐν μέρει] *in turn*. Hence the phrases ἔπος ἀμείβεσθαι πρὸς ἔπος ἐν μέρει, *Æschylus*, *Eum.* 583. εἰπεῖν and ἀντακούειν ἐν μέρει, 193. 433. εἰπεῖν ἀκούσαι τ' ἐν μέρει, *Euripides*, *Her.* 183. The article τῶ is added, *Or.* 446. *Aristoph.* *R.* 32. *Thucyd.* iv. 11. It is expressed in Latin by *in vicem*, *Livy*; *in partem*, *Hor. Ep.* ii. 39. *vicissim*, *Virg. Æn.* iii. 27. *item*, *Lucret.* ii. 576.

70. ἄλλας] *other*; ἄλλᾱς, *sausage*.

71. μέζονα] agrees with αἰτιάματα understood.

72. ὥς] *after that*. *H.* i. 31.

73. ἄρα] *therefore*, *H.* i.; ἄρα, *pray*? ἄρᾱ, in Ionic ἀρή, vi. 63. *aotive prayer*.

74. ἐν] *in*; ἐν, *Æolic* for δν, *a thing being*; ἐν, *one thing*; *a thing sent*.

75. κατεστράφατο] for κατεστραμμένοι ἦσαν.

76. νησιώτησι] *islanders*; ἡπειρώτης, *an inhabitant of the continent*, i. 171.

77. τὸν Πριηνέα] If a word is put in apposition with a substantive, in order to define it more accurately, but without a copula, then this word will have an article, but the substantive will in general be without one. *M. G.* 273. *Priene*, one of the twelve

Herod.

Ionian cities, now Palatia. L.

78. Σάρδεις] Ionic for Σάρδιᾱς or Σάρδεις. The capital of Lydia, anciently called Tarna and Hyda, Didymus on *Hom.* *Il. E.* 44. *T.* 385. now *Sart. L.* One of the seven Christian churches, *Rev.* iii. 1. *Cræsi regia Sardis*, *Horace*, *i. Ep.* xi. 2.

79. Πιττακὸν] Pittacus was elected *Ἀισυμνήτης* of Mitylene, (an office similar to that of *Dictator*, *Dionys. A. R.* 336. 35.) and was eminent as a legislator, *Aristot. Pol.* ii. 10. iii. 10.

80. Μυτιληναῖον] Mitylene, now *Castro*, was the capital of Lesbos.

81. νεώτερον] *any news*. The comparative is sometimes used for the positive: so ἥδιον for ἡδὺν, ii. 46. *M. G. G.* 457. 3. Those, who first used comparatives absolutely, really made some comparison, though they suppressed the object of it; afterwards a similar form of expression was retained, while the thing, to which the comparison was made, was forgotten. *Reiz.* de incl. acc. *Virg.* iii. 2. 11. or, taking it as put for the superlative, *what might be the latest news*. See note on εἴ τινα, c. 30.

82. περὶ] So περὶ Ἰταλίην, i. 24. The Greeks use περὶ, instead of ἐν, with the name of a country, when they do not speak of any particular cities or definite part of the land. *ST.* *any where on the coast of*; and i. 24. *somewhere on the coast of*; *about the coast of*, *Thucydides* ii. 47. περὶ πᾶσαν, *all round the coast of*, *Th.* vi. 2.

83. ἵππον] *horse*, here and fre-

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ἐν νῶ⁸⁶ στρατεύεσθαι." Κροῖσον δὲ, ἐλπίσαντα λέγειν ἐκείνον ἀληθέα, εἰπεῖν. " Αἱ γὰρ⁸⁷ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτησι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας⁸⁸ σὺν ἱπποισι." Τὸν δὲ ὑπολαβόντα φάναι. " Ὡ βασιλεῦ, προθύμως μοι φαίνεαι εὖξασθαι νησιώτας ἱππευομένους λαβεῖν ἐν ἡπείρῳ, οἰκότα⁸⁹ ἐλπίζων· νησιώτας δὲ τί δοκέεις εὖχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα⁹⁰ ἐπίθοντό⁹¹ σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι⁹² Λυδοὺς ἐν θαλάσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ⁹³ οἰκημένων⁹⁴ Ἑλλήνων

quently elsewhere, is put for ἱππεῖς, *Æschylus*, P. 320. In like manner τὸ ἱππικόν, i. 80. and ἱπποσύνη, vii. 141. ἡ κάμηλος, i. 80. ἀσπίς for ἀσπιστά, v. 30. ὕψις for ὀράματα, ii. 136. αἰχμή for αἰχμητά, *Pindar*, Ol. vii. 35. nobilitas for nobiles, *Livy*, ii. 56. vicinia for vicini, *Horace*, i. Ep. xvii. 62. The same idiom is very common in English. *M. G. G.* 429. *BL.*

84. συνανέονται] are collecting by hire.

85. μυρίην] μύριος ten thousand, a myriad; μυρίος, infinite, ii. 148.

86. ἐν νῶ] ἐν νόῳ, i. 10. in contemplation; ποιεῖν ἐπὶ νόον, to put into one's head; here, and i. 71.

87. αἱ γὰρ] (that would be highly satisfactory to me) for I wish; Doric for εἰ γάρ. εἰ γὰρ γένοιτο ὅ τι ἐγὼ σοι ἐν καιρῷ ἂν γενοίμην αὐτῷ χρήσιμος, *Xenophon*, *Cyrop.* vi. 1. 38. *H. i.* εἰ may be derived from εἶν, and εἰ from sit, both in the sense of would that, and in that of if.

88. Λυδῶν παῖδας] by periphrasis for Λυδοὺς; παῖδες Ἰώνων, v. 49. Similar expressions are used by *Homer*, *Od.* A. 546. *Æschylus*, P. 408. *Euripides*, *Supp.* 1223. *Pindar*, *Is.* iv. 62. *Dionysius Per.* 31. &c. *Julian*, *Mis.* p. 132. &c. Instead of παῖδες, υἱες is used by *Homer*, *Il.* A. 162. &c. *Dionysius*, *Per.* 77. &c. κούροι by *Homer*, *Il.* A. 473. &c. *M. G. G.* 430. *BL.*

89. οἰκότα] what is natural. Ionic for οἰκότα. All participles in -eis, -ous, and -as are oxytones.

90. ἐπεὶ τε τάχιστα] as soon as ever. *VIG.* vii. 6. 1. τε with ἐπεὶ, δς, iii. 83. ὅσος, i. 126. and οἷος, i. 29. has not generally a copulative signification. *ST.* See *H. τε.* 15. and *VIG.*

viii. 7. 1.

91. ἐπίθοντο] they ascertained. ἡκουον, ἡρώτων, ἐμάνθανον, *Hesychius*. ἄλλων μῦθον ἀκούων πυνθάνομαι, *Homer*, *Od.* B. 314.

92. ἀράμενοι] *G. M.* praying; αἰεράμενοι, *S. ST.* setting sail; αἰωρεομένους, *Toup.* Ep. Crit. out at sea; ἀράμενοι, *Reisk.* grappling with you; αἰωρεύμενοι, *Werfer*, elated. *Herodotus* commenced as if the sentence would run thus: τί δοκέεις εὖχεσθαι ἄλλο, ἢ λαβεῖν ἀρᾶσθαι Λυδοὺς ἐν θαλάσῃ (which was the reading in the editions by *H. Stephens*); in this however the ἀρᾶσθαι was superfluous (*De Pauw* and *Larcher* omit it); but his train of thought being broken by the intervening words, he wrote ἀρώμενοι, as referring to the nominative case of the verb ἐπίθοντο. *M.* and *M. G. G.* 611. *III.*

93. ἡπείρῳ] All land is either continent, χέρσος, or island, νῆσος: a peninsula, χερσονήσος, is that which partakes of the nature of both: ἡπειρος, for ἄπειρος not bounded (that is by sea), is an adjective agreeing with χέρσος, which is understood as a substantive; though χέρσος itself is originally an adjective, *iv.* 123. agreeing with γῆ. *F. Stosch*. So continens in Latin is used by itself as a feminine substantive, though terra is sometimes expressed; and, in English, main for main land.

94. οἰκημένων] for οἰκούντων, here and twice below: in vii. 22. the participle is used in its proper passive sense, ὁ Ἀθῶς ἐστὶ ὕρος μέγα τε καὶ οὐνομαστόν, οἰκημένον ὑπὸ ἀνθρώπων, immediately after ὠρυσσον οἱ περὶ Ἀθῶν κατοικημένοι. *M. G. G.* 496. 6.

τίσωνται σε, τοὺς σὺ δουλῶσας ἔχεις;"⁹⁵ Κάρτα⁹⁶ τε ἡσθῆναι⁹⁷ Κροῖσον τῷ ἐπιλόγῳ⁹⁸ καὶ οἱ προσφύεως⁹⁹ γὰρ δόξει λέγειν, πειθόμενον παύσασθαι τῆς ναυπηγίης. καὶ οὕτω τοῖσι τὰς νήσους οἰκημένοισι Ἴωσι ξεινίην¹⁰⁰ συνεθήκατο.

XXVIII. Χρόνου δὲ ἐπιγινομένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς¹ Ἄλυσος ποταμοῦ οἰκημένων· πλὴν γὰρ Κιλικίων² καὶ Λυκίων³ τοὺς ἄλλους πάντας ὑπ' ἑωυτῷ εἶχε καταστρεφάμενος ὁ Κροῖσος· εἰσὶ⁴ δὲ οἶδε, Λυδοί,⁵ Φρύγες,⁶ Μυσοί,⁷ Μαριανδυνοί,⁸ Χάλυβες,⁹ Παφλαγόνες, Θρήϊκες,¹⁰ οἱ Θυνοὶ τε καὶ Βιθυνοί,¹¹ Κῆρες,¹² Ἴωνες, Δωριεῖς, Αἰολεῖς, Πάμφυλοι.¹³

95. δουλῶσας ἔχεις] *holdest enslaved*. Δεδούλωκας would have nearly expressed the same meaning, except that ἔχεις denotes the possession, and δουλῶσας the manner in which one arrived at the possession; so εἶχε καταστρεφάμενος, i. 28. M. G. G. 559. b.

96. κάρτα] though in use with other writers, H. Stephens suspects to be Ionic, from its frequent occurrence in our author. It is the same as πάνν, σφόδρα, μάλα, μάλιστα. Th. L. G. 11097. καρτερῶς, λίαν and opposed to μετρίως, iii. 80. S.

97. ἡσθῆναι] first aorist from ἥδεσθαι. i. 56.

98. τῷ ἐπιλόγῳ] *with the drift of these words*.

99. προσφύεως] *appositely; apropos*.

100. ξεινίην] μετὰ δὲ, ἡ τε διαλλαγὴ σφι ἐγένετο, ἐπ' ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους, i. 22.

1. ἐντὸς] From this circumstance some have designated as Lydia all the country within the Halys; *Halys amnis, qui Lydiam terminat*, Q. Curtius, iv. 11. 5. L.

2. Κιλικίων] formerly Hypachæans, vii. 91. Cilicia is now called *Tis-Weleith*, "the Stony Piovvince," A. Carmania, SCHL.

3. Λυκίων] originally Solymi, and the country Milyas. Lempriere appears mistaken in saying they were conquered by Cræsus king of Lydia.

4. εἰσὶ] *they are*; εἰσι, *he is going*; *they are going*.

5. Λυδοί] Herodotus seems to have

named these first, because Cræsus was their king (by inheritance) though not by conquest, S. and he might wish not to omit the name of any subject nation, ST. Homer calls them *Μήρονες*, Il. B. 864. 866. and elsewhere.

6. Φρύγες] from φρύγειν, "to scorch," according to Eustathius and others; Bochart, Ph. iii. 8. or from the Briges of Thrace, vii. 73. now *Germian*, SCHL.

7. Μυσοί] from μυσός (in Lydian) "a beech." Stephens Th. L. G. cxlii. or from Mæsia in Europe. A.

8. Μαριανδυνοί] Mariandyni. Æschylus, P. 933. Βιθυνία ἐκτίσθη ὑπὸ Φοινίκος ἢ πρὶν Μαριανδύνην, Eusebius, Chr. i. p. 28.

9. Χάλυβες] Strabo calls them Chaldæi; their country is now *Keldir*: see Chaldæa, and Chalybes. A.

10. Θρήϊκες] The Asiatic Thracians, who migrated from Europe. vii. 75. *Thyni Thracæ erant quæ nunc Bithynia fertur*, Claudian, II. in Eut. 247. W. Xenophon speaks repeatedly of Asiatic Thrace, Hel. i. 3. 2. iii. 2. 2. An. vi. 2. 11. ἀρξαμένη δὲ ἡ Ὀράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἑρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. Xen. An. vi. 4. 1.

11. Βιθυνοί] Bithynia, till colonized by Thracians, was called Bebrycia. L.

12. Κῆρες] anciently named Leleges, i. 171; the province is now *Aidenelli*. L.

13. Πάμφυλοι] Mopsopia was afterwards called Pamphyliia, from πᾶν "all," and φῶλον "tribe," in consequence of the various Greek tribes

XXIX. Κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένων¹⁴ Κροίσου Λυδοῖσι, ἀπικνέονται ἐς Σάρδεις ἀκμαζούσας πλούτῳ¹⁵ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί,¹⁶ οἳ τοῦτον τὸν χρόνον ἐτύγγανον ἐόντες,¹⁷ ὥς ἕκαστος¹⁸ αὐτῶν ἀπικνέοιτο¹⁹ καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους²⁰ κελεύσασι²¹ ποιήσας ἀπεδήμησε ἕτεα δέκα, κατὰ θεωρίας πρόφασιν²² ἐκπλώσας, ἵνα²³ δὴ²⁴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι, τῶν²⁵ ἔθετο.²⁶ αὐτοὶ γὰρ οὐκ

that settled there, A. now *Menteseli*. SCHL.

14. προσεπικτωμένους] *having gained them in addition*.

15. πλούτῳ] *Craesus, cujus opes et divitiæ insignes ea tempestate erant*, Justin, i. 7. Πλούτος is derived by Eustathius from πολὺ ἔτος "many a year;" see St. Luke xii. 16. 19. as ὅλος may be from ὅλος βίος "whole life;" see i. 32. 11. Aristotle, Eth. i. 10.

16. σοφισταί] οἱ πεπαιδευμένοι, Schol. Pindar, I. v. 36. Thucydides, iii. 38. This appellation was not originally a term of reproach, ii. 49. iv. 95. but became so afterwards, Schol. Aristophanes, Nub. 330. from the mercenary practices of the professors of philosophy. L. *illos septem, qui a Græcis σοφοί, sapientes a nostris, et habebantur et nominabantur*, Cicero, T. Q. v. 3. The seven were Solon, Thales, Pittacus, Bias, Cleobulus, Myson, and Chilo; Barthélemy, V. du J. A. intr. Some insert among the number Epimenides, or Perianther.

17. ἐτύγγανον ἐόντες] *happened to be*.

18. ὥς ἕκαστος] *just as each of them individually chanced to come*. i. 114. ix. 49. ὥς ἕκαστος would have been sufficient without αὐτῶν ἀπικνέοιτο. Each of them went to Sardis alone, and of his own accord, without having concerted it with the others. Thucydides, i. 3. 15. 67. 89. 98. 113. &c. WY. *pro se quisque*, Schaefer. B. 356. VIC. viii. 10. 17.

19. ἀπικνέοιτο] The optative is used because the action signified was not limited to a precise point of time, but often repeated by several persons, or in several places, ὅπως ἀπικοιτο, κατέλεγε, vii. 6. 119 twice. In such

cases the imperfect, as it denotes the repetition of an action, is usually put in the other member of the sentence. M. G. G. 521.

20. νόμους] *laws; νομοὺς, provinces*, i. 192. settlements, v. 102. Solon not only enacted laws, but also remodelled the constitution of Athens, abolishing the oligarchy, and adopting democratical institutions, Aristotle, Pol. ii. 10. Potter, i. 26. Mitford, i. 5. 4.

21. κελεύσασι] *at their own request*.

22. κ. θ. πρόφασιν] *under a pretext of seeing the world*, and making his observations on mankind; *mores hominum multorum videndi et urbes*, Horace, A. P. 142.

23. ἵνα] *in order that*. ἵνα in this sense requires μὴ as a negative. H. i. 1. 3. When a present tense precedes it, the subjunctive should follow; but, after a past tense, the optative (ἀναγκασθῇ) should be used. M. G. G. 519. 4. The most correct Attic writers observe this distinction; others neglect the latter part of the rule, iii. 150. vii. 206. Herodotus sometimes after a past tense uses both moods together, as ἀνήγον τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φινγέειν ἐξῇ, ἀλλ' ἀπολαμφθέντες δοῖεν τίσιν, viii. 76. ἐβουλευσάντο μετανασθῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι καὶ οἱ ἵππες σφέας μὴ σινολάτο, ix. 51. Hermann, n. 350. on Viger. ἵνα, that; ἵνα, a nerve.

24. δὴ] *really; in fact*. H. vi. 1.

25. τῶν] see note c. vi. τοὺς is used just below.

26. ἔθετο] *θεῖναι νόμον* is said of the legislator, who proposes the law, θέσθαι νόμον of the people, who enact it, or agree to receive it from the legislator: ἐπὶ τῶν νόμων λέγεται, ὡς ἔθηκε

οἷοί τε²⁷ ἦσαν αὐτὸ ποιῆσαι Ἀθηναῖοι· ὀρκίοισι γὰρ μεγάλοισι κατείχοντο δέκα²⁸ ἔτεα χρήσασθαι νόμοισι, τοὺς ἂν σφι Σόλων θῇται.²⁹

XXX. Αὐτῶν δὴ ὧν³⁰ τούτων καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπύκετο παρὰ³¹ Ἀμασιν,³² καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξεινίξετο³³ ἐν τοῖσι βασιληῖοις³⁴ ὑπὸ τοῦ Κροίσου· μετὰ δὲ, ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς,³⁵ καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε καὶ ὕλβια. θηησάμενον³⁶ δέ μιν τὰ πάντα καὶ σκεψάμενον, ὥς οἱ κατὰ καιρὸν ἦν,³⁷ εἶρετο ὁ Κροῖσος τάδε·³⁸ “Ξεῖνε Ἀθηναῖε, παρ’ ἡμέας γὰρ³⁹

μὲν ὁ νομοθέτης, ἔθετο δὲ ὁ δῆμος, Harpocration. Kuster, de V. M. ii. 10. and *pref.* Θεῖναι λέγουσι τὸν νομοθέτην τὸν νόμον θέσθαι δὲ τὸν δῆμον, ἤγουν δέξασθαι καὶ κυρώσαι, Moschopolus, π. Σ. p. 10. The Attic writers observed this distinction; others neglected it, as in the present instance. L.

27. οἷοί τε] οἷός τε εἶμι, *I am able*; οἷός εἰμι, *I am wont*; M. G. G. 479. obs. 2. Vic. iii. 8. 9. The expression is equivalent to τοιοῦτοι ὥστε δύνασθαι; Thucydides uses it for *δυνατός*; as πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, ii. 60. see note c. 27. on ἐπεὶ τε. οἷος, *such*; οἷος, *alone*; οἷος, ὅιος, *of a sheep*.

28. δέκα] 100 years according to later authority, cited by Potter and Lempriere.

29. θῇται] Since κατείχοντο is in a past tense, the optative without ἂν should have been used; but there seems to be a transition from indirect to direct construction (see note c. 2. on ἐδοσαν), M. G. G. 527. and obs. 1., in which the words would be χρησόμεθα τοῖς νόμοις οὓς ἂν Σόλων θῇται. Similar passages occur i. 47 twice. 82. 119. ii. 30. 121. 5. iii. 31. 52. 53. 84. 133. 147. iv. 154. 196. 201. &c. ST.

30. δὴ ὧν] *well then*, i. 8. δὴ is used for μὲν δὴ, and is answered by ἀπικόμενος δέ; ὧν marks the resumption of the narrative, which was interrupted at αὐτοὶ γάρ. H. iv. 2. vii.

31. παρὰ] with an accusative an-

swers to the question “whither?” M. G. G. 588. c.

32. Ἀμασιν] ii. 178.

33. ἐξεινίξετο] See Potter, iv. 21. οὐ φθίνει Κροῖσου φιλόφρων ἀρετὰ, Pindar, P. i. 184.

34. βασιληῖοις] agrees with οἰκίοις understood; compare i. 35. ii. 150.

35. κατὰ τοὺς θησαυροὺς] *through all the treasure-chambers*.

36. θηησάμενον] Ionic for θεασάμενον, i. 10. iii. 24. iv. 87.

37. ὥς—ἦν] *according to, or as suited, his convenience*.

38. τάδε] To denote what follows, Herodotus most frequently uses this word, and but seldom τοιάδε, i. 8. Thucydides—τοιάδε, sometimes τάδε, and ὧδε; Xenophon—all these, and sometimes τοσούτων. With a reference to what precedes, Herodotus generally uses ταῦτα, sometimes τοιαῦτα; Thucydides—τοιαῦτα, and often τοσαῦτα; Xenophon—besides these, ταῦτα, and οὕτως; Homer—ὧς, and sometimes ὥς τοιαῦτα. τάδε προστιθεῖσι τοῖτοισι, i. 20. εἰρωτῶσι ταῦτα, λέγει τάδε, i. 67. ἀκούσας ταῦτα, ἔλεγε τάδε, i. 121. πυνθόμενος ταῦτα, εἶπε τάδε, i. 155.

39. γάρ] as a causal conjunction, often precedes the proposition of which it assigns the reason, and is then equivalent to ἐπεὶ, *since*; Damm, Lex. hence it occurs at the beginning of a speech, as here, i. 8. and Homer, Il. Ψ. 890. Longinus, 23., considers it an instance of hyperbaton; conse-

περὶ σέο λόγος ἀπῖκται πολλὸς, καὶ σοφίης εἵνεκεν τῆς σῆς καὶ πλάνης, ὥς φιλοσοφῶν γῆν⁴⁰ πολλὴν θεωρίης εἵνεκεν ἐπελήλυθας· νῦν ὦν ἡμερος ἐπείρεσθαι μοι ἐπῆλθε,⁴¹ εἴ τινα⁴² ἤδη⁴³ πάντων εἶδες ὀλβιώτατον;” Ὁ μὲν, ἐλπίζων εἶναι⁴⁴ ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα· Σόλων δὲ, οὐδὲν ὑποθωπεύσας,⁴⁵ ἀλλὰ τῷ ἔοντι χρῆσάμενος,⁴⁶ λέγει· “⁷Ω βασιλεῦ, Τέλλον⁴⁷ Ἀθηναῖον.”

XXXI. Ὡς δὲ τὰ κατὰ τὸν Τέλλον⁴⁸ προετρήσατο⁴⁹ ὁ Σόλων τὸν Κροῖσον, εἶπας⁵⁰ πολλά τε καὶ ὄλβια, ἐπειρώτα,⁵¹ τίνα δεύτερον⁵² μετ’ ἐκεῖνον ἴδοι,⁵³ δοκέων πάγχυ⁵⁴ δευτερεῖα⁵⁵ γῶν⁵⁶ οἴσεσθαι. ὁ δὲ εἶπε· “Κλέοβίν τε καὶ Βίτωνα.”

quently he retains the common meaning of γὰρ, and, in construction, transposes the clauses. Another way of solving the difficulty is by putting γὰρ with its clause in a parenthesis, as ἀλλ’ (οὐ γὰρ αὐδᾶν ἤδ᾽) ἔα με, Sophocles, *E. C.* 624. The placing the cause before the effect is the more natural structure, though less usual, *i.* 24. 27. &c. Homer, *Il. B.* 803. H. 73. &c. Thucydides, *iii.* 70. 107. &c. *S. M. G. G.* 613. In English the conjunction “for” is sometimes put elliptically, instead of “for that,” in the preceding clause of a sentence, thus: “But, for his great Creator would the same, His will increased;” Fairfax, Tasso, *J. D.* *i.* 18. that is, “ἀλλὰ, τῷ γὰρ Θεῷ τῶντ’ οὗτο ἐάνδανε, βουλομένῳ μᾶλλον οἱ ἐγένετο,” or “βουλομένῳ οἱ καὶ τὸ κάρτα ἐγένετο.”

40. γῆν] γῆν πολλὴν θεωρήσας, *iv.* 76. and in Homer, with tmesis of the preposition, ἐπὶ πολλὴν γαῖαν ἐληλυθὼς, *Il. O.* 80. πλείστην γῆν ἐπεπλανησάμην ἱστορέων, Democritus in Eusebius, *P. E. x. 4. W.*

41. ἐπῆλθε] Other compounds of ἔρχομαι occur in the same sense, and with an accusative, as ἐσῆλθέ με λογισάμενον κατοικτεῖραι, *vii.* 46. ἡμερὸς μ’ ὑπῆλθε λέξαι, Euripides, *Med.* 56. *WY.*

42. εἴ τινα] The εἰ is superfluous except in as much as it gives τινὰ the force of τίνα. *ecquis me vixit hodie fortunatio?* Terence, *Eun. v.* 9. 1.

43. ἤδη] already; as far as you have yet seen: the perfect ἐπελήλυθας

denoting not only past action, but the continuance of it, as κατὰ νύκτα πεπλάνημαι, Anacreon, *iii.* 13. ἤδη, *delights*; ἤδη, *I knew; he knew*; ἤδη, *it may delight*.

44. εἶναι] As καλεῖσθαι sometimes signifies *to be*, so εἶναι signifies *to be called*.

45. ὑποθωπεύσας] from θάπτειν, whence also θάψ, *iii.* 80. εἰ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας, εὔρετο πᾶν ἄν, Aristophanes, *A.* 614.

46. τῷ ἔοντι χρῆσάμενος] the same as ἀληθεῖ λόγῳ χρεώμενος, *i.* 14. *ST.* keeping to the plain truth.

47. Τέλλον] called Τέλλως by Tzetzes *Ch. i.* 30. *viii.* 197. *W.* See the story of Gyges and Aglaüs, Spectator, 610.

48. τὰ—Τέλλον] for κατὰ τὰ περὶ Τέλλον, see *i.* 95. *ii.* 113. *iv.* 154.

49. προετρήσατο] is variously interpreted; *egged on*, by H. Stephens, Valla, Wesseling, Larcher, Borheck, and Steger; *admonished*, by Schweighæuser; *disconcerted*, by Wendler, and Schæfer. παρώρμησε ἐπὶ τὸ ἐπερωτᾶν.

50. εἶπας] *by saying*; the last syllable is long (in Doric —ais): εἶπας, *thou saidst*; contracted from εἶπας. Ionian writers do not use εἶπων, Gregorius de Dial.

51. ἐπειρώτα] further asked him.

52. δεύτερον] for δευότερον, a comparative formed from δεύειν, Damm, *Lex.* therefore it is a proparoxytone.

53. ἴδοι] he had seen, *M. G. G.* 501.

54. πάγχυ] fully, *i.* 54.

XXXII. Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι.

XXXIII. Ταῦτα λέγων τῷ Κροίσῳ οὐ κως⁵⁷ οὔτε ἐχαρίζετο,⁵⁸ οὔτε λόγου μιν ποιησάμενος⁵⁹ οὐδενὸς ἀποπέμπεται,⁶⁰ κάρτα δόξας ἀμαθὴς⁶¹ εἶναι, ὅς,⁶² τὰ παρεόντα ἀγαθὰ μετεῖς,⁶³ τὴν τελευτήν παντὸς χρήματος ὁρᾷν ἐκέλευε.

XXXIV. Μετὰ⁶⁴ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι,⁶⁵ ὅτι ἐνόμισε ἑωυτὸν⁶⁶ εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.⁶⁷ αὐτίκα⁶⁸ δὲ οἱ εὐδοντι ἐπέστη⁶⁹ ὄνειρος, ὅς οἱ τὴν ἀληθινήν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτερος μὲν διέφθαρτο⁷⁰ ἦν γὰρ δὴ κωφός⁷¹ ὁ δὲ ἕτερος, τῶν ἡλικίων μακρῷ τὰ πάντα⁷²

55. δευτερεῖα] τὸ παθεῖν εὖ, πρῶτον ἄθλων· εὖ δ' ἀκούειν, δευτέρα μοῖρα, Pindar, P. i. 191.

56. γῶν] γε οὖν, at least therefore, H. ii.

57. κως] Although he had said nothing personally offensive, yet there was a something, in what he did say, which mortified the king.

58. ἐχαρίζετο] eis χάριν ἔλεγε. ST.

59. ποιησάμενος] The construction would be less harsh, if it were ἐποιήσατο οὐδενός· ἀποπέμπεται ὧν, &c. ST.

60. ἀποπέμπεται] which is here passive, occurs in the middle voice, iii. 52. Περικλῆς ἐξ ὀφθαλμῶν μιν ἀποπέμπεται. G.

61. ἀμαθὴς] rude, ill-bred; perverse. ἀλλόκοτος ἐδόκει εἶναι τῷ Κροίσῳ, καὶ ἄγροικος, Plutarch, Sol. p. 93. IV.

62. ὅς] even without a demonstrative preceding it, is put for ὅτι; as is ὅστις also, σὺ δ' ὄνειδος ἔξεται, ὅστις οὐκ ἤμυνας, Euripides I. A. 906. M. G. G. 480. obs. 1. so οὐ ποιοῦσι, i. 71. οὐ ἔχουσι, ii. 14. ὅς ἀπικται, iii. 14. ST.

63. μετεῖς] slightly setting aside; περὶ οὐδενὸς ποιησάμενος. ST.

64. μετὰ] The preposition might have been suppressed, and the genitive absolute Σόλωνος οἰχομένου employed. μετὰ τούτων ἐξαναχθέντα Δῆλος ἐκινήθη, vi. 98. μετὰ Πάτροκλον θανόντα, Homer, Il. Ω. 575. Ἐπὶ with a genitive is often used (see note c. 5.); sometimes with a dative, i. 170. ii. 22.

viii. 95. ix. 77. and even ὑπὸ with an accusative, i. 51. M. G. G. 565.

65. εἰκάσαι] So ἐπεικάζει, ix. 32. ἀπεικάζει, Sophocles, Tr. 141. σάφ' εἰκάσαι, C. C. 16. and with a pronoun ὥστ' ἐπεικάζειν ἐμὲ, Tr. 1222. In the above instances δεῖ, ἔξεστι, πάρεστι, εἰκός or δίκαιόν ἐστι may be understood: the ὥς is sometimes omitted, with εἰκάσαι, Sophocles, C. T. 82. with ἐπεικάζει, C. C. 152.; but the phrase occurs elsewhere more fully, ἐπεικάζει δίκαιον ἦν, Æschylus, Sup. 259. ὥς ἐπεικάζει πάρεστιν, Ch. 963. It is of much the same import here as that passage of Sophocles, ἄρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοῖη λόγον, C. T. 829.

66. ἐωυτὸν] The accusative put for the nominative; νομίζουσι αὐτοὶ ἐωυτοὺς εἶναι αὐτόχθονας, &c. i. 171. ἐμέ φημι ἔμμεναι, Homer, Il. N. 269. M. G. G. 535. see note on αὐτοί, c. 2.

67. ὀλβιώτατον] irritare est calamitatem cum te felicem vocas, Publius Syrus.

68. αὐτίκα] haud ita multo post Tiberio Atinio somnium fuit, Livy, ii. 36.

69. ἐπέστη] This verb is used to denote sudden apparitions, v. 56. vii. 12. 14. of angels, Luke, ii. 9. xxiv. 4. Acts, xii. 7. of the Lord, Acts, xxiii. 11. SCHL. see ὑπερσταν, vii. 17.

70. διέφθαρτο] i. 38.

71. κωφός] i. 38. 47. οὐ φωνέων, i. 85. ἄφωνος twice i. 85. In Hippocrates, according to Galen, it has the sense of ἀμαυρός, ἀσθενής, ἀναίσθητος, ἀσθενής.

πρῶτος· οὐνομα δέ οἱ ἦν Ἄτυς. τοῦτον⁷³ δὴ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει⁷⁴ μιν αἰχμῇ σιδηρῇ βληθέντα. ὁ δὲ ἐπεὶ τε ἐξεγέρθη καὶ ἑωυτῷ λόγον ἔδωκε,⁷⁵ καταβρῶδῃσας⁷⁶ τὸν ὄνειρον, ἔγεται⁷⁷ μὲν τῷ παιδὶ γυναῖκα· ἐωθότα δὲ στρατηγέει·⁷⁸ μιν τῶν Λυδῶν, οὐδαμῇ⁷⁹ ἔτι ἐπὶ τοιοῦτο⁸⁰ πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται⁸¹ ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρέωνων ἐκκομίσας, ἐς τοὺς θαλάμους⁸² συνένησε,⁸³ μή τί οἱ⁸⁴ κρεμάμενον τῷ παιδὶ ἐμπέση.

οὔτε λαλῶν, οὔτε ἀκούων· ἐννεός, Hesychius. It is derived from κόπτω: sometimes τὴν γλῶσσαν is understood, κοφθεὶς καὶ ἀφαιρεθεὶς τὴν ὅπα, μὴ φθεγγόμενος, ἄλαλος; sometimes τὰ ὦτα, ὁ τὴν ἀκοὴν βεβλαμμένος. Eustathius says it originally signified *dumb*, afterwards *deaf*. See *D. SCHL. S. filius Cressi regis, quum jam per ætatē fari posset, infans erat; et quum jam multum adolevisset, item nihil fari quibat. mutus adeo et elinguis diu habitus est*, A. Gellius, v. 9. L.

72. τὰ πάντα] see notes on τὰ ἄλλα, p. 3. and ἅπασι, c. 1.

73. τοῦτον] Either (1) κατὰ is understood, as regards this *Atys*, or (2) the accusative is put absolutely, or (3) the following μιν is redundant as in τὸν ἕνα λέγουσι—aυτοῦ μιν καταχρήσασθαι ἑωυτὸν, i. 82. The passages which follow are similar in construction, τοὺς ὄνειροπόλους—τούτους ἀνεσκολόπισε, i. 128. Θασίους—ἐκέλευέ σφας, vi. 46. αὐτὸν ἐκείνον—φρόνει μιν ὡς ἤξοντα, Sophocles, Tr. 287. τὸν πόνον—ἀπέδειξα αὐτὸν, Thucydides, ii. 62. M. G. G. 426. obs. 1.

74. ἀπολέει] for ἀπολέσει, by syncope. The future indicative is often used in indirect speech, especially after ὡς, i. 3. (see note on ἔδοσαν, c. 2.) i. 13. ii. 13. iii. 143. iv. 125. 137. φυλάσσειν ἄχρι οὗ τελευτήσῃ, i. 117. ἀπαγγέλλειν ὅτι πρότερον ἤξοι ἢ βουλήσεται, i. 127. εἰπεῖν θαρβεῖν ὅτι παρέσται. Xenophon, Cyrop. i. 4. 8. ST.

75. ἐ. λ. ἔδωκε] considered it over in his own mind. Λόγον διδόναι has various significations, to give an answer, iii. 50. to give an account, viii. 100.; but its present sense is the most

usual, i. 97. 209. iii. 45. iv. 102. v. 68. 75. viii. 9. διδόντας ἑαυτοῖς λόγον εἶτε ποιῆσαι βέλτιον εἴη τὸ πρόσταγμα, Plutarch, de Orac. Def. p. 419. and sometimes with λόγους instead of λόγον, iii. 76. vi. 86, l. 138. S. see Vro. iii. 6.

76. καταβρῶδῃσας] Ἀβρῶδέειν is an Ionic and poetic form of ὀβρῶδέειν. P. The κατὰ adds intensity, as *de* in Latin.

77. ἔγεται] generally means *takes to himself* (*uxorem ducit*), ἐς τὰ οἶκλα, i. 59. being understood; but it is applied here to the person contracting marriage for another, as it is by Homer, νίει ἤγετο κόρη, Od. Δ. 10. ἄξομαι ἀμφοτέροις ἀλόχους, Φ. 214.

78. στρατηγέει] στρατηγὸν εἶναι. Verbs, derived from substantives, and susceptible of resolution into a substantive and the substantive verb, govern a genitive; so ἐτυράννευε (τύραννος ἦν) Ἀθηναίων, i. 64. βασιλεύειν (βασιλέα εἶναι) Αἰγύπτου, ii. 137. Βαβυλῶνος ἐπιτροπεύσαντα (ἐπίτροπον ὄντα), vii. 62. M. G. G. 337. for exceptions, see 338. obs.

79. οὐδαμῇ] no whither.

80. τοιοῦτο] of the like dangerous nature. ST.

81. χρέονται] The Ionians change verbs in -άω to -έω, as φοιτέοντας, i. 37. ἐπειρωτέοντας, i. 47. ὀρέω, i. 111. πλανέονται, ii. 41. κοιμούνται, ii. 95. Maittaire, 120. D.

82. θαλάμους] ἡ γυναικῆτή, v. 20. is properly opposed to ἀνδρῶν, as *bower* and *hall* are to each other in English poetry and romance; but *θάλαμος* is so used here and iii. 78. It is also synonymous with *ταμεῖον* (Hesychius), *μυχός*,

XXXV. Ἐχοντος⁸⁵ δέ οἱ ἐν χερσὶ⁸⁶ τοῦ παιδὸς τὸν γάμον, ἀπικνεύεται ἐς τὰς Σάρδεις ἀνὴρ συμφορῇ⁸⁷ ἐχόμενος καὶ οὐ καθαρὸς⁸⁸ χεῖρας ἔων, Φρυγὴ μὲν γενεῇ, γένεος δὲ τοῦ βασιλεῖος. παρελθὼν⁸⁹ δὲ οὗτος ἐς τὰ Κροίσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι· Κροῖσος δὲ μιν ἐκάθηρε.⁹⁰ Ὁ μὲν δὴ δίαίταν εἶχε ἐν Κροίσου. ⁹¹

οἱ θησαυροί, i. 30. οἴκημα is a more general term, i. 9. ii. 86. 148. as is μέγαρον in Homer, though restricted to a sacred edifice by Herodotus, i. 47. who likewise uses παστὰς as a saloon, or hall, ii. 148. 169. The present passage derives illustration from Od. Φ. 8, &c. θάλαμος—ἐνθα κειμήλια κεῖτο Ἰάνακτος, χαλχὸς τε, χρυσὸς τε, πολὺ κμητὸς τε σίδηρος· ἐνθα δὲ τόξον ἔκειτο παλίντονον, ἥδ' ἐφάρετρε ἰοδόκος, πολλοὶ δ' ἔνεσαν οἷστοί. See Damm.

83. συνένησε] Κατανέειν also signifies to pile up, but without including the notion of collecting, vi. 97.

84. οἱ] on account of the following dative τῷ παιδί, to which it refers, is put for αὐτοῦ; and οἱ ἐν χερσὶ, c. 35. for ἐν ταῖς χερσὶν αὐτοῦ. M. G. G. 392. h. ἡμῖν ἐν τῇ χώρῃ, i. 36.

85. ἔχοντος] Steger finds fault with Valla for having rendered this passage as if it were ἔχοντι δέ οἱ, interim, dum nuptias filii parat Cræsus; and connects the words οἱ τοῦ παιδὸς; but the construction is ἔχοντος δὲ Κροίσου οἱ ἐν χερσὶ τὸν γάμον τοῦ παιδὸς, as εἰρομένου τοῦ Καμβύσεω ὑπεκρίνοντο αὐτῷ, iii. 31. See the preceding note, and that on προῖσχομένων, c. 3. To the examples there given may be added from Schæfer, οἱ ἤκουσε θεὸς εὐξαμένιοι, Homer, Il. Π. 531. οἱ ἦτορ χλαίρει δερκομένης, Apollonius Rh. iv. 169. B. 33.

86. ἐν χερσὶ] in hand.

87. συμφορῇ] for ὑπὸ συμφορῆς.

88. καθαρὸς] clean; ὁ καθαρὰς χεῖρας προνέμων, Æschylus, Eum. 308. The metaphor is taken from the custom of washing the hands before sacrifices. BL. ἐνιψάμην ἐν ἀθώοις τὰς χεῖρας μου· παροιμία, Suidas. Pilate, before condemning our Lord, washed his hands and said ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, St. Mat-

thew, xxvii. 24. Synonymous with καθαρὸς are ὅσιος καὶ εὐαγῆς, Solon's Laws; ἄγνους, and ἀθῶος, with which the genitive φόνου or αἵματος is understood, if not expressed as ἄγνους φόνου, Lucian. The use of ἀπὸ by the Sacred Writers is redundant, though Demosthenes has καθαρὸς ἀπὸ, p. 1371. Bene et puris manibus vivere, Horace, i. Sat. iv. 67. and integer vitæ scelerisque purus, i. Od. xxii. 1. Vortius, Ph. S. xix. SCHL. Homer, Il. Z. 266. Virgil, Æn. ii. 718.

89. παρελθὼν] ὡς ὕταν ἐνδρ' ἔτη πυκινὴ λάβη, ὅστ' ἐνὶ πάτρῃ φῶτα κατακτείνας, ἄλλον ἐξέικετο δῆμον, ἀνδρὸς ἐς ἀφνειοῦ, Homer, Il. Ω. 480. Euripides, O. 505. I. T. 941. W.

90. ἐκάθηρε] He first cut the throat of a sucking-pig, and rubbed the hands of the suppliant with its blood; he next employed lustral waters, invoking Jupiter Expiator. Whatever had been used in the rite was then carried out of the house; after which he burnt cakes, pouring forth water at the same time with invocations to appease the Furies and propitiate Jupiter. Apollonius Rh. iv. Homer, Il. A. 313. The lustration of an army is mentioned by Xenophon, An. v. 7. 19. of the Macedonian troops by Livy, xl. 6. 13. Q. Curtius, x. 9. L. SCHL.

91. ἐν Κροίσου] οἰκίαις, at Cræsus's. The ellipsis, after a preposition, of οἶκος or δῶμα is very common; ἐν Ἀρπάγου, i. 111. ἐν τοῦ, i. 133. ἐν πατρὸς, Homer, Il. Z. 47. Sophocles, Ter. fr. vii. ἐν Διὸς, Theocritus, xxiv. 80. ἐν τῶν δημιουργῶν, Aristophanes, Lys. 408. B. 196. M. G. G. 379. and that of ædes (singular) in Latin; habitabat rex ad Jovis Statoris, Livy, i. 41. ad Murciæ, i. 33. ad Vestæ, Horace, i. Sat. ix. 35. Such omissions in English are still more general; as "he had

XXXVI. Ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Οὐλύμπῳ⁶⁵ σὺς⁶⁶ χρῆμα⁶⁷ γίνεται μέγα· ὀρμεώμενος δὲ οὗτος ἐκ τοῦ οὐρεὸς τούτου τὰ τῶν Μυσῶν ἔργα⁶⁸ διαφθείρεσκε.⁶⁹ πολλάκι δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες ποιεέσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν Μυσῶν ἄγγελοι ἔλεγον τάδε· “Ὡ βασιλεῦ, υἱὸς χρῆμα μέγιστον ἀνεφάνη⁷⁰ ἡμῖν ἐν τῇ χώρῃ, ὅς τὰ ἔργα διαφθείρει. τοῦτον προθυμεόμενοι ἐλέειν, οὐ δυνάμεθα. νῦν ὦν προσδεόμεθα⁷¹ σευ, τὸν παῖδα καὶ λογάδας⁷² νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὥς ἂν⁷³ μιν ἐξέλωμεν ἐκ τῆς χώρας.” Οἱ μὲν δὴ τούτων ἐδέοντο. Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγε σφι τάδε· “Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ μνησθῆτε⁷⁴ ἔτι· οὐ γὰρ ἂν⁷⁵ ὑμῖν συμπέμψαιμι· νεόγαμός τε γάρ ἐστι, καὶ ταῦτά⁷⁶ οἱ νῦν μέλει.” Λυδῶν μέντοι λογάδας καὶ τὸ

apartments in St. James's,” i.e. “palace:” and in like manner are often understood “cathedral, church, chapel, college, school, hospital, hotel, house, shop, &c.”

65. Οὐλύμπῳ] now *Keskintag*. There was another in Thessaly, i. 56. vii. 128. *L*.

66. σὺς] or ὕς; the aspirate was often changed to the sibilant, especially by the Latins, as ἐξ, *sex*; ὑπὲρ, *super*.

67. χρῆμα] a huge monster of a boar, *DAL*. This periphrasis, which occurs again presently, was said of any thing surpassing. Ἄρτεμις ὀργισθεῖσα μέγα τοῖς Αἰτωλοῖς σὺς χρῆμα ἔπεμψεν ὅς οὐ μόνον τὴν χώραν, ἀλλὰ καὶ τοὺς ἐνοικοῦντας, διέφθειρε, Didymus on Hom. II. i. 525. Athenæus speaks of a lion in the same way, xv. 21. *W*. vii. 188. with πολλὸν, iv. 81. vi. 43. with πολλόν τι, iii. 109. 130. τὸ χ. ἀνδρὸς, Aristophanes, V. 934. *res cibi*, Phædrus, iv. 7. 4. *VIG*. iii. 13. 1—3. iii. 10. 8. *M. G. G.* 430. 6.

68. ἔργα] the fields. ἔργα βοῶν ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν, Hesiod, O. D. 46. ἔ. ἀνθρώπων, Homer, II. Π. 392. *sata lata boumque labores*, Virgil, G. i. 324.

69. διαφθείρεσκε] Ionic and Doric for διέφθειρε, *M. G. G.* 172. *obs.* 1. This form, denoting repetition, is most

frequently used where ὅπως has preceded; in the imperf. i. 186. iv. 78. vii. 41. five times in 119. 211. ix. 74. in the second aorist, iv. 78. 130. it also occurs with πολλάκις, i. 36. iv. 78. ἀνὰ πᾶν ἔτος, vii. 106. twice. τὰς νύκτας, i. 186.

70. ἀνεφάνη] has shown itself, has made its appearance. The aorist passive often has a middle signification. *M. G. G.* 493. *e*.

71. προσδεόμεθα] we want, we entreat. *M. G. G.* 332.

72. λογάδας] i. 43. sometimes with the substantive understood, viii. 124. ix. 21. 63. and in this chapter Λυδῶν λ. the same as *Mæoniæ delecta juvenis*, Virgil, *Æn.* viii. 499.

73. ὥς ἂν] shows that they considered the getting rid of the boar as a probability, not as a certainty.

74. μνησθῆτε] make mention. In this sense the verb is generally found with a genitive and without a preposition, vii. 159. in the sense of *remember*, with an accusative, vii. 18. *M. G. G.* 325. *b.* and *obs.* In prohibitions with μή, the aorist is put in the subjunctive mood, for the imperative. *M. G. G.* 516. 2.

75. ἂν] with the aorist optative “I can not,” makes the refusal less harsh than if the future, “I will not,” were used.

76. ταῦτα] τὰ τοῦ γάμου. *L.* ἡμερο-

κυνηγέσιοι⁷⁶ πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς προθυμοτάτοις⁷⁹ συνεξελέειν ὑμῖν⁸⁰ τὸ θηρίον ἐκ τῆς χώρας."

XXXVII. Ταῦτα ἀμείψατο. ἀποχρεωμένων⁸¹ δὲ τούτοις τῶν Μυσῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκοὺς τῶν ἐδέοντο⁸² οἱ Μυσοί. οὐ φαμένου⁸³ δὲ τοῦ Κροίσου τὸν γε παῖδ᾽ αὖ σφι συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνὴς τάδε· "ὦ πάτερ, τὰ κάλλιστα⁸⁴ πρότερόν κοτε⁸⁵ καὶ γενναυότατα ἡμῖν ἦν ἐς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκίμειν.⁸⁶ νῦν δὲ ἀμφοτέρων με τούτων ἀποκληΐσας ἔχεις,⁸⁷ οὔτε τινα δειλίην μοι παριδὼν⁸⁸ οὔτε ἀθυμίην.⁸⁹ νῦν τε τέοισι⁹⁰ με χρὴ ὄμμασι⁹¹ ἐς τε ἀγορὴν⁹² καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; κοῖος μὲν τις⁹³ τοῖσι πολίτησι δόξω εἶναι; κοῖος δὲ τις

δρόμον τε καὶ τοῦτο μελετῶντα, Phidippides, vi. 105. V.

77. οἱ—μέλει] *occupy his attention.*

78. *κυνηγέσιον*] *hunting train. It portis jubare exorto delecta juvenus, retia rara, plagæ, lato venabula ferro, Massylique ruunt equites, et odora cunum vis, Virgil, Æn. iv. 130.*

79. ὡς προθυμοτάτοις] *as active as possible; ὡς π. ὡς δυνατόν ἐστι, M. G. G. 461. H. i. 8. VIG. viii. 10. 8. In the note on πέμψαντας, c. 3. examples were given of an accusative with the infinitive, where a dative had preceded: the following are instances of a double dative, τοῖσι ἄλλοις ἐδόκεε—ἐλθοῦσι ἔχειν, vii. 207. nec tibi prodest—tentasse morituro, Horace, i. Od. xxviii. 4. M. G. G. 535. VIG. vi. 1. 16.*

80. συνεξελέειν ὑμῖν] *to assist you in getting rid of. So τοῖσι Μιλησίοις συνεπελάφρυνον, and τοῖσι Χίοις συνδιήνεικαν, i. 18.*

81. ἀποχρεωμένων] *being satisfied or contented. οὐκ ἀπεχρᾶτο μούνων ἀρχῶν τῶν Μήδων, i. 102. P.*

82. τῶν ἐδέοντο] *M. G. G. 330.*

83. οὐ φαμένου] *refusing. οὐ φάναι, to deny; or (followed by a future infinitive) to refuse, to say that one will not, vi. 61. οὐ φησιν δάσων, Homer, Il. H. 393. ἐάσειν, Sophocles, Aj. 1343. El. 1215. Ph. 817. ἰέναι, Xenophon, An. i. 3. 1. Sometimes the negative before φημί must be construed after it, VIG. vii. 12. 7. BL.*

84. κάλλιστα] *see note on δηλα, c.*

4.

85. πρότερόν κοτε] *heretofore.*

86. εὐδοκίμειν] *to distinguish myself.*

87. ἂ. ἔχεις] *See note on δουλώσας ἔχεις, c. 27. ὑποδεξάμενος ξ. i. 41. ποιούμενος, iii. 125. ἐπιτρέψαντες, vi. 12. δήσας, vi. 23. κτείνοντες, ix. 39.*

88. μοι παριδὼν] *i. e. ἰδὼν παρ' ἐμοί, DAL. observing in me. Παρὰ with a dative answers to the question "where?" M. G. G. 588. b. οὔτε ἄλλοτὲ κω παρεῖδες ἀνδρὶ τῷδε ἄχαρι οὐδὲν, i. 108. δειλίαν ἢ μαυρίαν ἰδὼν τιν' ἐν ἐμοί, ταὐτ' ἐβουλεύσω ποιεῖν; Sophocles, C. R. 536. IV.*

89. ἀθυμίην] *πρὸς τοὺς κινδύνους ὄκνον. In κακῷ καὶ ἀθύμῳ, vii. 11. the latter word means π. τ. κ. ὀκνηρός.*

90. τέοισι] *for τοῖσι and that for τίσι; so τέω for τίνι, iv. 155. τέων for τίνων, Homer, Il. Ω. 387. W.*

91. ὄμμασι] *with what face? ποῖον ὄμμα πατρὶ δηλώσω φανέις; πῶς με τλήσεται ποτ' εἰσιδεῖν γυμνὸν φανέντα τῶν ἀριστείων ἄτερ; Sophocles, Aj. 462. V. τίσι δ' ὀφθαλμοῖς ἐωρῶμεν ἂν τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικνουμένους; Demosthenes, pro Cor. c. 59. L. ὡς ἐμπλεω αἰδοῦς ὄμματα ἔχοντα. ST.*

92. ἀγορὴν] *the public square, through which ran the Pactolus, v. 101.*

93. τις] *is put with adjectives of quality, &c. when they stand alone, without a substantive, or in the predicate, M. G. G. 487, 5.*

τῇ νεογάμῳ γυναικί; κοίῳ δὲ ἐκείνῃ δόξει ἀνδρὶ συνοικέειν;⁹⁴ ἐμὲ ὦν σὺ ἢ μέθες ἵεναι ἐπὶ^{94*} τὴν θήρην, ἣ λόγῳ ἀνάπεισον, ὅκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιέμενα.”

XXXVIII. Ἀμείβεται Κροῖσος τοῖσδε· “ὦ παῖ, οὔτε δειλὴν οὔτε ἄλλο οὐδὲν ἄχαρι παριδὼν τοι,⁹⁵ ποιέω ταῦτα· ἀλλὰ μοι ὕψις ὀνείρου,⁹⁶ ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς⁹⁷ ὦν τὴν ὕψιν ταύτην, τὸν τε γάμον τοι τοῦτον ἔσπευσα,⁹⁸ καὶ ἐπὶ τὰ παραλαμβάνόμενα⁹⁹ οὐκ ἀποπέμπω, φυλακὴν ἔχων,¹⁰⁰ εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζῆσις¹ διακλέψαι.² εἴς γάρ μοι μῶνος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἔτερον, διεφθαρμένον³ τὴν ἀκοὴν, οὐκ εἶναι μοι λογιζομαι.”

XXXIX. Ἀμείβεται ὁ νεηνίης τοῖσδε· “Συγγνώμη⁴ μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὅψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ⁵ οὐ μαιθάνεις, ἀλλὰ λέληθές⁶ σε τὸ ὄνειρον,⁷ ἐμέ τοι δίκαιόν ἐστι⁸ φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάιναι ἐμὲ τελευτήσειν· ὑὸς δὲ κοῖται μὲν εἰσι χεῖρες, κοίῃ δὲ αἰχμῇ σιδηρῇ, ἣν σὺ φοβέαι;⁹ εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου τευ¹⁰ ὃ τι τούτῳ ἔοικε, χρῆν¹¹ δέ σε ποιέειν τὰ ποιέεις· νῦν δέ,¹²

94. συνοικέειν] *to live with in marriage; to be married*, i. 91. &c.

94*. ἐπὶ] with an accusative answers to the questions “whither?” “to what end?” M. G. G. 586. c.

95. τοι] Ionic for σοι.

96. ὕψις ὀνείρου] a periphrasis for ὄνειρος, i. 34. *eadem illu in somnis observata (obversata?) species*, Livy, ii. 36.

97. πρὸς] i. e. σκοπέων, *with reference to*, or *on account of*, M. G. G. 591. β, γ.

98. ἔσπευσα] σπεύδειν, ταχύνειν, σπουδάζειν, ἐνεργεῖν, Hesychius. *to hasten forward, to hurry on*, all other objects being set aside. SCHL.

99. παραλαμβάνόμενα] *to the present undertakings*. παραλαμβάνειν ἔργα, Plato, Crit. p. 109. W.

100. φυλακὴν ἔχων] *keeping watch*, or *watching*, over thee. In the next chapter this phrase is used with περὶ ἐμέ.

1. ζῆσις] *for my own life-time; ὅσον ἂν χρόνον ζῶ*. ST.

2. διακλέψαι] *to preserve by stealth*.

3. διεφθαρμένον] see note on κωφός, c. 34. Reiz and Larcher consider the

words τὴν ἀκοὴν as the gloss of a copyist. S. In the north of England, DEAF signifies “barren, sterile, blasted, unprofitable;” Grose, Vocab.

4. συγγνώμη] *syngnōstōn ēsti*, ST. *it is excusable*.

5. τὸ δέ] ἐκείνο δέ, ὅ. See note on τὸν, c. 1.

6. ἀλλὰ λέληθες] ἀλλ’ ἐν ᾧ λ. ST.

7. ὄνειρον] the same as ὄνειρος; so φορτίον and φόρτος, c. 1.

8. δίκαιόν ἐστι] Herodotus also uses the construction δίκαιός εἰμι, i. 32. M. G. G. 296.

9. φοβέαι] Ionic for φοβέει (see note on ἐξίει, c. 6.), and this for φοβέεσαι, by syncope; so βούλει, i. 11. φαίνει, i. 27. The original termination of the second person was -εσαι, hence -εαι, -ει, -η. M. G. G. 197. For the accent see the following note on ἀχάρι.

10. τευ] Ionic for του, and that for τινός.

11. χρῆν] for ἔχρην ἂν, *it would then have been right*; iv. 118. χρῆν γάρ σε μὴτ’ αὐτὸν μολεῖν, Sophocles, Ph. 1363. M. G. G. 510. 6.

ὑπὸ αἰχμῆς. ἐπεὶ τε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μίθες με."

XL. 'Αμείβεται Κροῖσος· "Ω παῖ, ἔστι τῇ¹³ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου· ὥς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω,¹⁴ μετήμι τέ σε ἰέναι ἐπὶ τὴν ἄγρην."

XLI. Εἶπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται¹⁵ τὸν Φρύγα Ἀδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε· "Ἀδρηστε, ἐγὼ σε συμφορῇ πεπληγμένον¹⁶ ἀχάρι,¹⁷ τὴν τοι οὐκ ὀνειδίξω,¹⁸ ἐκάθηρα, καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων¹⁹ πᾶσαν δαπάνην· νῦν ὦν (ὀφείλεις γὰρ, ἐμεῦ²⁰ προποιοῦσαντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ χρήζω γενέσθαι ἐς ἄγρην ὀρμευμένον, μή τινες κατ' ὁδὸν κλῶπες κακοῦργει ἐπὶ δηλήσει²¹ φανέωσι ὑμῖν. πρὸς δὲ τούτῳ, καὶ σέ τοι χρεῶν²² ἔστι ἰέναι ἔνθα ἀπολαμπρύνεαι²³ τοῖσι ἔργοισι· πατρώϊον²⁴ τε γάρ τοι ἔστι, καὶ προσέτι ῥώμη ὑπάρχει."²⁵

12. νῦν δὲ] supply εἶπεν τελευτήσκειν με. ST.

13. ἔστι τῇ] this is a way, by which: the same as ταύτῃ or οὕτω.

14. μεταγινώσκω] I change my mind. μὴ μεταγινῶναι τὰ προδεδογμένα, Thucydides, iii. 42. BL.

15. μεταπέμπεται] sends after; μεταδιώκειν, to pursue after, iii. 4. μεταίέναι, to go after, iii. 19. for which Homer uses μετέρχεσθαι, and μετοίχεσθαι; and in a different sense he has μετακιάθειν, to follow after, and μεταίσσειν, to rush after.

16. πεπληγμένον] stricken. ξένου, ὃς μ' εἰς δόμους ἐδέξατ', οὐδ' ἀπήλασε, καίπερ βαρεῖα ξυμφορὰ πεπληγμένος, Euripides, Alc. 870. W.

17. ἀχάρι] Ἀχαρι, a proparoxytone, is the nominative or accusative neuter, i. 38; ἀχάρι, a paroxytone, the dative by contraction from ἀχάριτι, ἀχάρυ: so ἀπόλυ, viii. 61. S. for a similar reason φοβέαι, i. 39. is a paroxytone. The use of ἄχαρις for βαρεῖα is an instance of litotes (λιτότης): so also οὐκ ὥς ἤθελε, which is immediately followed by ἀλλὰ προσπτασας μεγάλως, i. 16. quis illaudati nescit Busiridas? Virgil, G. iii. 5. L. non sordidus auctor naturæ verique, Horace, i. Od. xxviii. 14.

18. ὀνειδίξω] πᾶσα ὀνειδίζομένη χάρις. Herod.

pis ἐπαχθὴς καὶ ἄχαρις, Plutarch, de adul. p. 64. W. τὰς ἰδίας συμφορὰς ὀνειδίξειν καὶ προφέρειν ἐκάστῳ, Demosthenes, c. Andr. p. 397. ἐγὼ δ' ὅλως μὲν, ὅστις ἄνθρωπος ὦν ἀνθρώπῳ τύχην προφέρει, παντελῶς ἀνόητον ἡγοῦμαι, pro Cor. p. 182. οὐ τὸ δυστύχημα ὀνειδίξω, Æschines, c. Ctes. p. 64. V.

19. παρέχων] διδοὺς, χορηγῶν, Hesychnus; is said peculiarly of supplying food, as in Homer, γάλα, Od. Δ. 89. δαῖτα, Θ. 39. βρώσιν πόσιν τε, O. 489. σῖτον, Σ. 359. ἰχθὺς, T. 113. hence Parochi; signifying the commissaries, who, by the Lex Julia de Provinciis, were to provide lodging, fire, salt, hay, and straw, for persons travelling on public service; Francis's Horace, i. Sat. v. 46.

20. ἐμεῦ] This pronoun with its participle would, regularly, have been in the accusative, the following με being omitted. M. G. G. 561. b.

21. ἐπὶ δηλήσει] iv. 112. δηλέεσθαι βουλόμενοι: so οὐκ ἐπὶ σιτήσει, ἀλλ' ἐπὶ πρήσει, iv. 17. ST. ἐπὶ denotes the object or aim. M. G. G. 585. β.

22. χρεῶν] fitting.

23. ἀπολαμπρύνεαι] thou mayest signalize thyself. ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεὶς, vi. 70. much the same as φαίνεσθαι τὰ ἀποδεικνύμενος, iii. 134.

XLII. Ἀμείβεται ὁ Ἀδρηστος· “²⁷Ω βασιλεῦ, ἄλλως²⁶ μὲν ἔγωγε ἂν οὐκ ἦϊα²⁷ ἐς ἄθλον τοιόνδε· οὔτε γὰρ συμφορῇ τοιῇδε κεχρημένον²⁸ οἶκός ἐστι ἐς ὀμίλικας εὔπρῆσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα²⁹ πολλαχῇ³⁰ τε ἂν ἴσχω³¹ ἐμεωυτόν. νῦν δέ, ἐπεὶ τε σὺ σπεύδεις, καὶ δεῖ τοι χαρίζεσθαι, ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι, ποιέειν εἰμὶ ἐτοῖμος ταῦτα· παῖδά τε σὸν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν,³² προσδόκα³³ τοι ἀπονοστήσειν.”

XLIII. Τοιούτοις ἐπεὶ τε οὗτος ἀμείψατο Κροῖσον, ἦϊσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεινίησι καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν Οὐλυμπόν τὸ ὄρος, ἐζήτησαν τὸ θηρίον· εὐρόντες³⁴ δέ, καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλούμενος δὲ Ἀδρηστος, ἀκοντίζων τὸν σῦν, τοῦ μὲν ἀμαρτάνει,³⁵ τυγχάνει δὲ τοῦ Κροίσου παιδός.³⁶ ὁ μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου τὴν φήμην.³⁷ ἔθεε δέ τις ἀγγελέων³⁸

24. πατρώϊον] οἱ πρόγονοί σου λαμπρά ἔργα ἀπεδείκνυντο, δεῖ οὖν δὴ καὶ σέ μεγάλα ἔργα διαπράξασθαι. ST.

25. ὑπάρχει] σοι.

26. ἄλλως] in any other case.

27. ἦϊα] Ionic, and ἦα Attic, for εἶα preterite middle of ἰέναι.

28. κεχρημένον] having experienced.

29. πάρα] i. e. πάρεστί μοι, nor have I the wish. “To will is present with me,” Rom. viii. 18.

30. πολλαχῇ] on many occasions.

31. ἂν ἴσχω] I should have restrained. οὐκ ἂν ποτ’ ἴσχω μὴ οὐ τὰδ’ ἐξεῖπέν πατρί, Euripides, Hip. 654. SCH.

32. εἵνεκεν] as far as depends on. ἐνεκα, or, in the tragedians, οὐνεκα often has this sense, in which it is sometimes followed by γε; χρόνου μὲν οὐνεκ’, οὐ μαθεῖν με δεῖ τόδε, Sophocles, Œ. C. 22. πάλαι ἂν, ἐνεκά γε ψηφισμάτων, ἐδεδόκει δίκην, Demosthenes, Ol. iii. 6. and in Æschylus πλῆθους ἕκατι, “as far as number goes,” P. 343. BL.

33. προσδόκα] for προσδόκαε, the same as προσδόκεε or προσδέκεο.

34. εὐρόντες] after finding. The sense of aorist participles may very frequently be expressed by prefixing the word *after*; as *χειρὶ νυκῆσαντ’*, ἐμοῦ

ἄρχειν, “you must govern me, *after* vanquishing me by force of arms,” Æschylus, Ag. 1396. ἀβάτων ἀποβάς, φώνει πρόσθεν δ’, ἀπερύκου, Sophocles, Œ. C. 167.

35. ἀμαρτάνει] misses, as well as τυγχάνειν to hit, governs a genitive. M. G. G. 368. Xenophon uses this verb repeatedly, οἱ δὲ κάπροι ὁμοσε ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος, οὐδὲ ἀμαρτεῖν οἶόν τε ἦν αὐτῶν, Cyr. i. 4.

36. κἂν μύων βάλλης, οὐκ ἂν ἀμάρτοις ἀνδρὸς, Cyr. viii. 3. 27. and the following instance occurs in a passage of exquisite pathos and simplicity, where an aged parent is relating the loss of his only child, φανεῖσθαι ἄρκτου, διώκοντες ἀμφοτέροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἤμαρτεν· ὁ δ’ ἐμὸς παῖς βαλὼν καταβάλλει τὴν ἄρκτον. ὥς δὲ πάλιν λέοντος παρατυχόντος, ὁ μὲν αὖ ἤμαρτεν ὁ δ’ αὖ ἐμὸς παῖς τυχὼν κατειργάσατο τὸν λέοντα, Cyr. iv. 6. 3, 4. SCHL.

37. φήμην] Ptolemæus calls him Agathos, and says that Adrastus slew him in consequence of a dispute about a quail. L.

38. ἀγγελέων] The Ionic form of this noun is φῆμις, Eustathius. W.

39. ἀγγελέων] to tell.

τῷ Κροίσῳ τὸ γεγονός· ἀπικόμενος δὲ ἐς τὰς Σάρδεις, τήν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οἱ.

XLIV. Ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο,³⁹ ὅτι μιν ἀπέκτεινε⁴⁰ τὸν αὐτὸς φόνου ἐκάθηρε. περιημεκτέων⁴¹ δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία καθάρσιον,⁴² μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη·⁴³ ἐκάλεε δὲ ἐπίστιόν τε καὶ ἐταιρήϊον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν· τὸν μὲν ἐπίστιον καλέων, διότι δὴ, οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον, φονέα τοῦ παιδὸς ἐλάνθανε⁴⁴ βύσκων· τὸν δὲ ἐταιρήϊον, ὥς, φύλακα συμπέμφας αὐτὸν, εὐρήκοι πολεμιώτατον.

XLV. Παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν· ὕπισθε δὲ, εἶπετό οἱ ὁ φονεύς. στὰς⁴⁵ δὲ οὗτος πρὸ τοῦ νεκροῦ παρ-
δίδου ἐωντὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι μιν κελεύων τῷ νεκρῷ· λέγων τήν τε προτέρην⁴⁶ ἐωντοῦ συμφορὴν, καὶ ὥς ἐπ' ⁴⁷ ἐκέινη τὸν καθήραντα⁴⁸ ἀπολωλεκὼς εἶη, οὐδὲ οἱ εἶη βιάσιμον.⁴⁹ Κροῖσος δὲ τούτων ἀκούσας τὸν τε Ἀδρηστον κατοικτεῖρει, καί περ ἐὼν ἐν κακῷ οἰκῇ τῷ τοσούτῳ, καὶ λέγει πρὸς αὐτόν· “Ἐχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τήν δίκην, ἐπειδὴ σεωντοῦ καταδικάζεις θάνατον.⁵⁰ εἷς δὲ οὐ σύ⁵¹ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον⁵²

39. μ. τ. ἐδεινολογέετο] considered it somewhat more hard. μ. τ. περιημεκτέε, i. 114.

40. ἀπέκτεινε] ἐκεῖνος is understood; as illi, in premant fulce, quibus dedit fortuna, vitem, Horace, i. Od. xxi. 9. Schwebel, B. 36.

41. περιημεκτέων] an Ionic verb for δυσφορεῖν, or ἀνίστασθαι. S.

42. καθάρσιον] As guardian of the laws of purification, oaths, supplication, hospitality, association, friendship, consanguinity, &c. Jupiter was called καθάρσιος, ὄρκιος, ἱκέσιος, ξένιος, ἐφέστιος, ἐταιρείος, φίλιος, ὁμόγυνος, ἀγοραίος, μελιχίος, Scholiasts on Eur. Hec. 345. Arist. Eq. 498. L. BL.

43. πεπονθῶς εἶη] for πεπόνθοι, by periphrasis: so ἀπολωλεκὼς εἶη, i. 45. ἦσαν ἰέντες, i. 57. ἐστὶ φέροντα, iii. 133. M. G. G. 559.

44. ἐλάνθανε] he was, without knowing it, nourishing. ἐαυτὸν is understood. λάθοι ἂν ἤτοι μανέις, ἢ ὄγε ἀπόπληκτος γενόμενος, ii. 173. M. G.

G. 552, 2. quidam colubram sustulit, sinuque fovit, contra se ipse misericors: namque, ut refecta est, necuit hominem protinus, Phædrus, iv. 18. 2.

45. στὰς] ἴστημι with its compounds, in the present, has a transitive force; in the second aorist, they are neuter.

DAL.

46. προτέρην] φονεύσας ἀδελφεὸν ἀέκων, i. 35.

47. ἐπ'] in addition to. M. G. G. 586.

48. καθήραντα] Either Cræsus had delegated Atys to act for him, L. or might be thought unable to survive this severe blow.

49. εἷη βιάσιμον] was life supportable.

50. κ. θάνατον] thou pronouncest sentence of death against. καταδικάζω· κατακρίνω, καταψηφίζομαι, Phavorinus. SCHL. κατὰ, against, governs a genitive; and has the same case, in composition, because it might be used separately without altering the sense, δικάζεις θάνατον κατὰ σεωντοῦ. M. G.

ἀέκων ἐξεργάσας, ἀλλὰ θεῶν κού⁵³ τις, ὅς μοι καὶ πάλαι προσή-
μαινε τὰ μέλλοντα ἔσεσθαι." Κροῖσος μὲν νυν ἔθαψε, ὡς οἶκός⁵⁴
ἦν, τὸν ἑωυτοῦ παῖδα· Ἀδρηστος δὲ ὁ Γορδίῳ τοῦ Μίδεω, οὗτος δὲ
ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς⁵⁵ δὲ τοῦ καθί-
ραντος, ἐπεὶ τε ἡσυχίᾳ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγι-
νωσκόμενος⁵⁶ ἀνθρώπων εἶναι, τῶν αὐτὸς ἤειδε,⁵⁷ βαρυσυμφορώτατος,
ἑωυτὸν ἐπικατασφάζει⁵⁸ τῷ τύμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν
πένθεϊ μεγάλῳ καθῆστο⁵⁹ τοῦ παιδὸς ἑστερημένος.

XLVI. Μετὰ δὲ, ἡ Ἀστυάγεος τοῦ Κναξάρῳ ἡγεμονίᾳ⁶⁰ κατα-
ρθεῖσα ὑπὸ Κύρου τοῦ Καμβύσεω, καὶ τὰ τῶν Περσέων πρήγματα
αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέπασσε·⁶¹ ἐνέβησε δὲ ἐς φρον-
τίδα, εἰ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλα-
βεῖν⁶² αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν διάνοιαν
ταύτην αὐτίκα ἀπειπειῶτο τῶν μαντήτων⁶³ τῶν τε ἐν Ἑλλάσι⁶⁴ καὶ

G. 581, 3. and 376, iv. Verbs of con-
demning, &c. compounded with *κατά*,
have a genitive of the person, and an
accusative of the crime or punishment.
M. G. G. 347. obs. 2.

51. οὐ σύ] At first Cræsus, exasper-
ated at the death of his son, threat-
ened to burn Adrastus alive; Diodo-
rus, de V. et V. ii. 553. The confes-
sion of faults appeases anger, and is a
good defence. Hence Priam says to
Helen, οὐ τί μοι αἰτή ἐσσί· θεοὶ νύ μοι
αἰτιοὶ εἰσιν, Homer, Il. Γ. 164. Her-
mogenes, de Meth. xxxii. L.

52. ὥσον] in as far as; ἐς τοσούτον
being understood. DAL.

53. κού] if I mistake not. H. vi.

54 οἶκός] *befitting his rank.*

55. φονεὺς] Iteration often adds
great force to language. Hermogenes,
de Meth. ix. L.

56. συγγινωσκόμενος] middle voice,
conscious within himself. DAL.

57. ἤειδε] Ionic for ἤδει, pluper-
fect. S.

58. ἐπικατασφάζει] κατασφάζει ἐπὶ
τ. τ. M. G. G. 586. δ. hence the
compound governs the dative, M. G.
G. 394. d. δὲ οὐδὲν ἦτρον κατ'
ιδίαν ἐπὶ τὸν Ἄττυος τάφον πορευθεὶς
ἑαυτὸν κατέσφαξεν, Diodorus, ii. 553.
δὲ δὲ (Strato) ἐπικατέσφαξεν ἑαυτὸν τῇ
παρθένῳ, Plutarch, Nar. Am. p. 772.
W.

59. καθῆστο] *κατὰ* and *ἤστο*, either

pluperfect from ἔξω, ἤσμαι, ἤσμεν, ἤσο,
ἤστο, Eustathius; or (for ἐκάθητο) im-
perfect of ἤμαι from ἔω, M. G. G.
235. Ionic and poetic in the sense of
μένειν, διάγειν, P. διατρίβειν, ἀργεῖν.
Homer uses it, Il. A. 568. and often
connects the simple verb with a partic-
iple denoting distress of mind. D. ἐπὶ
δακρύοις μόνῃ κάθημαι, τήνδ' ἔθρηψ-
δοῦσ' ἄελ', Euripides, I. A. 1175.
SCHL. ἡ πληθὺς ἐπὶ σάκκου καθεσ-
θεῖσα τῷ πατρίφ νόμῳ τὸν Θεὸν ἰκέτευν,
Josephus, A. J. xix. 8. W. compare
Job, ii. 13. Sophocles, Œ. R. 1, &c.

60. ἡγεμονίᾳ] is synonymous with
ἀρχή, i. 6. βασιληΐᾳ, i. 26. τυραννίᾳ, i.
14. and μοναρχίᾳ, i. 55.

61. ἀπέπασσε] with an accusative of
the person and a genitive of the
thing, M. G. G. 331. d. καταπαῦσαι
with an accusative of the thing,
i. 27.

62. καταλαβεῖν] *to check*; ἐπιλαβεῖν,
ἐπίσχειν τῆς ὁρμῆς, Suidas. μὴ πάντα
ἡλικίᾳ καὶ θυμῷ ἐπὶ τρεπεῖ· ἀλλ' ἴσχε καὶ
καταλάμβανε σεωυτὸν, ii. 36. W. κ.
τὸ πῦρ, i. 87. S.

63. μαντήτων] μαντήτιον denotes an
oracle in general, ii. 174. θέσπισμα the
answer as delivered by the god, ὁ θεὸς
κελεύει διὰ θεσπισμάτων, ii. 29. θεο-
πρόπιον the answer as brought by those
sent to consult the god, ἀνεειχθέντα
τὰ θ. i. 54. λόγιον a response in prose,
i. 61. χρησμὸς a response in verse, i.

τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλῃ⁶⁵ διέπεμπε δὲ πειρεώμενος τῶν μαντητῶν, ὅ τι φρονέοιεν· ὥς, εἰ φρονέοντα τὴν ἀληθινήν εὑρεθείη, ἐπείρηται σφεα δεύτερα πέμπων, εἰ ἐπιχειρείοι⁶⁶ ἐπὶ Πέρσας στρατεῦσθαι.

XLVIII. Ὁ δὲ, ὥς τὸ⁶⁷ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετό⁶⁸ τε καὶ προσεδέξατο, νομίσας μῦνον εἶναι μαντήιον⁶⁹ τὸ ἐν Δελφοῖσι· ὅτι οἱ ἐξευρήκεε, τὰ αὐτὸς ἐποίησε.

L. Μετὰ δὲ ταῦτα, θυσίῃσι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἱλασκετο.

LIII. Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς τὰ ἱρὰ⁷⁰ ἐνετέλλετο ὁ Κροῖστος ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύεται⁷¹ ἐπὶ Πέρσας Κροῖστος, καὶ εἰ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον. ὥς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο⁷² τοῖσι χρηστηρίοις λέγοντες· “Κροῖστος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, νομίσας τάδε μαντήϊα εἶναι μῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἐξευρημάτων,⁷³ καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύεται ἐπὶ Πέρσας, καὶ εἰ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον.” Οἱ μὲν ταῦτα ἐπειρώτεον· τῶν δὲ μαντητῶν ἀμφοτέρων ἐς τὸν αὐτὸ αἰ γινῶμαι συνέδραμον,⁷⁴ προλέγουσαι Κροίσῳ, ἣν στρατεύεται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν

48. vi. 98. ἐμμέτρως χρησμούς ἀδειν, Plutarch; λόγια ἔστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην· χρησμοὶ δὲ, οἵτινες ἐμμέτρως λέγονται, ἐμφορομένων τῶν λεγόντων, Scholiast on Thuc. ii. 8. χρηστήριον is sometimes used for χρησμός, i. 63. τὸ χρησθὲν signifies that delivered by the oracle, and agrees with one of the above neuter substantives understood, i. 63.

64. ἐν Ἑλλησίν] for ἐν Ἑλλάδι, so *consul bellum in Subinis gessit*, Livy, ii. 62.

65. ἄλλους ἄλλῃ] i. 67. severally to various places. ἄλλῃ, Homer, Il. A. 120. Theocritus, ii. 6. 127. τῇ ἄλλῃ, iii. 61. SCH.

66. εἰ ἐπιχειρείοι] whether he could undertake. εἰ προσθέοιτο, i. 53. twice. S. ὁκότερα ποιεῖοι, i. 206. ST. εἰ πεπλοιοιεν, Homer, Il. Ψ. 40. To signify “whether he should undertake,” the subjunctive would be more regular, or the optative with ἂν, H. εἰ, xiii. M. G. G. 515, 2.

67. τὸ] i. e. θεοπρόπιον ἀνευχεθὲν, see note on μαντητῶν, c. 46.

68. προσεύχετο] adored it. ὁ ἡγεμῶν (τῆς Κιλικίας) ἔκεινο (τὸ μαντήϊον) ἐξεπλάγη καὶ προσεκύνησε, Plutarch, de D. Or. p. 434. W.

69. μαντήϊον] ἄξιον τοῦ μαντήϊον ὀνομάζεσθαι. ST.

70. ἱρὰ] of Apollo at Delphi, and of Ampliaraus at Oropus.

71. στρατεύεται] i. 75. S. The subjunctive is used in indirect questions to ask “whether it would be advisable;” the optative, “whether it would be possible.” ἀποροῦντα, ὁποτέρων τῶν ὁδῶν τράπηται, Xenophon, Mem. ii. 1, 21. M. G. G. 515, 2.

72. ἐχρέωντο] they consulted; the same as ἐπειρώτεον, see below: χρᾶ, returned for answer, i. 55. S.

73. ἐξευρημάτων] τὰ ἣν ἀμήχανον ἐξευρεῖν τε καὶ ἐπιφράσασθαι, i. 48. W.

74. συνέδραμον] concurred.

καταλῦσαι.⁷⁵ τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ ἐξευρόντα⁷⁶ φίλους προσθέσθαι.

LIV. Ἐπεὶ⁷⁷ τε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι· πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρον βασιλῆην, πέμψας αὐτὶς ἐς Πυθῶν,⁷⁸ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ' ἄνδρα⁷⁹ δύο⁸⁰ στατήρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντι⁸¹ τούτων ἔδωσαν Κροίσῳ καὶ Λυδοῖσι προμαντήην⁸² καὶ ἀτελεῖην⁸³ καὶ προεδρίην,⁸⁴ καὶ ἐξεῖναι⁸⁵ τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν⁸⁶ ἐς τὸν αἰὶ χρόνον.⁸⁷

75. καταλῦσαι] καταλύσειν, i. 91. IV. The infinitive of the aorist is often put for the future. M. G. G. 506, 2. ὑπέδεκετο κατεργάσασθαι, i. 24. περὶ παίδων γενέσεως χρηστηραζομένῳ θεὸς ἔφη, γενέσθαι παῖδα, Apollodorus, Bib. ii. 4. 1. ST. Κροῖσος, "Ἄλυν διαβάς, μεγάλην ἀρχὴν καταλύσει, Aristotle, Rh. iii. 5, 1. Similar to this was the oracle said to be delivered from Delphito Pyrrhus, αἰο τε, *Æucida, Romanos vincere posse*, Ennius. Of such verses Cicero says, *callide, qui illa composuit, perfecit ut, quodcumque accidisset, prædictum videretur*, de Div. ii. 54. *illa amphibolia, quæ Cræsum decepit, vel Chrysippum potuisset fallere*, 56. *cum sors illa edita est opulentissimo regi Asiæ, "Cræsus, Hulym penetrans, magnam pervertet opum vim," hostium vim sese percursurum putavit, pervertit autem suum: utrum igitur eorum accidisset, verum oraculum fuisset*, 56.

76. οἱ ἐξευρόντα] see note 94. c. 3.

77. ἐπεὶ] *when*; ἐπεῖ, ἔπει, *to a word*; ἐπει, *he follows*, &c.; ἐπεῖ, *thou art on*, &c.

78. Πυθῶν] πόλις Φωκίδος, ἧς οἱ οἰκήτορες Δελφοί· ἔστι δὲ ἱερὰ Ἀπόλλωνος· τὸ πρότερον δὲ ἑκαλεῖτο Παρνασία Νάπη· (being at the foot of Parnassus;) ἔπειτα Πυθῶν, ἢ Πυθῶ· (from πύθεσθαι "to putrefy," see A. or πυθέσθαι "to ascertain," see the beginning of this chapter;) ὕστερον δὲ Δελφοί, Didymus, Hom. Il. B. 519. I. 405. now *Castri*. L. It was considered the centre of the earth, ὀμφαλὸς γῆς, Euripides, Ion 223. See the notes of Barnes and Musgrave.

79. κατ' ἄνδρα] *so* κατὰ κόμας ἑκάστας, i. 196. ἕκαστος might be omitted. The Latins often express such phrases by adverbs, *viritim*, (*agrum viritim dividere*, Cicero, de Sen. iv.) *oppidatim*, *quotidie*, *quotannis*, or use a distributive numeral, as *bina boum tobis Aestes dat capita in naves*, Virgil, *Æn.* v. 61. M. G. G. 581.

80. δύο] in value about two guineas, L. or three. A.

81. ἀντὶ] *in return for*. *quæ tibi, quæ tali reddam pro carmine dona?* Virgil, *E.* v. 81.

82. προμαντήην] the privilege of first consulting the oracle, i. e. next after the Amphictyonic states. L. Δελφοὶ ἔδωκαν Φιλίππῳ Καλυμνίῳ, αὐτῷ καὶ ἐγκόνοις, προξενίαν, προμαντείαν, προεδρίαν, προδικίαν, ἀσυλλίαν, ἀτέλειαν πάντων, Cyriacus Ancon. inscr. p. 30. W.

83. ἀτελεῖην] immunity from dues. ix. 73. S. ἀτελετήην, iii. 67. V. Our author does not confine himself to strict Ionic forms with grammatical accuracy. SCH. In the adjacent towns of Phocis certain dues, regulated by the Amphictyons, were exacted from strangers coming to consult the oracle. L.

84. προεδρίην] precedence in seats. Persons who had this privilege, were allowed in public assemblies to displace those, who were already seated, and to occupy these seats themselves, Sigonius ii. 4. *πρωτοκαθεδρία* and *πρωτοκλισία* in the New Testament.

85. ἐξεῖναι] put substantively, τὸ being omitted, for *ἐξουσίαν*; which occurs in a construction exactly similar, *ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ*

LV. Δωρησάμενος δὲ τοὺς Δελφούς, ὁ Κροῖσος ἐχρηστηριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τοῦ μαντητίου ἀληθινήν, ἐνεφορέετο αὐτοῦ.⁸⁸ ἐπειρώτα δὲ τὰδε χρηστηριαζόμενος, εἰ οἱ πολυχρόνιος ἔσται⁸⁹ ἡ μουναρχίη. ἢ δὲ Πυθίη⁹⁰ οἱ χρᾶ⁹¹ τὰδε·

ἀλλ'⁹² ὅτ' ἂν ἡμίονος⁹³ βασιλεὺς Μήδοισι γένηται,
καὶ τότε,⁹⁴ Λυδὲ ποδαβρὲ,⁹⁵ πολυψήφίδα παρ' Ἑρμον⁹⁶
φεύγειν,⁹⁷ μηδὲ μένειν, μηδ' αἰδεῖσθαι κακὸς εἶναι.

LVI. Τούτοισι ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλόν τι⁹⁸ μά-

γενέσθαι, St. John, i. 12. The infinitive is sometimes found as an accusative in Latin, *reddes dulce loqui, reddes ridere decorum*, Horace, l. Ep. vii. 27. *BL. M. G. G.* 541. *obs.* 1. or ἔλεξαν may be understood before it. *ST.*

86. Δελφὸν] *civi Romano licet esse Gaditanum*, Cicero, pro L. C. B. 12.

87. ἐ. τ. ἄ. χρόνον] so Plato, t. x. p. 242. but the substantive is suppressed by Sophocles, τὸν αἰεὶ στενάχουσα, E. 1081. *SCH.*

88. ἐνεφορέετο αὐτοῦ] *indulged in it to excess*. τῆς ἐξουσίας ἄγαν ἐμφορεῖσθαι, Plutarch, Cic. 19. *S. M. G. G.* 330. *b.*

89. ἔσται] The future frequently occurs in indirect questions; εἴ τις ῥύσεται, i. 86. ὅτεω τρόπῳ ἀναπέσει, i. 125. ἦντινα φωνὴν ῥήξουσι, ii. 2. εἰ συμβήσονται, ii. 3. *ST.*

90. Πυθίη] προφήτης understood, *SCH.* or πρόμαντις, vii. 111. *Pythia rates*, Juvenal, xiii. 199.

91. χρᾶ] ὁ μὲν Ἀπόλλων, ἀποκρινόμενος, χρᾶ· οἱ δὲ πυνθανόμενοι, καὶ τὸ χρηστήριον ἐπερωτῶντες, χρῶνται, *W. Jf.*

92. ἀλλ'] This abrupt commencement denotes agitation of mind; *at, o decorum quidquid in cælo regit terras et humanum genus, quid isle fert tumultus?* Horace, Ep. v. 1. see note on καὶ τότε.

93. ἡμίονος] see i. 91. *S.*

94. καὶ τότε] δὴ τότε is the more usual hortatory form in oracles, ἀλλ'

δπόταν μάρψῃ — δὴ τότε, &c. Aristophanes, Eq. 197. αὐτὰρ ἐπὶν λυπῇ — δὴ τότε χρῇ τύπτειν. *Av.* 983. Porson, *Adv.* p. 311. but καὶ has a similar force. *H. iii.* 1.

95. ποδαβρὲ] τρυφῆς ἦν καὶ οὐκ ἀρετῆς ὁ ποδαβρὸς ἐπωνυμία, Themistius, Or. xix. p. 226. *d. W.* The following expressions are similar, ἀβροβάτης, Æschylus, P. 1073. ἀβρῶς βαίνων, Euripides, M. 825. ἀβρὰ β. T. 820. ἀβρὸν β. παλλεύκῳ ποδί, M. 1161. T. 508. ἀβρὰ ποδῶν βήμαθ' ἐλίσσόμεναι, Epig. iuc. dxxi. 2. διακεχλιδῶς βαδίζων, Plutarch; and imply τρυφερὸς βίος, Hesychius; θρυπτόμενος, βλακευόμενος, Suidas. "Agag came unto him delicately," 1 Samuel, xv. 32. *BL. Barnes, Esth.* 753.

96. Ἑρμον] i. 80. *W.* now the *Sarabat* or *Kédous*. *L. auro turbidus Hermus*, Virgil, G. ii. 137.

97. φεύγειν] The infinitive for the imperative occurs most frequently in poetry, Homer, ll. A. 20. The ellipsis may be supplied by ἔθελε, as Il. A. 277. οἱ μέμνησο, as Æschylus, S. 217. κακὸς, which follows, is in the nominative because it refers to the second person singular. *M. G. G.* 544.

98. πολλόν τι] κατὰ μέτρον understood. *B.* μᾶλλον τι ἐδεινολογέετο, i. 44. With the superlative are used πολλόν, Homer, ll. A. 91. πολὺν, B. 769. μέγα, B. 82. Euripides, Alc. 758. 924. ὄχα, ll. A. 69. ἐξοχα, Od. Δ. 629. μακρῶ, i. 193. παρὰ πολὺν, Aristophanes, Pl. 445. *M. G. G.* 461. 487, 5.

λιστα πάντων ἦσθη, ἐλπίζων ἡμίονον οὐδαμὰ⁹⁹ ἀντ' ἀνδρὸς βασιλεύσειν Μήδων, οὐδ' ὦν αὐτὸς, οὐδὲ οἱ¹⁰⁰ ἐξ αὐτοῦ, παύσεσθαι κοτε τῆς ἀρχῆς. μετὰ δὲ ταῦτα ἐφρόντιζε ἱστορέων, τοὺς ἂν Ἑλλήνων δυνατωτάτους ἔοντας προσκτῆσαιτο φίλους. ἱστορέων¹ δὲ, εὗρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας,² τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἴωνικοῦ.

LIX. Τούτων δὴ ὦν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενον τε καὶ διεσπασμένον³ ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἴπποκράτεος, τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων⁴ ὅς, στασιαζόντων τῶν παράλων⁵ καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν⁶ προεστεῶτος Μεγακλέος τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδew, καταφρονήσας⁷ τὴν τυραννίδα, ἤγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ⁸ τῶν ὑπερακρίων⁹ προστάς,⁹ μηχανᾷται τοιαύδε¹⁰ τρωματίσας¹⁰ ἐωντόν τε

99. οὐδαμὰ] *never*; οὐδαμῇ, *nowhere*, i. 34. S.

100. οἱ] for τοὺς; the *anacoluthia* arises from the αὐτὸς preceding: see ἀρώμενοι, i. 27. ST. *et ille, et qui nascentur ab illo*, Virgil, G. i. 434. *Belus, et omnes a Belo*, Æn. i. 733. *ex nobis geniti*, Juvenal, xiv. 40.

1. ἱστορέων] ἐρωτῶν, πυθόμενος, ἀνακρινόμενος, Hesychius.

2. προέχοντας] οἱ τε Λακεδαιμόνιοι τῶν Ἑλλήνων ἠγήσαντο, δυνάμει προύχοντες, καὶ οἱ Ἀθηναῖοι ναυτικοὶ ἐγένοντο.—δυνάμει ταῦτα μέγιστα διεφάνη ἰσχυρὸν γὰρ, οἱ μὲν κατὰ γῆν, οἱ δὲ ναυσί, Thucydides, i. 18.

3. διεσπασμένον] *torn in pieces*.

4. παράλων] *para-thalassion*, S. *inhabitants of the coast*. The four most ancient tribes of Attica, established by Cecrops, were Cecropis, Autochthon, Actæa, and Paralia. By Cranaus they were named Cranais, Atthis, Mesogæa, and Diacris, Potter, i. 9. To the third of these Larcher assigns *those of the plain*, and to the last the *mountaineers*.

5. τῶν μὲν] i. e. M. μὲν, τοῦ υἱοῦ Ἀ., ἐστεῶτος πρὸ τῶν παράλων Ἀ. δὲ, υἱοῦ Ἀρ., ἐστεῶτος πρὸ τῶν ἐκ τοῦ πεδίου. DAL. The Alcmaeonidæ were a distinguished family at Athens, of whom frequent mention is made in the course of the history.

6. καταφρονήσας] *affecting; setting his mind on*: an Ionic sense. P. ἐρασθῆς τυραννίδος, i. 96. or ἐρωτα σχὼν τύραννος γενέσθαι, mean the same. V. κατὰ does not always change the signification of a verb; thus δοκεῖν and καταδοκεῖν are the same; σφέας καταδόξαντες εἶναι κλῶπας, vi. 16. S. *regnum adfectare*, Livy, ii. 7.

7. τῷ λόγῳ] i. 205. *nominally*; opposed to τῷ ἔργῳ, τῷ ἀληθεῖ, or τῇ ἀληθείᾳ, *in reality*; to τὸ ἀληθές, Herodian, iii. 8. τὰ ἀρεκέα, Theognis, 167. VIG. i. 19. τοῖς ἔργοις, Sophocles, C. C. 782. τοῖς πράγμασι, Demosthenes, pro Cor. 37. In vii. 157. the following form is used, πρόσχημα μὲν ποιούμενος ὡς ἐπ' Ἀθήνας ἐλαύνει, ἐν νόμῳ δὲ ἔχων πᾶσαν τὴν Ἑλλάδα ὑπ' ἐωντῷ ποιήσασθαι: this opposition is variously expressed by Livy, as *aperte bona repetentes, clam recuperandi regni consilia struere*, ii. 3. *nomine*—*re ipsa*, and again *in speciem*—*re ipsa*, iii. 9.

8. ὑπερακρίων] called διάκριοι by Plutarch, in Sol. p. 85. 94. ἀρχαῖκόν τὸ φιλοχωρεῖν ὕρεσιν ὡς ὑπερακρίους τινας Ἀθήνησι, Dionysius H., A. R. i. 13. S. Of these a mob of mercenaries formed part. L.

9. προστάς] i. e. *προστάτης ὢν*; therefore it has a genitive. M. G. G. 337. in other senses it has a dative.

καὶ ἡμίονους, ἦλασε ἐκ τὴν ἀγορὴν τὸ Ζεῦγος. ὥς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν¹¹ ἠθέλησαν ἀπολέσαι δῆθεν.¹² ἔδέετό τε τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ¹³ κυρῆσαι, πρότερον εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας¹⁴ γενομένη στρατηγίῃ,¹⁵ Νισαίαν τε ἐλὼν, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς ἔδωκε οἱ, τῶν ἀστῶν καταλέξας ἄνδρας,¹⁶ τούτους, οἳ δορυφόροι¹⁷ μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἶποντό οἱ ὕπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα¹⁸ Πεισιστράτῳ, ἔσχον¹⁹ τὴν ἀκρόπολιν. ἔνθα δὴ ὁ Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς εἰσέσας συνταράξας,

γίνεται προστάτης, Aristotle, Pol. v. 6.

10. *τρωματίσας*] Zopyrus, iii. 154. and Ulysses, Od. Δ. 244. wounded themselves from patriotic motives. Solon contrasts this latter instance with the conduct of Pisistratus, Plutarch, Sol. 95. Dionysius of Syracuse practised a similar artifice, Diodorus, xxi. 95. *L.* and Sextus Tarquinius pretended at Gabii, *se inter tela et gladios patris elapsus*, Livy, i. 53. and Sinon at Troy says, *eripui leto me et vincula rupi*, Virgil, Æn. ii. 134. Mitford thinks it probable that the attempt on the life of Pisistratus was real. i. 5, 5.

11. *ἐς ἀγρὸν*] ἐλαύνειν ἐ. ἄ. is the same as *rura suburbana ire*—*impositus mannis*, Horace, τ. Ep. vii. 76.

12. *δῆθεν*] as he pretended, *forsooth*. This participle is generally connected with ὥς and a participle, in an ironical sense: ὥς οὐ συνειδότες δῆθεν, vii. 39. *BL.* It resembles τῷ λόγῳ in being opposed to τὸ ἀληθές. Vis. viii. 5. 15. *H.* ii. ὥς δῆ, iii. 156. Homer, Il. A. 110. *quippe vector fatis*, Virgil, Æn. i. 43. *scilicet*, Horace, iii. Od. v. 25.

13. *πρὸς αὐτοῦ*] τοῦ δήμου. *πρὸς*, from; as *ἴνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι*, ii. 139. *πρὸς Τρώων*, Homer, Il. A. 160. *πρὸς Διὸς*, A. 239.

14. *Μεγαρέας*] Megara was originally called Nysa. *A.* Nysæa, its port, was connected with it by long walls, as Piræus was with Athens, and Le-

chæum with Corinth.

15. *στρατηγίῃ*] The accounts of this expedition vary. *L.*

16. *ἄνδρας*] 50, according to Plutarch, Sol. p. 95.; 300, according to Polyænus, i. 21, 3. *L.* Aristophanes calls them *δορυφόροι*, Eq. 446.

17. *δορυφόροι*] spearmen; the same as *αἰχμοφόροι*, lancers, *body-guards*, i. 8. *regii satellites*, Livy, ii. 12. The following compounds also occur, derived from the perfect middle, and, being all used in an active sense, they are paroxytones; as adjectives, they are of the common gender: *ἀεθλοφόρος*, i. 31. *κορυνηφόρος*, i. 59. *σιτοφόρος* and *σκευοφόρος*, i. 80. *τοξοφόρος*, i. 103. *λεωφόρος*, i. 187. *καρποφόρος* and *βαλαιοφόρος*, i. 193. *ὕδροφόρος*, iii. 14. *δασυφόρος*, iii. 97. *σειρηφόρος*, iii. 102. *χρυσοφόρος*, iv. 104. *στεφανηφόρος*, v. 102. *ψηφιδοφόρος*, vi. 109. *θεσμοφόρος*, vi. 134. *παμφόρος*, vii. 8. *1. θωρηκοφόρος*, vii. 89. *πυρφόρος*, viii. 6.

18. *ἅμα*] The following dative is governed by *σὺν* in composition. The preposition is sometimes altogether suppressed, as *ἀλλὰ σοι ἅμ' ἐσπόμεθα*, Homer, Il. A. 158. where Trollope gives as similar instances, *simul his*, Horace, τ. Sat. x. 85. *simul nobis habitat barbarus*, Ovid, v. Tr. x. 29. The construction is complete in the expression *mecum pariter considerare*, Virgil, Æn. i. 576.

19. *ἔσχον*] *Capitolium atque arcem occupavere*, Livy, iii. 15.

οὔτε θέσμια μεταλλάξας, ἐπὶ τε τοῖσι κατεστεῶσι²⁰ ἔνεμε²¹ τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ.

LX. Μετὰ δὲ οὐ πολλὸν χρόνον, τωὐτὸ φρονήσαντες²² οἱ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου ἐξελαύνουσί μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα, οὐκ ἄρτα ἐρρίζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἐξελάσαντες Πεισίστρατον, αὐτὶς ἐκ νέης²³ ἐπ' ἀλλήλοισι ἐστασίασαν. περιελαυνόμενος²⁴ δὲ τῇ στάσει, ὁ Μεγακλὲς ἐπεκηρυκεύετο²⁵ Πεισιστράτῳ, εἰ βούλοιτο οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι.²⁶ ἔνδεξάμενον δὲ τὸν λόγον²⁷ καὶ ὁμολογήσαντος ἐπὶ τούτοις Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ²⁸ πρῆγμα εὐθέστατον, ὥς ἐγὼ εὐρίσκω, μακρῷ· ἐπεὶ γε ἀπεκρίθη ἐκ παλαιτέρου²⁹ τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικόν, ἐὼν καὶ δεξιώτερον καὶ εὐηθὲς ἡλιθίου³⁰ ἀπηλλαγμένον μᾶλλον· εἰ³¹ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι πρώτοις³² λεγομένοις εἶναι Ἑλλήνων σοφὴν, μηχανῶνται τοιάδε.

20. κατεστεῶσι] θεσμοῖς. DAL. ἐφύλαττε γὰρ τοὺς πλείστους νόμους τοῦ Σόλωνος, ἐμμένων πρῶτος αὐτὸς, καὶ τοὺς φίλους ἀναγκάζων, Plutarch; Sol. p. 96. W.

21. ἔνεμε] administered; v. 29. 71. 92, 2. S.

22. τωὐτὸ φρονήσαντες] τὰ αὐτὰ φρ., v. 72. κατὰ τωὐτὸ φρ., v. 3. conspiring together.

23. ἐκ νέης] v. 116. anew, afresh; ἀρχῆς may be supplied, as Plutarch has ἐκ νέας αὐθις ἀρχῆς, de Sol. An. p. 959. B. 27. so ἐκ καινῆς, Thucydides, iii. 92. Aristides, i. p. 84. in which phrases, according to Musgrave, there is no ellipsis, but either an indifferent use of gender, or enallage; on Soph. Ant. 1006. de novo, Livy, ii. 4. de integro, iii. 9.

24. περιελαυνόμενος] driven about; worried, harassed.

25. ἐπεκηρυκεύετο] sent proposals by a herald.

26. ἐπὶ τῇ τυραννίδι] on condition of having, &c. ἐπὶ τούτοις, just below; ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧ τε, vii. 154. σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο ἐπὶ τοῖσδε, ὥστε, Thucydides, iii. 114. M. G. G. 479. a. 585. β. ἐφ' ᾧ βοηθήσειν, Æschines, in Ct. 37.

27. ἐνδ. τὸν λόγον] having accepted the proposal. DAL.

28. ἐπὶ τῇ κατόδῳ] with a view to &c. ἐπὶ συνοικήσει, i. 196. Persons returning from exile were said κατέρχεσθαι, v. 30. or κατιέναι, i. 62. v. 62. iii. 45. ix. 26. redire exsilio, Plautus, Mer. v. 2. 106. Those, who restored them, were said κατάρχειν, see below, v. 30. 31. exsules injuria pulsos in patriam reducere, Livy, iii. 15. revocare de exsilio, xxvii. 34. de ex. reducere, Cicero, ad Att. ix. 14. The return itself was called κάτοδος, i. 61. v. 62. reditus, Livy, ii. 15.

29. ἐκ παλαιτέρου] ἐκ παλαιού, viii. 62. χρόνου may be supplied; ἐκ παλαιῶν χρόνων, Diodorus, xix. 67. B. 321. Ionic, Attic, and poetic, by syncope for παλαιότερου, P. so ἐκ παλαιάτου, Thucydides, i. 18.

30. ἡλιθίου] τοὺς μὲν πλείστον μέρος αὐτῆς (τῆς ἀφροσύνης) ἔχοντας, μαινομένους καλοῦμεν, τοὺς δὲ ὀλίγον ἔλαττον, ἡλιθίους τε καὶ ἐμβροντήτους, Plato, Alcib. ii. p. 453. BL.

31. εἰ] for ὅτι. VIG. viii. 6. 3. M. G. G. 608. iv. τοῖσι ἐσελθεῖν ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι, i. 24. ST. omnes oderunt: miraris, si nemo præstet anorem? Horace, i. Sat. i. 84. H. 16.

32. πρώτοις] Pausanias says of them, συνέσει οἰκέα τὸ Ἑλληνικὸν ὑπερεβόλοντο, iv. 35. W.

Ἐν τῷ δήμῳ³³ τῷ Παιανιεῖ ἦν γυνή, τῇ οὐνομα ἦν Φύη,³⁴ μέγαθος³⁵ ἀπὸ τεσσέρων πηχέων ἀπολείπουσα³⁶ τρεῖς δακτύλους, καὶ ἄλλως εὐειδής. ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίη,³⁷ ἐς ἄρμα ἐσβιβιάσαντες, καὶ προδέξαντες³⁸ σχῆμα, οἷόν τι ἔμελλε εὐπρεπέστατον φανέεσθαι ἔχουσα, ἤλαντον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἱ τὰ ἐντεταλμένα ἡγόρευον ἐς τὸ ἄστυ ἀπικόμενοι, λέγοντες τοιαύδε· “Ὡ Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη, τιμήσασα ἀνθρώπων μάλιστα, κατάγει ἐς τὴν ἐωυτῆς ἀκρόπολιν.” Οἱ μὲν δὴ ταῦτα διαφουτέοντες ἔλεγον· αὐτίκα δὲ ἐς τε τοὺς δήμους φάτις ἀπῆκετο, ὡς Ἀθηναίη Πεισίστρατον κατάγει· καὶ ἐν τῷ ἄστεϊ οἱ πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεὸν, προσεύχοντο τε τὴν ἀνθρωπον,³⁹ καὶ ἐδέκοιτο τὸν Πεισίστρατον.

LXI. Ἀπολαβὼν δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ, ὁ Πεισίστρατος, κατὰ τὴν ὁμολογίην τὴν πρὸς Μεγακλέα γενομένην, γαμέει⁴⁰ τοῦ Μεγακλέους τὴν θυγατέρα. τὸν δὲ δεινόν⁴¹ τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτου. ὀργῇ⁴² δὲ ὡς εἶχε, καταλλάσσετο τὴν ἔχθρην⁴³ τοῖσι στασιώτῃσι. μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιούμενα ἐπ’ ἐωυτῷ, ἀπαλλάσσετο ἐκ τῆς χώρας τὸ παράπαν. ἀπικόμενος δὲ ἐς Ἐρέτριαν⁴⁴ ἐβουλεύετο ἅμα τοῖσι παισὶ. Ἰππίῳ δὲ γνῶμην⁴⁵ νικήσαντος, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα

33. δήμῳ] The number of these small boroughs was a hundred and seventy-four; Potter, i. 9.

34. Φύη] τὴν κατὰγονσαν Πεισίστρατον ἐπὶ τὴν τυραννίδα, ὡς Ἀθηναῖος Ζωτείρας εἶδος ἔχουσαν, καλὴν φασὶ γεγενῆσθαι, ἥτις καὶ τῇ θεῷ εἶκαστο τὴν μορφήν. στεφανόπως δὲ ἦν καὶ αὐτὴν ἐξέδωκε πρὸς γάμου κοινωνίαν ὁ Πεισίστρατος Ἰππάρχῳ τῷ υἱῷ, Athenæus, xiii. 89. V.

35. μέγαθος] Ionic for μέγεθος; as, on the other hand, τεσσέρων for τεσσάρων.

36. ἀπολείπουσα] wanting: consequently her height was about five feet ten inches.

37. πανοπλίη] παρθένον τὴν καλλιστεύουσαν κοσμήσαντες (Αὔσεις) κυνῇ τε Κορινθίῃ καὶ πανοπλίῃ Ἑλληνικῇ, καὶ ἐπ’ ἄρμα ἀναβιβάσαντες, περιάγουσι τὴν λίμνην κύκλῳ. iv. 180.

38. προδέξαντες] προδείξαντες, Hesychius. W. After first showing her,

by assuming in what kind of attitude she would appear most becomingly.

39. τὴν ἀνθρωπον] Ἀνθρωπος is used in the feminine by Xenophon, and repeatedly by Demosthenes. VIG. iii. 3. 2. so τὴν θεὸν just above.

40. γαμέει] μὲν is understood. ST.

41. δεινόν] for τὸ ἀτιμάζεσθαι ἑλδοπεὶ αὐτόν. M. G. G. 541. obs. 1. The more usual expression is οὗτος δὲ δεινόν τι ἐποίησας, iii. 155. or δ. τ. ἐποίησε, ii. 121. 5. The substantive χρῆμα is supplied, viii. 16. S.

42. ὀργῇ] in a rage; for ὀργιζόμενος, enraged. ST.

43. ἔχθρην] i. e. παυσάμενος τῆς ἔχθρας καταλλάσσετο τ. σ. ST. The words τὴν ἔχθρην might have been omitted. B. 101.

44. Ἐρέτριαν] a sea-port of Eubæa; now Gavallinais or Eripion. L.

45. γνῶμην] γνώμας οὐδὲς νικήσας πλείονας, Aristophanes, N. 431. so νικᾶν ψήφισμα, Æschines, c. Ct. p. 63.

ἡγειρον δωτίνας⁴⁶ ἐκ τῶν πολίων, αἱ τινές σφι προηδέατό⁴⁷ κού τι. πολλῶν δὲ μεγάλα παρυσχόντων χρήματα, Θηβαῖοι ὑπερεβάλοντο τῇ δόσει τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν,⁴⁸ χρόνος διέφυ,⁴⁹ καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτοδον. καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιος⁵⁰ σφι ἀνὴρ ἀπὶ γένους ἐθελοντής, τῷ οὐνομα ἦν Λύγδαμις,⁵¹ προθυμὴν πλείστην παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας.

ΛXII. Ἐξ Ἑρετρίης δὲ ὄρμηθέντες διὰ⁵² ἑνδεκάτου ἔτεος ἀπικοιτο ὀπίσω. καὶ πρῶτον τῆς Ἀττικῆς ἴσχουσι Μαραθῶνα.⁵³ ἐν δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευόμενοισι οἱ τε ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν δήμων προσέρβρεον,⁵⁴ οἷσι ἡ τυραννὶς πρὸ⁵⁵ ἐλευθερίας ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο.⁵⁶ Ἀθηναίων δὲ οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἡγειρε, καὶ μεταὔτις ὡς ἔτχε Μαραθῶνα, λόγον οὐδένα εἶχον· ἐπεὶ τε δὲ ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ,⁵⁷ οὕτω δὲ⁵⁸ βοηθέουσι ἐπ' αὐτόν. καὶ οὗτοι τε πανστρατιῇ⁵⁹ ἦσαν ἐπὶ

πολέμους, μάχην, IV. Ὀλύμπια. S. Herodotus might also have written either γνώμη νικῆσαντος, iii. 82. or γνώμης νικησάσης, Xenophon, An. vi. 1. 18. B. 50. quum vicissel sententia, Livy, ii. 4.

46. δωτίνας] an Ionic and poetic word for δωρεὰς or δόσεις. P. εἴ τι πόροις ξεινήμιον, ἥ καὶ ἄλλας δάψης δωτίην, Homer, Od. I. 267.

47. προηδέατο] who, from some favor received, entertained a previous regard for them. Ionic for προήδητον from προαιδέεσθαι, iii. 40. S.

48. εἰπεῖν] ὡς ἔξεστι may be supplied, as with λέγειν, Æschylus, Ag. 841. M. G. G. 543. Vig. v. 3. 6. and 8.

49. διέφυ] intervened. A more poetical expression than διήλθε, i. 8. ST.

50. Νάξιος] Naxos, anciently called Strongyle and Dia, now Naxia, is the largest of the Cyclades. L. A.

51. Λύγδαμις] from being a member of the oligarchy at Naxos, became a demagogue, and thus gained the tyranny. Aristotle, Pol. v. 6.

52. διὰ] in the course of. ii. 4. L. M. G. G. 580. d. n.

53. Μαραθῶνα] Marathon retains its

ancient name, and is ten miles distant from Athens. L.

54. προσέρβρεον] conveniunt, quibus aut odium crudele tyranni, aut metus acer erat, Virgil, Æn. i. 365.

55. πρὸ] B. 461. M. G. G. 450. obs. 1. Pygmalion scelere ante alios immanior omnes, Virgil, Æn. i. 351. πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονεύμενα, Thucydides, i. 23.

56. συνηλίζοντο] συναλίζεσθαι συναθροίζεσθαι, συνάγεσθαι, Hesychius. SCHL. The adjective ἀλής, assembled, i. 196. the substantive ἀλήη, an assembly, i. 125. and the simple verb ἀλίζειν, to assemble, i. 77. are of frequent occurrence in our author.

57. τὸ ἄστυ] was applied to Athens emphatically; Xerxes, Thermopylis expugnatis, protenus accessit astu, C. Nepos, Them. 4. as was urbs to Rome, Schwebel. B. 13. The nobles dwelt chiefly in the city, the common people in Piræus, Stephanus Byz.

58. οὕτω δὲ] following ἐπεὶ δὲ, i. 5. since it was come to that. H. v. 2. and 8.

59. πανστρατιῇ] μετὰ παντὸς τοῦ στρατεύματος, Scholiast on Thuc. ii. 31. where the word occurs twice, as does also πανδημεῖ, which is used as

τοὺς κατιώτας· καὶ οἱ ἀμφὶ ⁶⁰ Πεισίστρατον, ὡς ὀρμηθέντες ἐκ Μα-
ραθῶνος ἦσαν ἐπὶ τὸ ἄστυ, ἐς τὸντὸ συνιόντες, ἀπικνέονται ἐπὶ
Παλληνίδος ⁶¹ Ἀθηναίης ἱρὸν, καὶ ἀντία ἔθεντο τὰ ὄπλα. ⁶² ἐνθαῦτα
θεῖη πομπῇ χρεώμενος ⁶³ παρίσταται Πεισιστράτῳ Ἀμφίλυτος ὁ
Ἀκαρνάν, ⁶⁴ χρησμολόγος ἀνὴρ, ὅς οἱ προσιὼν χρᾶ ἐν ἑξαμέτρῳ
τόνῳ, τάδε λέγων·

ἔρριπται δ' ὁ βόλος, ⁶⁵ τὸ δὲ δίκτυον ⁶⁶ ἐκπεπέτασται·
θύννοι ⁶⁷ δ' οἰμήσουσι σεληναίης διὰ νυκτός. ⁶⁸

LXIII. Ὁ μὲν δὴ οἱ ἐνθεάων χρᾶ τάδε· Πεισίστρατος δὲ, συλ-
λαβὼν ⁶⁹ τὸ χρηστήριον, καὶ φὰς δέκεσθαι τὸ χρησθὲν, ἐπῆγε τὴν
στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος πρὸς ἄριστον ⁷⁰ τετραμμέ-

synonymous; so is *ξύπαντι τῷ στρα-
τεύματι*, Thucydides, iii. 95. where the
word is again met with; *παμπληθελ*,
Luke, xxiii. 18. πάντες ἦλθον δμῶς,
αὐτοὶ τε καὶ ἵπποι, *πασσυνδή*, Homer,
Il. A. 708. *πανσυνδή*, Il. B. 12. *παν-
στρατὶ*, *μηδενὸς ἀπομάχου μένοντος*,
πανορμεί. D. VIG. vii. 1. 3 and 4.

60. οἱ ἀμφὶ] *Pisistratus and his party*: but οἱ μὲν ἀμφὶ τὸν Ὀτάνην—οἱ δὲ
ἀμφὶ τὸν Δαρεῖον, iii. 76. *Otanes on the
one hand—but Darius on the other
hand*. *Περὶ* is used in the same signi-
fications, M. G. G. 271. 1 and 2. VIG.
i. 5.

61. Παλληνίδος] *δήμος Ἀττικὸς, τῆς
Ἀντισχίδος φυλῆς*, Stephanus. *Πεισι-
στρατος ἀπ' Εὐβοίας* ἐστράτευσεν εἰς
Ἀττικὴν ἐπὶ Παλληνίδος, Polyænus, i.
21. 1. Παλληνίδος σεμνὸν πάγον δίας
Ἀθάνας, Euripides, *Her.* 849. 1031.
V.

62. ἔθεντο τὰ ὄπλα] *encamped*.
Thucydides, viii. 25. VIG. v. 11. 11,
12, and 13. *στρατόπεδον ἐποιήσαντο*,
Thuc. i. 46.

63. θ. πομπῇ χ.] *influenced by a di-
vine mission; ἐνθεάων*, i. 63. *πομπᾷ
Διὸς ξενίου*, Æschylus, Ag. 725. See
the note on *συλλαβὼν*, c. 63.

64. Ἀκαρνάν] Plato and Clement of
Alexandria speak of *Amphilys* as
an Athenian. V., hence *Acarnan*, an
Ionic form, may here mean *one of
Ἀχαρναί*; so *durus Acarnan*, Seneca,
Hip. 22. *S. Pallene* must have been
Herod.

very near *Acharnæ*, which was *χω-
ρίον μέγιστον τῆς Ἀττικῆς*, τῶν δῆμων
καλουμένων, Thucydides, ii. 19.

65. βόλος] *the cast*. Euripides; B.
846. E. 582. See *σαγηνεύειν*, iii. 149.
BL.

66. δίκτυον] *εἰς ἀπέραντον δίκτυον
ἄτης ἐμπλεχθήσεσθε*, Æschylus, P. V.
1114. *ἐπὶ πύργοις ἔβαλε στεγανὸν
δίκτυον, μέγα δουλείας γάγγαμον*, ἄτης
παναλώτου, Ag. 348. *ἄπειρον ἀμφί-
βληστρον ὥσπερ ἰχθύων περιστρίψω*,
Ag. 1353. *Timotheus the Athenian
general, son of Conon, was painted as
sleeping, while Fortune brought cities
into his nets*, Scholiast on Aristoph.
Pl. 180. BL.

67. θύννοι] *tunnies*. The *scomber
thynnus* of Linnaeus, Dindorf. ὥστε
θύννους, ἢ τιν' ἰχθύων βόλον, Æschy-
lus, P. 430.

68. σεληναίης δ. ν.] *The contrary to
which is ἀσέλῃνον κατὰ νύκτα*, Ana-
creon, iii. 12.

69. συλλαβὼν] *συλλαβὼν τὸ θεοπρό-
πιον*, iii. 64. *S. Romanis euntibus
Galli Matris Magnæ occurrere, vati-
cinantes fanatico carmine* “*Deam
Romanis viam belli et victoriam dare,
imperiumque ejus regionis*,” *accipere
se omen quum dixisset consul, castra
eo ipso loco posuit*, Livy, xxxviii. 18.

70. ἄριστον] *The three daily meals
of the antients, answering to our
breakfast, dinner, and supper, were
(1) ἄριστον τὸ πρωῒνον ἑμβρῶμα, τὸ*

νοι ἦσαν⁷¹ δὴ τηνικαῦτα, καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους,⁷² οἱ δὲ πρὸς ὕπνον.⁷³ οἱ δὲ ἀμφὶ Πεισίστρατον, ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φεugόντων δὲ τούτων, βουλήν ἐνθαῦτα σοφωτάτην Πεισίστρατος ἐπιτεχνᾷται,⁷⁴ ὅπως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἶεν.⁷⁵ ἀναβιβάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε· οἱ δὲ, καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισιστράτου, θαρσέειν τε κελεύοντες καὶ ἀπιέναι ἕκαστος⁷⁶ ἐπὶ τὰ ἑωυτοῦ.⁷⁷

LXIV. Πειθουμένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισίστρατος τὸ τρίτον⁷⁸ σχὼν Ἀθήνας, ἐρρίξωσε τὴν τυραννίδα ἐπικουροῖσι τε πολλοῖσι καὶ χρημάτων συνύδοις, τῶν μὲν αὐτόθεν,⁷⁹ τῶν δὲ ἀπὸ Στρυμόνος⁸⁰ ποταμοῦ συνιόντων· ὁμήρους⁸¹ τε τῶν παραμεινάντων⁸² Ἀθηναίων καὶ μὴ αὐτίκα φεugόντων παῖδας λαβὼν, καὶ καταστήσας ἐς Νάξον· καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε⁸³ Λυγδάμιν· πρὸς γε ἔτι τούτοις τὴν νῆσον Δῆλον⁸⁴ κα-

ἰπὸ τὴν ἑω λαμβανόμενον· (2) δειπνόν δὲ, τὸ μεσημβρινόν· (3) δόρπος δὲ, τὸ ἑσπερινόν, Athenæus, i. 19. Δείπνον is sometimes used in the first sense, τὸ καθ' ἡμᾶς ἄριστον, Hesychius; τὸ πρωῒνδν ἄ., Suidas; and sometimes in the second, τροφή ἑσπερινή, Hesychius; τὸ ἐν τῇ ἑσπέρᾳ ἡμεῖς δειπνον λέγομεν, Didymus, on Hom. Il. B. 381. D. Putter, iv. 16.

71. ἦσαν] Herodotus uses both ἦσαν and ἔσαν, availing himself of the same privilege as Homer, in retaining or rejecting the augment. S.

72. κύβους] dice. The antients played with three dice, instead of two. D. πάλαι τρισὶν ἐχρῶντο πρὸς τὰς παιδίας κύβοις, καὶ οὐχ, ὥς οἱ νῦν, δύο, Suidas. BL.

73. ὕπνον] *lusum it Macenas, dormitulum ego Virgiliusque*, Horace, i S. v. 48.

74. ἐπιτεχνᾷται] In animated narration the present is used for the aorist, M. G. G. 504. 1. as the historical present by the Latins: see Livy's account of the combat between the Horatii and Curiatii, i. 25.; the funeral of Chrysis, Terence, An. i. 1, 67, &c.; and the narrative of Æneas, Virgil, Æn. ii. and iii. throughout.

75. διεσκεδασμένοι τε εἶεν] and might remain dispersed. ST.

76. ἕκαστος] ἕκαστον would be more conformable to usage; but so would ἀρρωμένους, i. 27. and τοὺς ἐξ αὐτοῦ, i. 56. ST.

77. ἐπὶ τὰ ἑωυτοῦ] understand δώματα, or οἰκήματα, B. 76. or οἰκία, ii. 150.

78. τὸ τρίτον] i. 55. John, xxi. 17, twice.

79. αὐτόθεν] There were mines in Attica, (τὰ ἀργύρεα μέταλλα, Thucydides, ii. 55. Scholiast on Arist. Eq. 362. χρυσᾶ μέταλλα, on 1089.) at Laurium, and also at Thoricus, Xenophon, de Red. iii. 43. L.

80. Στρυμόνος] There were many mines between the Strymon, near which river the Athenians possessed considerable territory, and the Nestus, particularly on Mount Pangæus and at Scapte-Hyle, vi. 46. 47. Thucydides, i. 100. L.

81. ὁμήρους] To this circumstance may be referred the lines of Solon to the Athenians, αὐτοὶ γὰρ τοιούτους ἠὔξαστε, ρύσια δόντες, καὶ διὰ ταῦτα κακὴν ἔσχετε δουλοσύνην, Anal. xviii. 3. L.

82. παραμεινάντων] who remained in the city, and did not fly with the Alcæonidae.

83. ἐπέτρεψε] ἐπιτρέπω, in the active, i. 153. or middle, iii. 155. 157.

θήρας⁸⁵ ἐκ⁸⁶ τῶν λογίων· καθήρας δὲ ὧδε· ἐπ' ὅσον ἐποψις τοῦ ἱεροῦ ἔιχε, ἐκ τούτου τοῦ χώρου παντὸς ἐξορύξας⁸⁷ τοὺς νεκροὺς, μετεφόρεε ἐς ἄλλον χώρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμαιωνιδεω⁸⁸ ἔφευγον ἐκ τῆς οἰκῆης.⁸⁹

LXV. Τοὺς μὲν ἰνυ Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπι-
θάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε
μεγάλων πεφευγότας, καὶ εὐντας ἤδη τῷ πολέμῳ κατυπερτέρους Τε-
γεγέτων.⁹⁰ ἐπὶ⁹¹ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος⁹² ἐν
Σπάρτῃ, τοὺς ἄλλους πολέμους εὐτυχεύοντες, οἱ Λακεδαιμόνιοι πρὸς
Τεγεήτας μόνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων, καὶ
κακονομώτατοι ἦσαν σχεδὸν πάντων Ἑλλήνων, κατὰ τε σφέας αὐ-
τοὺς, καὶ ξείνοισι ἀπρόσμικτοι.⁹³ μετέβαλον⁹⁴ δὲ ὧδε ἐς εὐνομήν·

signifies *I entrust or commit to the management*; in the passive, iii. 142. *I am entrusted to, I am given in charge*; but it also means, i. 7. *I am entrusted with, I have committed to me*, and is then nearly synonymous with ἐπιτροπέω, with this difference, that ἐπιτροπέω, i. 65. is the same as ἐπίτροπος γενόμενος or ἐὼν, v. 30. whereas ἐπιτραφέας, i. 7. is ἐπίτροπος ἀποδεχθεὶς, appointed vicar, superintendant, or steward. ὁ Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκῶν ἀπέδεξε, iii. 63. τὴν φρουρὰν ἐπιτετραμμένος, Lucian, ii. 924. οἱ Ἀθηναῖοι ἀπῆλθον οἱ πολλοί, ἐπιτρέψαντες τοῖς ἐννέα Ἀρχοῦσι τὴν φυλακὴν — οἱ δὲ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, &c. Thucydides, i. 126. i. e. οἱ ἔχοντες ἀπὸ τῶν Ἀθηναίων τὴν ἐπιτροπὴν τῆς φυλακῆς, Scholiast. Ἐπιτρέπω is the Ionic form of ἐπιτρέπω.

84. Δήλον] supply κατεστρέψατο, αὐτὴν καθήρας, &c. S. Delos, one of the Cyclades, had antiently many names, the most famous of which was Ortygia. It was celebrated as the birth-place of Apollo and Diana. It is now called Sdili. L. An altar of Apollo there, was sometimes reckoned among the wonders of the world: see A.

85. καθήρας] Again in the sixth year of the Peloponnesian war Δήλον ἐκάθηραν Ἀθηναῖοι, κατὰ χρῆσιν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύ-

ραννος πρότερον αὐτὴν, οὐχ ἔλασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωράτο τῆς νήσου. τότε δὲ πᾶσα ἐκαθάρθη, τοιῶδε τρόπῳ· θῆκαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, πάσας ἀνέilon, καὶ τὸ λοιπὸν προεῖπον μὴ ἐναποθνήσκειν ἐν τῇ νήσῳ, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι, Thucydides, iii. 104. A.

86. ἐκ] in consequence of. ἐκ τῆς δίκης, ii. 129. ἐκ τῆς ὕψις, ii. 152. ἐκ τοῦ; in consequence of what? Aristophanes, R. 760. M. G. G. 574.

87. ἐξορύξας] after disinterring. Δήλου καθαιρουμένης ὑπὸ Ἀθηναίων, καὶ τῶν θηκῶν ἀναιρεθεισῶν, ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, Thucydides, i. 8. W.

88. Ἀλκμαιωνιδεω] v. 62. ὁ μὲν Μεγάκλῆς εὐθὺς ἔφυγε μετὰ τῶν ἄλλων Ἀλκμαιωνιδῶν, Plutarch, Sol. p. 95. IV.

89. οἰκῆης] γῆς is understood, as terra is in Latin with patria. B. 46. Lucretius supplies the substantive, ut armis ac virtute velint patriam defendere terram, ii. 640.

90. Τεγεγέτων] Tegea is supposed to have been on the same spot as the modern Moklia. L.

91. ἐπὶ] see n. 37. p. 10. In i. 56. βασιλῆος is used for βασιλεύοντος. Ἐπὶ might be omitted. B. 433.

92. Ἡγησικλέος] Agasicles, father of Aristot. i. 67. S.

93. ἀπρόσμικτοι] unsociable: ἄμικτοι, ἀνεπίμικτοι. Diodorus says of

Λυκούργου,⁹⁵ τῶν Σπαρτιητέων δοκίμου ἀνδρὸς, ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς ἐσήιε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε·⁹⁶

ἦκεις, ὦ Λυκόοργε,⁹⁷ ἐμὸν ποτὶ πίονα⁹⁸ νηὸν,
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ' ἔχουσι.
διζῶ,⁹⁹ ἢ σε θεὸν μαντεύσομαι,¹⁰⁰ ἢ ἄνθρωπον·
ἀλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι,¹ ὦ Λυκόοργε.

οἱ μὲν δὴ τινες² πρὸς τούτοις λέγουσι καὶ φράσαι³ αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον⁴ Σπαρτιήτησι· ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκούργον ἐπιτροπεύσαντα⁵ Λεωβώτῳ,⁶ ἀδελ-

Britain, αὕτη τὸ μὲν παλαιὸν ἀνεπίμικτος ἐγένετο ξενικαῖς δυνάμεσι, v. 21. W. ἀπροσδόμιλος, Sophocles, C. C. 1236.

94. μετέβαλον] ἐαντοὺς understood; as in Latin *se* with *mutare*, SCH. and with *vertere*; as *annonā nihil mutavit*, Livy, v. 13. *libertatem aliorum in suam certissime servitutem conquerebantur*, ii. 3.

95. Λυκούργου] see Mitford, c. iv. § 3.

96. τάδε] These verses were inserted by the Spartans ἐν ταῖς παλαιστοτάταις ἀναγραφαῖς according to Plutarch, adv. Col. p. 1116. F. W.

97. Λυκόοργε] This form occurs, Homer, Il. Z. 130. H. 144. Apollonius Rh. i. 164. W.

98. πίονα] *fat*, on account of the numerous sacrifices; or *rich*, from the costly offerings and donations. D.

99. διζῶ] *ei* is understood. ST.

100. μαντεύσομαι] The future is often used for the subjunctive in questions implying doubt: ὅπως διαβήσεται, i. 75. τὸν τίνα στήσονται, i. 98. ὅπως διεκπεράξῃ, iii. 4. ὅτεω τρόπῳ ἐπιχειρήσομεν, iii. 72. ἐπὶ τίνα στρατευσόμεθα, iii. 137. M. G. G. 515. 2. ST. εἰ ναυμαχήσουσιν.—ὅπῃ κομισθήσονται, Thucydides, i. 52.

1. ἔλπομαι] *I ween*. "Ye would ween some angel she had bene," Spenser, Epith.

2. τινες] Strabo says it was the received opinion that Lycurgus was in-

debted for his laws to the Pythian oracle. xvi. p. 1105. L.

3. φράσαι] Minos pretended to have received his laws from Jupiter, Numa Pompilius from the nymph Egeria, Livy, i. 19. Zoroaster, Pythagoras, and Mahomet also professed to have held intercourse with heaven. TR.

4. κόσμον] τὴν τάξιν τῶν νόμων, Aristotle, Pol. ii. 8.

5. ἐπιτροπεύσαντα] see note on ἐπέτρεψε, c. 64. φασὶ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπείαν τὴν Χαρίλλου τοῦ βασιλέως καταλιπὼν ἀπεδήμησε, τότε τὸν πλείστον διατρίψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν, Aristotle, Pol. ii. 8.

6. Λεωβώτῳ] There is here a difficulty as to names, which commentators have been unable to clear up. Labotas or Leobotes, son of Echestratus and father of Doryssus, was of the Eurysthenidæ, vii. 204.; Lycurgus, son of Eunomus, was of the Proclidæ. Charillus, or Charilaus, was son of another Eunomus, who was nephew to the former and son of Polydectes, which Polydectes was the son of Pyrtanis, viii. 131. See W. L. and Berry's Geneal. Ant. p. 37, 38. It might lessen the difficulty if Lycurgus were great uncle to Charilaus; but the name of Leobotes is evidently out of place. θεῖος, πρὸς πατρός, Χαρίλαου τοῦ βασιλεύσαντος Σπάρτης, Εὐνόμου ἀδελφός, Suidas.

φιδέου μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτητέων, ἐκ Κρήτης⁷ ἀγαγέσθαι ταῦτα· ὥς γὰρ ἐπετρόπευσε τάχιστα,⁸ μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε⁹ ταῦτα μὴ παραβαίνειν. μετὰ δὲ τὰ ἐς πόλεμον ἔχοντα ἐνωμοτίας¹⁰ καὶ τριηκάδας¹¹ καὶ συσσίτια,¹² πρὸς τε τούτοις τοὺς ἐφόρους¹³ καὶ γέροντας¹⁴ ἔστησε Λυκοῦργος. οὕτω μὲν μεταβαλόντες εὐνομήθησαν.

LXVIII. Ἡδὴ δέ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

LXIX. Ταῦτα δὴ ὧν πάντα πυνθανόμενος, ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους δωρά¹⁵ τε φέροντας,¹⁶ καὶ δεησομένους συμμα-

7. Κρήτης] once called Macaris, now Candia. A. ἔχει δ' ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν ἢ καὶ δῆλον ὅτι ἐκεῖθεν ἐλήλυθεν, Aristotle, Pol. ii. 8.

8. ὥς—τάχιστα] as soon as ever, i. 11. 80. 141. 213. sometimes, δυνατόν ἐστι or some equivalent word being understood, as soon as possible, ix. 66. Vig. viii. 10. 8.

9. ἐφύλαξε] ἐχρήσατο φυλακῇ περὶ τὸ μὴ τινα παραβαίνειν ταῦτα τὰ νόμια. ST. iii. 99. In consequence of these restrictions several Lacedæmonians migrated and settled in Italy among the Sabines, Dionysius, R. A. ii. 49. p. 109. L.

10. ἐνωμοτίας] ἐν ἐκάστῳ λόγῳ πεντηκοστῆς ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστῇ ἐνωμοταὶ τέσσαρες· τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ ζυγῷ, τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο οὐ πάντες ὁμοίως,—ἐπίπαιν δὲ κατέστησαν ἐπὶ ὁκτώ, Thucydides, v. 68. The *enomoty*, like our *company*, appears to have been the principle of motion in the Lacedæmonian forces, and consisted on an average of thirty soldiers, Mitford, iv. 3. Barthelémy, V. du J. A. c. 50.

11. τριηκάδας] Perhaps no definite body of troops, but parties of thirty each, who had their meals in common. L.

12. συσσίτια] This word is perhaps used in explanation of the term *τριηκάδας*, restricting its signification to those who messed together in war. L. Λακεδαιμόνιοι κατὰ λόχους καὶ μοῖρας, ἐνωμοτίας καὶ συσσίτια στρατο-

πεδεύοντες, Polyænus, ii. 3. 11. W.

13. ἐφόρους] literally overseers; inspectors; elected annually from the people. Their number was five. They resembled the *Cosmi* of Crete, and were similar in some respects to the Plebeian Tribunes, in others to the Censors, at Rome. L. Theopompus either instituted the Ephori, Aristotle, Pol. v. 11. Cicero, de Leg. iii. 7. or augmented their power as φάρμακον τῆς βασιλικῆς ἀρχῆς σωτήριον, Plato, Ep. viii. p. 354. v. Xenophon, Lac. Pol. vii. 3. See Mitford, iv. 4. Barthelémy thinks that this body existed previously, but that their functions were modified by Lycurgus, and their power established by Theopompus, V. du J. A. c. 45.

14. γέροντας] Twenty-eight in number, vi. 57. L. apud Lacedæmonios ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes, Cicero, de Sen. vi.

15. δωρά] Hence the Messenians, in taxing the Spartans with their mercenary conduct, say Κροῖσῳ τε αὐτοῖς δωρά ἐπιστείλαντι γενέσθαι φίλους βαρβάρων πρώτους, Pausanias, iv. 5. W. Euryhatus, an Ephesian, was sent to Greece by Cræsus to hire troops; but he embezzled the money, and deserted to Cyrus, Diodorus, ii. p. 553. L.

16. φέροντας] The present participle is often used, where a future might have been expected; ἀποστέλλειν κατόπτας ὁψομένους τε —, καὶ κατοφόμενους —, δωρά δὲ φέροντας, iii. 17. ἔπεμπε ἄνδρα ἀγγελὴν φέροντα,

χίης, ἐντειλάμενός τε τὰ λέγειν χρῆν.¹⁷ οἱ δὲ ἐλθόντες ἔλεγον·
 “Ἐπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνῶν βασιλεὺς,
 λέγων τάδε· ὦ Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα
 φίλον προσθέσθαι,¹⁸ ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλά-
 δος, ὑμέας ὦν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων
 γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν
 δὴ ταῦτα δι’ ἀγγέλων¹⁹ ἐπεκρηνκεύετο· Λακεδαιμόνιοι δὲ, ἀκηκού-
 ρες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον, ἥσθησάν τε τῇ
 ἀφίξει τῶν Λυδῶν, καὶ ἐποίησαντο ὄρκια ξεινίης πέρι²⁰ καὶ ξυμμα-
 χίης· καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον
 εἶτι γεγονυῖαι.

LXX. Τούτων τε ὦν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην
 ἐδέξαντο, καὶ ὅτι, ἐκ πάντων σφέας προκρίνας Ἑλλήνων, αἰρέετο
 φίλους. καὶ τοῦτο μὲν,²¹ αὐτοὶ ἦσαν ἐτοῖμοι²² ἐπαγγεῖλαν τι· τοῦτο
 δὲ, ποιησάμενοι κρητῆρα χάλκεον, ζωδίων²³ τε ἔξωθεν πλήσαντες
 περὶ τὸ χεῖλος, καὶ μεγάθει τριηκοσίους ἀμφορέας²⁴ χωρέοντα ἦγον,²⁵
 δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ.

LXXI. Κροῖσος δὲ, ἀμαρτῶν τοῦ χρησμοῦ, ἐποιέετο στρατηγὴν
 ἐς Καππαδοκίην, ἐλπίσας καταιρήσειν Κῦρον τε καὶ τὴν Περσέων
 δύναμιν. παρασκευαζομένου²⁶ δὲ Κροίσου στρατεῦεσθαι ἐπὶ Πέρ-
 σας, τῶν τις²⁷ Λυδῶν, νομιζόμενος καὶ πρόσθεν εἶναι σοφός, ἀπὸ δὲ
 ταύτης τῆς γνώμης καὶ τὸ κάρτα²⁸ οὔνομα ἐν Λυδοῖσι ἔχων, συνεβού-

iii. 122. ἔπεμπον κήρυκα δῶρα φέροντα,
 iv. 131. ST.

17. χρῆν] for ἔχρην by arsis.

18. προσθέσθαι] The simple verb
 has the same meaning; as in the mes-
 sage from Theseus to Creon, Θησεύς σ’
 ἀπαιτεῖ—φίλον θέσθαι πάντ’ Ἐρεχθεϊ-
 δῶν λεῶν, Euripides, Sup. 395. L.

19. δι’ ἀγγέλων] i. 99. vii. 203.
 W.

20. ξεινίης πέρι] Aristotle mentions
 this arrangement as unusual in com-
 mon language, Poet. xxvii. Thucy-
 dides has μεγέθους πέρι, i. 10.

21. τοῦτο μὲν—τοῦτο δὲ] i. 30. 161.
 iii. 106. viii. 134. ix. 27. The same
 form occurs in Demosthenes, Iso-
 crates, and Aristides, Vig. i. 16. M.
 G. G. 288. b. The repetition of hoc
 in Virgil, G. ii. 351. is not analogous:
 but Livy uses simul in a like sense;
 simul castra obpugnabantur, simul pars

exercitus ad populandum agrum missa,
 iii. 5. ii. 65. and elsewhere.

22. ἐτοῖμοι] φιλίην τε καὶ ξυμμα-
 χίην συνθέσθαι. ST.

23. ζωδίων] denotes the represen-
 tation not only of men and animals,
 but of flowers, fruits, &c. Athenæus,
 v. 26. ζωα bears the same meaning, i.
 203. Athenæus, v. 26, twice. S.

24. ἀμφορέας] ἀμφορεὺς formed by
 syncope from ἀμφιφορεὺς, which de-
 notes ὁ ἀμφοτέρωθεν κατὰ τὰ δῶτα δυνά-
 μενος φέρεσθαι, Athenæus, xi. 103.
 Steph. Thes. L. G. 1976. D.

25. ἦγον] iii. 47. W.

26. παρασκευαζομένου] τίς παρα-
 σκευάζεται εἰς πόλεμον; 1 Cor. xiv. 8.
 SCHL.

27. τῶν τις] τῶν τις Δελφῶν, i. 51.
 τῶν τις Περσέων, i. 85. ST.

28. καὶ τὸ κάρτα] σοφοῦ is under-
 stood. τυγχάνει δὲ καὶ ἄλλο σφι ὕδωρ

λευσε Κροίσω τάδε· οὐνομά οἱ ἦν Σάνδανις· “ὦ βασιλεῦ, ἐπ’ ἀνδρας τοιούτους στρατεύεσθαι παρασκευάζει,²⁹ οἱ σκυτίνας³⁰ μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι· σιτέονται δὲ, οὐκ ὅσα ἐθέλουσι, ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχέην.³¹ πρὸς δὲ, οὐκ οἶνω³² διαχρέονται, ἀλλὰ ὕδροποτεύουσι.³³ οὐ σῦκα³⁴ δὲ ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν.³⁵ τοῦτο μὲν δὴ, εἰ νικῆσεις, τί σφας ἀπαιρήσας, τοῖσί γε μὴ ἐστι μὴδέν; τοῦτο δὲ, ἦν νικηθῆς, μάθε, ὅσα ἀγαθὰ ἀποβαλέεις. γευσάμενοι γὰρ τῶν ἡμετέρων ἀγαθῶν, περιέξονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μὲν³⁶ τὴν θεοῖσι ἔχω χάριν,³⁷ οἱ οὐκ ἐπὶ νόον ποιοῦνσι Πέρσῃσι στρατεύεσθαι ἐπὶ Λυδούς.” Ταῦτα λέγων, οὐκ ἔπειθε τὸν Κροῖσον. Πέρσῃσι γὰρ, πρὶν Λυδοὺς καταστρέψασθαι, ἦν οὔτε ἄβρον οὔτε ἀγαθὸν οὐδέν.

LXXV. Ὡς δὲ ἀπῆκετο ἐπὶ τὸν Ἄλυν ποταμὸν ὁ Κροῖσος, τὸ ἐνθεῦτεν κατὰ τὰς ἐούσας³⁸ γεφύρας διεβίβασε τὸν στρατὸν.

LXXVI. Κροῖσος δὲ, ἐπεὶ τε διαβὰς σὺν τῷ στρατῷ ἀπῆκετο τῆς Καππαδοκίης εἰς τὴν Περσίην³⁹ καλεομένην· ἡ δὲ Περσίη ἐστὶ τῆς χώρας ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην⁴⁰ πόλιν τὴν ἐν Εὐξείνῳ

κρηναῖον ἐόν· μεσαμβρίη τέ ἐστὶ καὶ τὸ κάρτα γίνεται ψυχρὸν, iv. 181. S.

29. παρασκευάζει] σὺν δὲ, ὧ βασιλεῦ, μέλλεις ἐπ’ ἀνδρας στρατεύεσθαι πολλὸν ἀμείνωνας, vii. 10, 1. V.

30. σκυτίνας] Garments of skin were very antient and common, Belanger. Adam and Eve were clothed with χιτῶνας δερματίνους, LXX. Gen. iii. 21.

31. τρηχέην] The Persians say γῆν ἐκτῆμεθα ὀλίγην, καὶ ταύτην τρηχέην, ix. 122. εἰδὼς οὖν Πέρσας τοὺς οἴκοι, κακοβιωτάτους μὲν ὄντας διὰ πένιαν, ἐπιπονώτατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα, Xenophon, Cyr. vii. 5. 67. W.

32. οἶνω] After the victories of Cyrus, the Persians became rich and luxurious, οἶνω δὲ κάρτα προσκείται, i. 133. W. Xenophon mentions their drinking to excess, Cyr. viii. 8. 10. L.

33. ὕδροποτεύουσι] οἱ παῖδες φέρονται οἰκοθεν, σίτον μὲν, ἄρτον ὕψον δὲ, κάρδαμον· πιεῖν δὲ, ἦν τις διψῇ, κώθωνα, ὡς

ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, Xenophon, Cyr. i. 2. 8 and 11. Athenæus, iv. 46.

34. σῦκα] Magnus speaking in praise of figs quotes this passage, with a few slight variations, Athenæus, iii. 15.

35. οὐδέν] ἐν Πέρσας τοῖς οἴκοι καὶ νῦν ἔτι πολλὰ καὶ ἐσθῆτες φαυλότεραι, καὶ δαίται εὐτελέστεραι, Xenophon, Cyr. i. 3. 2.

36. ἐγὼ μὲν] The opposite to this, which Sandanis from prudence suppresses, would run thus: σὺ δὲ καὶ προκαλεῖ αὐτοὺς εἰς ἀγῶνα. ST.

37. ἔχω χάριν] habeo, Neptune, gratiam magnam tibi, Plautus, Mos. ii. 2. 1. Thucydides, i. 77.

38. τὰς ἐούσας] those same bridges, which exist now; i. e. in the time of Herodotus.

39. Περσίην] ἔστι καὶ Ἰπτερία πόλις Σινώπης, Stephanus. W.

40. Σινώπην] Diogenes the Cynic was a native of Sinope, now called Sinub. L.

πόντῳ μάλιστα κη⁴¹ κειμένη· ἐνθαῦτα ἐστρατοπεδεύετο, φθείρων τῶν Συρίων τοὺς κλήρους.⁴² καὶ εἶλε μὲν τῶν Πτερίων τὴν πόλιν, καὶ ἡνδραποδίσατο· εἶλε δὲ τὰς περιοικίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἔοντας αἰτίους, ἀναστάτους ἐποίησε. Κῦρος δὲ, ἀγείρας τὸν ἑωυτοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας, ἡντιοῦτο Κροίσῳ. πρὶν⁴³ δὲ ἐξελαύνειν ὀρμῆσαι τὸν στρατὸν, πέμψας⁴⁴ κήρυκας ἐς τοὺς Ἴωνας, ἐπειρᾶτο σφέας ἀπὸ Κροίσου ἀπιστάμεναι. Ἴωνες μὲν νυν οὐκ ἐπείθοντο. Κῦρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεθεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Πτερίῃ χώρα ἔπειρώατο κατὰ τὸ ἰσχυρὸν⁴⁵ ἀλλήλων. μάχης δὲ καρτερῆς γενομένης, καὶ πεσόντων ἀμφοτέρων⁴⁶ πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφοτέρω ὄντῳ ἡγωνίσατο.

LXXVII. Κροῖσος δὲ, μεμφθεὶς⁴⁷ κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσωσιν ἢ ὁ Κῦρος· τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιῶν⁴⁸ ὁ Κῦρος, ἀπήλαυσε ἐς τὰς Σάρδεις, ἐν νύφ ἔχων, παρακαλέσας μὲν Αἰγυπτίους⁴⁹ κατὰ τὸ ὄρκιον, (ἐποιήσατο γὰρ καὶ πρὸς Ἀμασιν

41. μάλιστα κη] Κη has a diminuent power, κεκοινώνηκέ πη, μάλιστα τῶν περὶ τὸ σῶμα, τοῦ θεοῦ ψυχῇ, Plato, Ph. p. 321. H. vi.

42. κλήρους] *farms*. ἀγροὺς τῶν ἀστῶν—καλλίστους δύο κλήρους, ix. 94. S.

43. πρὶν] requires, regularly, an infinitive mood; in prose, πρότερον is more usual, H. i. v. πρότερον ἢ περ ὀρμῆσαι στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, vii. 150. W. In this sense the passive ὀρμᾶσθαι is more frequently employed, vii. 1. 4. 19. S.

44. πέμψας] see i. 141. W.

45. κατὰ τὸ ἰσχυρὸν] *forcibly*; i. e. in severe conflict, v. 62. ix. 2. M. G. G. 581. κατὰ τάχος, *expeditiously*, i. 79. κατὰ κράτος, *rigorously*, Thucydides, i. 64. See note 59.

46. ἀμφοτέρων] i. 82. πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, iii. 11. W.

47. μεμφθεὶς] *finding fault with his army* for being deficient on the score of numbers, not in point of valor. The form is passive, but the sense active; as δῶρα μεμφθεὶς, *ὅτι ἦν ὀλίγα*, iii. 13.

vii. 146. S. τὰς τῶν πολεμίων παρασκευὰς μεμφόμενοι, Thucydides, i. 84. twice; Sophocles, Tr. 124. 452. Euripides, Rh. 327. A similar Latin phrase is *quum jam virium pœniteret*, Livy, i. 8. Compare ἦν δ' ἄρα που σφαλῶσιν, ἐπλήρωσαν τὴν χρεῖαν, Thuc. i. 70. *Tarquinius equitem maxime suis deesse viribus ratus*, Liv. i. 36. For the construction, see M. G. G. 383. 6. obs. 1.

48. οὐκ ἐπειρᾶτο ἐπιῶν] *did not attempt attacking him*. After *πειρᾶσθαι*, either the infinitive mood is used, as v. 85. vi. 138. viii. 100. 108. or the participle, as here; κατιῶν, vi. 5. ix. 26. *προσβαίνων*, i. 84. and also ii. 73. iv. 125. 139. vi. 9. 50. vii. 139. 148. 172. ix. 53. W. S. M. G. G. 550. obs. 4. Vic. vi. 1. 13. One passage occurs where both a participle and an infinitive mood are used, Λακεδαιμόνιοι ἐπειρῶντο πείσαντες Τισαμενὸν ποιέσθαι ἡγεμόνα, ix. 33.

49. Αἰγυπτίους] Xenophon mentions the Egyptians, Babylonians, and Lacedæmonians, among the allies of Cræsus, Cyr. vi. 2. 10, 11.

βασιλεύοντα Λιγύπτου συμμαχίην πρότερον ἢ πρὸς Λακεδαιμονίους,) μεταπεμφάμενος δὲ καὶ Βαβυλωνίους, (καὶ γὰρ πρὸς τοὺς αὐτῷ ἐπεποιήτο συμμαχίῃ· ἐτυράννευε δὲ τῶν Βαβυλωνίων τὸν χρόνον τοῦτον Λαβύνητος⁵⁰) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους παρῆναι ἐς χρόνον ῥητὸν, ἀλίσας τε δὴ τοὺς, καὶ τὴν ἑωυτοῦ συλλέξας στρατιὴν, ἐνένωτο,⁵¹ τὸν χειμῶνα παρεῖς, ἅμα τῷ ἡρι⁵² στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα φρονέων, ὥς ἀπίκετο ἐς τὰς Σάρδεις, ἔπεμπε κήρυκας κατὰ⁵³ τὰς συμμαχίας,⁵⁴ προεέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδεις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσῃσι, ὅς ἦν αὐτοῦ ξεινικός, πάντα ἀπείς, διεσκέδασε· οὐδαμὰ ἐλπίσας,⁵⁵ μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κῦρος ἐλάσει⁵⁶ ἐπὶ Σάρδεις.

LXXIX. Κῦρος δὲ, αὐτίκα⁵⁷ ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Περίῃ, μαθὼν, ὥς ἀπελάσας μέλλοι Κροῖσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὔρισκε πρὴγμά οἱ εἶναι⁵⁸ ἐλαύνειν, ὡς δύναιτο τάχιστα, ἐπὶ τὰς Σάρδεις, πρὶν ἢ τὸ δεύ-

50. Λαβύνητος] the same name as *Nabonnedus*, by a change of the initial liquid; so, in Attic, λίτρον for νίτρον, πλεῦμων for πνεύμων. *L.* Last king of Babylon, the Belshazzar of Scripture, Dan. v. 1. Βαλτάσαρ of the LXX. Labynetos was probably an honorary title, as it is applied to several kings of Babylon. *W.*

51. ἐνένωτο] An instance of anacoluthia: the verb should be omitted, as ἐν νόφ ἔχων precedes; but is introduced on account of the many parentheses; so ἐντολὰς τε—τουτέων μὲν τῶν ἐντολέων, iii. 147. τῶν λοιπῶν θεραπεύοντων τοὺς ἐπιτηδεωτάτους—τούτων ὦν τῶν διηκόνων, iv. 72. *ST.* *M. G. G.* 611. 3.

52. ἅμα τῷ ἡρι] So ἅμα ἡμέρᾳ, Xenophon, *Hell.* i. 1. 2. ἅμα ἡελίῳ καταδύντι, Homer, *Il. A.* 592. ἅμα τῷ ἡρι εὐθὺς ἀρχομένῳ, Thucydides, viii. 61.

53. κατὰ] is often used with verbs of motion, in order to show the object of them, κατὰ λήπην ἐκπλώσαντας, *after* (i. e. in order to collect) *plunder*, ii. 152. *M. G. G.* 581. *b.* κατ' αὐτὸν, iii. 4. κατ' ἐμπορίην, iii. 139. κατὰ τοὺς Αἰακίδας, viii. 83. ἐς τὰς συμμαχίας occurs in nearly the same sense, i. 81. 82. *ST.*

54. συμμαχίας] See note on ἵππον, i. 27.

55. ἐλπίσας] Ἐλπίς denotes not only hope, but sometimes expectation in general, and consequently even fear, iii. 119. *ST.* vi. 109. κοινὸν μὲν ὄνομα ἐλπίς· ἴδιον δὲ, φόβος μὲν, ἢ πρὸς λύπης ἐλπίς· θάρβος δὲ, ἢ πρὸς τοῦ ἐναντίου, Plato, *de Leg.* i. p. 644. *H.* on *VIG.* v. 7. 2. ἐλπομὶ Ἀρῇ γε πῆμα τετύχθαι, Homer, *Il. O.* 110. *bellum spe omnium serius fuit*, Liv. ii. 3. *si genus humanum temnitatis, at sperate deos memores*, Virgil, *Æn.* i. 546. *si potui tantum sperare dolorem*, iv. 419.

56. ἐλάσει] The future is occasionally put, instead of the subjunctive, after verbs expressing “fear;” as ὅρα μὴ δεήσει, Xenophon, *Cyr.* iii. 1. 27. *ST.* In these cases, μὴ precedes the future. *M. G. G.* 520. *obs.* 4.

57. αὐτίκα] The participle in definitions of time is often joined with such adverbs; Διόνυσον αὐτίκα γενόμενον, ii. 146. περὶ τοῦ πολέμου τοῦτου αὐτίκα κατ' ἀρχὰς ἐγειρομένου, vii. 220. *M. G. G.* 556. 6.

58. πρὴγμά οἱ εἶναι] *that it was advisable for him.* See iv. 11. vii. 12. *W.* i. 207. *ST.*

τερον ἀλισθῆναι τῶν Λυδῶν τὴν δύναμιν. ὥς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίησε κατὰ τάχος⁵⁹ ἐλάσας γὰρ τὸν στρωτὸν ἐς τὴν Λυδίην, αὐτὸς⁶⁰ ἄγγελος Κροίσῳ ἐληλύθει. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὡς αὐτὸς κατεδόκει,⁶¹ ὅμως τοὺς Λυδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρειότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων,⁶² δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἦσαν ἱππεύεσθαι ἀγαθοί.⁶³

LXXX. Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ ἄστεος ἐστὶ τοῦ Σαρδιηνοῦ, ἐὼν μέγα τε καὶ ψιλὸν,⁶⁴ (διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὑλλος⁶⁵ συρρήγνυνσι ἐς τὸν μέγιστον, καλεόμενον δὲ Ἑρμον, ὅς, ἐξ οὔρεος ἱροῦ⁶⁶ μητρὸς Δινδυμῆνης⁶⁷ ῥέων, ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην⁶⁸ πόλιν,) ἐνθαῦτα ὁ Κῦρος, ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, καταρβώδης τὴν ἵππον, ἐποίησε, Ἀρπάγου⁶⁹ ὑποθεμένου ἀνδρὸς Μήδων, τοιούδε' ὕσαι τῷ στρατῷ τῷ ἑωυτοῦ ἔποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύ-

59. κατὰ τάχος] ἐν τάχει, Thucydides, i. 79. ἐν τάχει, καὶ παντὶ σθένει, Th. i. 86. See note 45.

60. αὐτὸς] in person.

61. κατεδόκει] The imperfect, and not the pluperfect, is used to signify that these occurrences were contrary to the opinion which, at the time of dismissing his forces, he was entertaining; so ἐναντίους λόγους ἢ ὡς αὐτὸς κατεδόκει, i. 22. ST. viii. 4. Herodotus might have said ὥς οἱ ἔσχε τὰ πρήγματα οὐκ ὡς αὐτὸς κατεδόκει, i. 79. as οὐκ ὡς ἤθελε. V. Such instances of pleonasm are not unfrequent in Greek; τρόπῳ ὁποῖω ἂν δύνανται ἰσχυροτάτω, κατὰ τὸ δυνατόν, Thucydides, v. 47. M. G. G. 613. iv.

62. ἀπ' ἵππων] on horseback. M. G. G. 573. ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάχασθαι, καὶ ὅθι χρὴ πεζὺν ἐόντα, Homer, Od. i. 49. W.

63. ἱππεύεσθαι ἀγαθοί] Μῆγες ἱπποκορυσταί, Homer, Il. K. 431. φιλιππότατοι, Philostratus, Ic. i. 17. p. 788. W.

64. ψιλὸν] bare, i. e. with neither trees nor shrubs to impede the operations of cavalry; ψιλὴν καὶ ἀγρίων καὶ ἡμέρων δενδρέων, iv. 21. ὁ λόφος οὗτος

δασὺς ἰδησί ἐστι, εὐόσης τῆς ἄλλης τῆς προκαταλεχθείσης Λιβύης ψιλῆς, iv. 175. GR.

65. Ὑλλος] The locality of this river is marked by Homer, Τρώλφ ὑπὸ νιφόντι, "Τῆς ἐν πλοῖν δῆμψ,—"Τάλλω ἐπ' ἰχθυόεντι, καὶ Ἑρμῶ δινήεντι, Il. γ. 385. 392. L. Of the latter river Strabo says εἰς ἣν καὶ ὁ Ὑλλος ἐμβάλλει, συμπέοντες δ' οἱ τρεῖς καὶ ἄλλοι ἀσημότεροι σὺν αὐτοῖς, εἰς τὴν κατὰ Φωκαίαν ἐκδιδῶσι θάλατταν ὡς Ἡρόδοτος φησίν, xiii. p. 928, or 626. Livy calls the Hyllus, Phrygius amnis, xxxvii. 37. 38. W.

66. ἱροῦ] Ionic for ἱεροῦ, by crasis. This mountain was not Dindymus. L.

67. Δινδυμῆνης] μητρὸς τῶν θεῶν, Strabo, xiii. p. 575. τῆς ἐν τῷ Δινδύμῳ ὑρεῖ τιμωμένης, Scholiast on Apollonius, i. 1125. S. See "Dindymus" and "Cybele." A.

68. κατὰ Φωκαίην] M. G. G. 581. h. This town is supposed to be named from the number of seals (phocæ) caught in its vicinity. It is now called Phokia. L. A.

69. Ἀρπάγου] See i. 108. &c.

τας πάσας ἀλίσσας, καὶ ἀπελὼν τὰ ἄχθεα, ἀνδρας ἐπ' αὐτὰς ἀνέβησε
 ἱππάδα⁷⁰ στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς, προσέταξε
 τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροίσου ἵππον, ⁷¹ τῇ δὲ
 καμήλῳ ἔπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε· ὕπισθε δὲ τοῦ πεζοῦ
 ἐπέταξε τὴν πᾶσαν ἵππον. ὥς δὲ οἱ πάντες διετετάχато, παραίνεσε,
 τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδῶν
 γυόμενον, Κροίσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος
 ἀμύνηται.⁷² ταῦτα μὲν παραίνεσε· τὰς δὲ καμήλους ἔταξε ἀντία⁷³
 τῆς ἵππου, τῶνδε εἵνεκεν· καμήλον ἵππος φοβέεται,⁷⁴ καὶ οὐκ ἀνέ-
 χεται⁷⁵ οὔτε τὴν ιδέην αὐτῆς ὄρεων, οὔτε τὴν ὁδὸν ὁσφραϊνόμενος.
 αὐτοῦ δὲ ὦν τοῦτου εἵνεκεν ἐσεσφόιστο, ἵνα τῷ Κροίσῳ ἄχρηστον ᾖ
 τὸ ἱππικόν, τῷ δὲ τι καὶ ἐπέιχε⁷⁶ ἐλλάμψεσθαι ὁ Λυδός. ὥς δὲ καὶ
 συνήεσαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὁσφραντο⁷⁷ τάχιστα τῶν καμή-
 λων⁷⁸ οἱ ἵπποι, καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον, διέφθαρτό τε
 τῷ Κροίσῳ ἡ ἐλπὶς. οὐ μέντοι⁷⁹ εἴ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ᾔσαν·
 ἀλλ', ὥς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων, πεζοὶ

70. ἱππάδα] ἱππικὴν, τὴν τῶν ἵππο-
 τέων.

71. τὴν ἵππον] *the cavalry*; so τῇ
 καμήλῳ, immediately following, τῇ
 τῶν καμήλων τάξει, Xenophon, Cyr.
 vii. 1. 22. *the camel train, the troops*
mounted on camels. See i. 27.

72. συλλαμβανόμενος ἀμύνηται] *he*
should resist being taken prisoner.

73. ἀντία] is properly a neuter
 plural used adverbially; it governs a
 genitive: *over against*. S.

74. φοβέεται] οἱ ἵπποι τὰς καμή-
 λους ἐκ πανὸς πολλοῦ οὐκ ἐδέχοντο,
 ἀλλ' οἱ μὲν ἔκφρονες γινόμενοι ἔφευ-
 γον, οἱ δ' ἐξήλλοντο, οἱ δ' ἐνέπιπτον
 ἀλλήλοις· τοιαῦτα γὰρ πάσχουσιν ἵπ-
 ποι ὑπὸ καμήλων, Xenophon, Cyr. vii.
 1. 27. Polyænus, Str. vii. 6. 6. IV.
 Aristotle, H. A. vi. 18. and Ælian, N.
 A. iii. 7. affirm that the horse has an
 antipathy towards the camel; Mure-
 tus denies this from his own observa-
 tion: indeed it is disproved by daily
 experience and decided by the Orien-
 tals, who are the best judges; Schnei-
 der: Gibbon, vii. 200. TR.

75. ἀνέχεται] ὑπομένει, Hesychius,
 v. 48. viii. 26. ἀ. ὄρεων, v. 19. Ἀθη-
 ναῖοι, πρῶτοι Ἑλλήνων πάντων ἀνέ-

σχοντο ἐσθῆτά τε Μηδικὴν ὀρέωντες,
 καὶ τοὺς ἄνδρας ταύτην ἐσθήμενους·
 τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὐνομα
 τὸ Μήδων φόβος ἀκοῦσαι, vi. 112. μό-
 νης σου κλῶν ἀνέξεται, Æschylus, P.
 843. BL. The author of the second
 book of Maccabees, speaking of the
 loathsome disease of Antiochus, says,
 ὑπὸ δὲ τῆς ὁσμῆς αὐτοῦ πᾶν τὸ στρατό-
 πεδὸν βαρύνεσθαι τῇ σαπρίᾳ—διὰ τὸ
 τῆς ὁσμῆς ἀφόρητον βάρος—καὶ μηδὲ
 τῆς ὁσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι,
 ix. 9. 10. 12.

76. ἐπέιχε] ἐπ. στρατηλατέειν, i. 153.
 ἐπ. στρατεύεσθαι, vi. 96. understand τὸν
 νοῦν. W. Polybius, iii. 43. x. 41.
 xviii. 28. The same as προσέχειν. S.
 Lucian supplies the ellipsis, τοῖς μεγί-
 στοις ἐπέχειν τὸν νοῦν, ii. p. 212. SCH.
ubi spectaculi tempus venit, deditaque
eo mentes cum oculis erant, Livy, i. 9.
 SCHL.

77. ὁσφραντο] M. G. G. 244.

78. καμήλων] M. G. G. 327. obs. 2.
 From the preceding construction of
 ὁσφραϊνόμενος, the genitive case here
 may be accounted for by understand-
 ing τὴν ὁσμὴν.

79. μέντοι] *however*; καίπερ τῆσδε
 τῆς ἐλπίδος ψευσθέντες. ST.

τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ⁸⁰ δὲ, πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοὶ, κατεληθέντες δὲ ἐς τὸ τεῖχος· ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

LXXXI. Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ, δοκῶν οἱ χρόνον ἐπὶ μακρὸν ἔσσεσθαι τὴν πολιορκίην, ἔπεμπε ἐκ τοῦ τείχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν γὰρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέγεσθαι ἐς Σάρδις· τούτους δὲ ἐξέπεμπε, τὴν ταχίστην⁸¹ δέεσθαι βοηθέειν,⁸² ὡς πολιορκεομένου Κροίσου.

LXXXII. Ἐς τε δὴ ὦν τὰς ἄλλας ἔπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτῃσι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπεπτώκεε ἔρις ἐοῦσα πρὸς Ἀργείους, περὶ χώρου καλεομένου Θυρέης.⁸³

LXXXIII. Οἱ δὲ ὅμως, ἐπεὶ τε ἐπύθοντο τοῦ κήρυκος, ὁρμέατο βοηθέειν. καὶ σφι ἦδη παρεσκευασμένοισι, καὶ νεῶν ἐουσέων ἐτοίμων, ἦλθε ἄλλη ἀγγελίη, ὡς ἠλώκοι τὸ τεῖχος τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος ὥγρηθείς. οὕτω δὴ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην, ἐπέπανντο.

LXXXIV. Σάρδιες δὲ ἦλψαν ὧδε· ἐπειδὴ τεσσερεσκαίδεκάτῃ ἐγένετο ἡμέρῃ πολιορκεομένου Κροίσου, Κῦρος τῇ στρατιῇ τῇ ἑωυτοῦ, διαπέμψας ἱππέας, προεῖπε⁸⁴ τῷ πρώτῳ ἐπιβῆναι τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρει,⁸⁵ ἐνθαῦτα, τῶν ἄλλων πεπαυμένων, ἀνὴρ Μάρδος⁸⁶ ἐπειράτο προσββαίνων, τῷ οὐνομα ἦν Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος, τῇ⁸⁷ οὐδεὶς ἐτέτακτο φύλακος·⁸⁸ οὐ γὰρ ἦν δεινὸν, κατὰ τοῦτο μὴ

80. χρόνῳ] *after a time*. ἐπὶ τινι is understood, Bernhold, B. 270.

81. τὴν ταχίστην] *understand* κατὰ ἀπὸ ὧραν. σφενδονητῶν τὴν ταχίστην δεῖ, Xenophon, An. iii. 3. 10.

82. βοηθέειν] *δεόμενος* Κροίσου βοηθέειν πολιορκεομένου, i. 83. W.

83. Θυρέης] *part of Cynuria*. L. ἡ δὲ Θυρεάτις γῆ, μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν καθήκουσα, Thucydides, ii. 27.

84. προεῖπε] *Dictator fertur pronunciasse militi præmia, qui primus castra hostium intrasset*, Livy, ii. 20.

85. οὐ προεχώρει] *it did not succeed*. πειρωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρει κάτωδος, ἀλλὰ προσέπαιον με-

γάλως. v. 62. viii. 102. εἴ τι μὴ προχωρήσῃ τοῖς ἐσεληλυθόσι, Thucydides, ii. 5. W.

86. Μάρδος] Μάρδοι μὲν Πέρσῃσι προσεχέες οἰκέουσι, λησταὶ καὶ οὗτοι, Artian, Ind. 40. L. *Mardorum gens confinis Hyrcaniæ, cultu vitæ aspera, et latrociniiis adueta; incolæ, ritu ferarum virgulta subire soliti*, Q. Curtius, vi. 5. 11, 17. Compare the detailed account of the taking of a castle by Marius, where a Ligurian guide scaled the rock; Sallust, B. J. 97—99.

87. τῇ] *μερίδι* may be understood with τῇ, as μέρος with κατὰ τοῦτο.

88. φύλακος] *a poetical, and, ac-*

ἄλφ' κοτέ. ἀπότομός⁸⁹ τε γάρ ἐστι ταύτη ἡ ἀκρόπολις, καὶ ἄμαχος⁹⁰ ἐστι⁹¹ δὲ πρὸς⁹² τοῦ Τμώλου⁹³ τετραμμένον τῆς πόλιος. ὁ ὦν δὴ Ὑγροιάδης οὗτος⁹⁴ ὁ Μάρδος, ἰδὼν τῇ προτεραίῃ⁹⁵ τῶν τινὰ⁹⁶ Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ⁹⁷ κυνέην⁹⁸ ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβόλετο. τότε δὲ δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν,⁹⁹ καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

LXXXV. Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπικεικῆς, ἄφωνος δέ. ἐν τῇ ὦν παρελθούσῃ εὐεστοί¹⁰⁰ ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε,

cording to some, a Doric, form of φύλαξ. It occurs frequently in Herodotus; in Homer, II. II. 566. Stephens, Th. G. L. 10227. D. φύλακος, iii. 14. so μάρτυροι, II. B. 302.

89. ἀπότομος] κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος, Xenophon, Cyr. vii. 2. 3.

90. ἄμαχος] impregnable. "The castle (of Sardis), which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms;" Rycaut, quoted by Wells, ii. 5. 1. συμβαίνει τὰς ὀχυρωτάτας πόλεις ὡς ἐπὶ τὸ πολὺ βῆστα γίνεσθαι τοῖς πολεμοῖς ὑποχειρίους διὰ τὴν ὀλγωρίαν τῶν ἐνοικούντων, Polybius vii. 15.

91. ἐστι] i. e. ἐστι δὲ τὸ τῆς πόλιος μέρος τετραμμένον πρὸς τοῦ Τμώλου; so ἡ Καλὴ Ἀκτὴ ἐστι πρὸς Τυρσηνὴν τετραμμένη τῆς Σικελίης, vi. 22. L.

92. πρὸς] in the sense of towards, governs both the genitive and the accusative, as πρὸς Λιβύης, — πρὸς μεσαμβρίης, — πρὸς βορέην τε καὶ πρὸς ἐσπέρην, — πρὸς τὴν ἡῶ, ii. 99. πρὸς τοῦ Πόντου, — πρὸς τὸ Αἰγαῖον, vii. 55. πρὸς ἡῶ τε καὶ τοῦ Τανάϊδος, iv. 122. VIG. ix. 8. 5. M. G. G. 590. γ. 591. α.

93. Τμώλου] now Bouz-dag, "the cold mountain," or Tomolitz. L.

94. οὗτος] So τοῦτον δὴ ἄν τὸν Ἀτυν, i. 34. οὗτος δὴ ὁ καθαρθεῖς, i. 43. ὁ δὲ παῖς οὗτος ὁ ἄφωνος, i. 85. S.

95. τῇ προτεραίῃ] ἡμέρῃ is understood, as in τῇ δευτεραίῃ and ἐς τὴν Herod.

ὑπεραῖν, iv. 113. Thucydides supplies the ellipsis, τῇ προτεραίᾳ ἡμέρᾳ, v. 75. SCH. B. 106.

96. τῶν τινὰ] So τῶν τις Περσέων, i. 85. τῶν τινὰ Ἀστυάγεος, i. 109. τῶν τις δοκίμων ἄλλος Μήδων, i. 124. S.

97. ἐπὶ] after, following verbs of motion, denotes the end of one's going: ἵεναι ἐπὶ τὴν θήρην, i. 37. τὴν θυγατέρα ἐξέπεμπε ἐπ' ὕδαρ, iii. 14. M. G. G. 586. c. ὄχοντο ἐπ' ἀργυρολογίαν, Xenophon, H. i. 1. 8. See note 53.

98. κυνέην] is properly an adjective agreeing with περικεφαλὰ; and originally signified a helmet covered with the skin of a dog, otter, or seal, ὁρὰ κυνὸς ποταμίου, σκέπουσα τὰς κεφαλὰς, Eustathius, but afterwards, by synecdoche, any helmet. D. B. 215. 70. Potter, iii. 4.

99. ἠλώκεσαν] There are various accounts given of the capture of Sardis; see Xenophon, Cyr. vii. 2. 1. Ctesias, P. 4. Polyænus, vii. 6. 2, 3. which last is least creditable to the character of Cyrus. Antiochus took the city in the same manner as here related, Polybius, vii. 15—18. L.

100. εὐεστοί] εὐημερία, εὐετηρία, ἡ καλλίστη τῶν ἐτῶν διαγωγὴ. GL. εὐετηρία, εὐδαιμονία, Hesychius: derived from Ἔστη, "Vesta." χαίρουσαν εὐεστοί πόλιν, Æschylus, Ag. 630. βίαν τελευτήσαντ' ἐν εὐεστοῖ φίλῃ, 902. μήτ' ἐν κακοῖσι, μήτ' ἐν ἐ. φ. Th. 171.

ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
μὴ βούλευ πολέεσσι νῦν¹ ἀνὰ δώματ' ἀκούειν
παιδὸς φθεγγομένον. τῷδε σοι πολὺ λῳΐον² ἀμφὶς³
ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.⁴

ἀλίσκομένου δὲ τοῦ τείχεος, ἥϊε⁵ γὰρ τῶν τις Περσέων ἀλλογνώσας⁶ Κροῖσον ὡς ἀποκτενέων, Κροῖσος μὲν νυν, ὁρέων ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκεε, οὐδέ τι οἱ διέφερε⁷ πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφρωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρῃξε⁸ φωνήν, εἶπε δέ· “Ὦνθρωπε,⁹ μὴ κτεῖνε Κροῖσον.” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγατο· μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν πάντα χρόνον τῆς ζῆης.

LXXXVI. Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα ἕτα τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐκείνου μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἡγαγοῖν παρὰ Κῦρον. ὁ δὲ, συννήσας πυρὴν¹⁰ μεγάλην, ἀνεβίβασε ἐπ' αὐτήν τὸν Κροῖσόν τε ἐν πέδῃσι δεδεμένον, καὶ δις ἐπτὰ Λυδῶν παρ' αὐτὸν

1. ἴην] *iā*, a voice; *īa*, one, Doric for *mía*; violets. A word of very rare occurrence, and put for *ἰωή* according to Eustathius; synonymous with *γῆρυς*, *φωνή*, *βοά*, *ἰακχή*, *αὐδή*, see *Æschylus*, P. 932. *Euripides*, Rh. 554. BA. BL.

2. λῳΐον] M. G. G. 134.

3. ἀμφὶς] *far*.

4. ἀνόλβω] *Idemque (deus) mittit et signa nobis ejus generis qualia permulta historia tradidit; quale—illud est quod scribit Herodotus; Cræsi filium, cum esset infans, locutum; quo ostento regnum patris et domum funditus concidisse, Cicero, de Div. i. 53.*

5. ἥϊε] A similar instance of *anacoluthia*, caused by a sentence inserted parenthetically with *γάρ*, occurs, i. 144. εἰς δὴ—*διαλαβείν*. ST.

6. ἀλλογνώσας] *ἀγνοήσας*, *Hesychius*. W.

7. οὐδὲ—*διέφερε*] nor did it make any difference to him. *ᾧ τὸ ἐκείνους*

*σῶθῆναι καὶ κατορθῶσαι μάστιγα διέφε-
ρεν*, *Demosthenes*, de Cor. p. 520. A. L.

8. ἔρῃξε] *ἔκραξε*, *Hesychius*; *διδ-
τονον καὶ ἰσχυρὸν εἶπε*, *Suidas*, ii. 2. v. 93. *ἦν τὸ παιδίον φωνὴν ῥήξῃ*, *Hippocrates*, π. 'Επικ. vii. *οὐρανομήκη ῥήξατε φωνήν*, *Aristophanes*, N. 356. 947. *rupit hanc pectore vocem*, *Virgil*, *Æn.* iii. 246. ii. 129. xi. 377. *Ovid*, M. x. 147. *Silius*, viii. 301. By the sacred writers *φωνήν* is sometimes suppressed, *Gal.* iv. 27. *Isaiah* (LXX) liv. 1. SCHL. SCH. B. 297.

9. ὦνθρωπε] *ὦ ἄνθρωπε*.

10. πυρὴν] This cruelty was the more atrocious from Cræsus being great uncle to Cyrus: Argyenis, sister of Cræsus, having married Astyages, maternal grandfather of Cyrus. Neither Ctesias nor Xenophon record it; and our author does not positively affirm it. L.

παῖδας, ἐν νόφ ἔχων εἴτε δὴ ἀκροθίνια¹¹ ταῦτα καταγιεῖν¹² θεῶν ὄτεφ δὴ,¹³ εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἶδέναι, εἰ τίς μιν δαιμόνων ῥύσεται¹⁴ τοῦ μὴ¹⁵ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποίειν¹⁶ ταῦτα· τῷ δὲ Κροίσῳ ἔστεῳτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ ἔοντι τοσοῦτω, τὸ¹⁷ τοῦ Σόλωνος, ὥς οἱ εἶη σὺν θεῷ¹⁸ εἰρημένον τὸ “μηδένα εἶναι τῶν ζώντων ὄλβιον.”¹⁹ ὥς δὲ ἄρα μιν προστῆναι τοῦτο,²⁰ ἀνενεκάμενον²¹ τε καὶ ἀναστενάξαντα ἐκ²² πολλῆς ἡσυχίης,²³ ἐς τρίς ὀνομάσαι

11. ἀκροθίνια] *first fruits*; from ἄκρον “top” and θινὸς “of a heap of corn:” ἀπαρχὴ τῶν θινῶν θίνες δὲ εἰσιν οἱ σῳροὶ τῶν πυρῶν ἢ κριθῶν σκύλα, λαφύρων ἀπαρχαί, Hesychius. SCHL.

12. καταγιεῖν] *to offer as a burnt sacrifice*: see Stephens, Th. L. G. 1311.

13. ὄτεφ δὴ] *for οὐκ οἶδα ὄτεφ δὴ, so ἐπὶ μισθῷ ὄσφ δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀπρεκέως, i. 160. ὅτεφ δὴ χρήματος, iii. 121. ὅκου δὴ, iii. 129. ST.*

14. ῥύσεται] When Nebuchadnezzar told the three children, ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην and asked καὶ τίς ἐστι Θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ χειρός μου; they replied, ἔστι Θεός ἡμῶν ἐν οὐρανοῖς, ᾧ ἡμεῖς λατρεδομεν, δυνατός ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, Βασιλεῦ, ῥύσεται ἡμᾶς, Daniel, iii. 15. 17.

15. τοῦ μὴ] ἐξερουσάμην βροτοὺς τοῦ μὴ διαφθαρθέντας εἰς Αἴδου μολεῖν, Æschylus, P. V. 243. τὸ σῶμα ῥύεται μὴ κατθανεῖν, Euripides, H. F. 196. and with μὴ omitted, ὃν θανεῖν ἐρρυσάμην, Al. 11. After a negative or prohibitive verb, μὴ is generally annexed to the infinitive, by a pleonasm; Devarius. M. G. G. 533. obs. 3. 1—6. To the verbs, of which instances are given by Matthiæ, may be added ἀπερεῖν, Thucydides, i. 29. ἀντειπεῖν, Th. i. 86. ἀντιλογεῖν, Sophocles, An. 383. ἐξομνεῖν, 550. κατέχεσθαι, Th. i. 17. παρίεναι, C. R. 283. λείπειν, 1232. φεύγειν, An. 269. ἀπολύεσθαι, Th. i. 95. 128. ἀποκρίπτεσθαι, Th. ii. 53.

φυλάσσειν, C. C. 667. Livy has *id negare augur neque mutari neque notum constitui*, i. 36. and Lucretius *officiunt obstantque,—impediunt prohibentque, quo minus*, ii. 783.

16. ποίειν] Understand λέγονσι, as before θέλειν and γενέσθαι, i. 59. εἶναι, i. 75. ST. SCH. B. 376. *sequi se jubebat, (dicens se) cunctantem vi abstracturum*, Livy, iii. 44.

17. τὸ] τὸ Κλέωνος, Thucydides, iii. 47. τὸ σὸν, Æschylus, Ag. 533. i. e. τὸ εἰρημένον ὑπὸ σοῦ, Scholiast. M. G. G. 283. BL.

18. σὺν θεῷ] Vro. ix. 5. 13.

19. ὄλβιον] *Si verum judicium fucere volumus, ac repudiata omni fortune ambitione decernere, mortalium nemo est felix*, Pliny, N. H. vii. 40. W.

20. ὥς—τοῦτο] *as soon as this stood before him*, i. e. occurred to him. P. Προστῆναι here governs an accusative, because it means the same as εἰσελθεῖν; but it is found, in a different sense, with the same case, ἥ σε πολλὰ δὴ λιπαρεῖ προὔστην χερὶ, Sophocles, El. 1395. M. For the use of the infinitive, see M. G. G. 537.

21. ἀνενεκάμενον] Ionic and poetic for ἀνενεγκαμένον, i. e. ἅμα στεναγμῷ ὀλοφυράμενον· ἐκ βάθους ἐκβοήσας, Ælian. μνησάμενος ἀδινῶς ἀνενέκατο, φώνησέν τε, Homer, Il. T. 314. Apollonius, iv. 1748. φωνὴν is supplied by Musæus, 172. Apollonius, iii. 635. μῦθον by the latter, iii. 463. Schwebel. SCH. B. 297. S. Barnes gives the sense of this passage, δεινὸν τ' οἰμώξας, μεγάλην ἀνενέκατο φωνήν “ὦ μοι ἐγὼν!” Esth. 627.

Σόλωνα.²⁴ καὶ τὸν Κῦρον, ἀκούσαντα κελεῦσαι τοὺς ἑρμηνέας ἐπεί-
 ρεσθαι τὸν Κροῖσον, τίνα τοῦτον²⁵ ἐπικαλέοιτο· καὶ τοὺς, προσελ-
 θόντας, ἐπειρωτῶν. Κροῖσον δὲ τέως²⁶ μὲν σιγὴν ἔχειν ἐρωτώ-
 μενον· μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν· “Τὸν ἂν ἐγὼ πᾶσι τυράν-
 νοιςι προετίμησα²⁷ μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” Ὡς δὲ
 σφί ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρεόντων δὲ
 αὐτῶν, καὶ ὕχλον παρεχόντων, ἔλεγε δὴ, ὡς ἦλθε ἀρχὴν²⁸ ὁ Σόλων,
 ἐὼν Ἀθηναῖος, καὶ θεσάμενος πάντα τὸν ἑωυτοῦ ὕλβον ἀποφλου-
 ρίσειε· οἷα δὴ εἶπας, ὥστε αὐτῷ πάντα ἀποβεβήκοι, τῇ περ ἐκεῖνος
 εἶπε, οὐδέν τι μάλλον²⁹ ἐς ἑωυτὸν λέγων, ἢ ἐς ἅπαν τὸ ἀνθρώ-
 πινον,³⁰ καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας ὀλβίους
 εἶναι. τὸν μὲν Κροῖσον ταῦτα ἀπηγγέσθαι· τῆς δὲ πυρὸς ἤδη ἀμμέ-
 νης καίεσθαι τὰ περιέσχατα.³¹ καὶ τὸν Κῦρον, ἀκούσαντα τῶν ἑρμη-
 νέων τὰ εἶπε Κροῖσος, μεταγρόντα τε καὶ ἐννόσαντα,³² ὅτι καὶ
 αὐτὸς ἄνθρωπος ἐὼν ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίῃ
 οὐκ ἐλάσσω, ζῶοντα πυρὶ διδοίῃ· πρὸς τε τοῦτοισι, δείσαντα τὴν τίσιν,
 καὶ ἐπιλεξάμενοι, ὡς οὐδέν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλῶς ἔχον,³³

· 22. ἐκ] *VIG. ix. 3. 2. M. G. G. 574.*

This preposition is especially used to denote change from one thing to another directly opposite; as ἐκ αἰθρῆς καὶ νηνεμῆς νέφεα καὶ χειμῶνα, i. 87. ἐκ πλουσίου πένητα, ἐκ βασιλείως ἰδιώτην, Xenophon, An. vii. 7. 17. γελᾶν ἐκ δακρύων, Cyr. i. 4. 28. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thucydides, i. 120. ἐν πέδῳ κοίτας βασιλικῶν ἐκ δεμνίων, Euripides, Tr. 496. ἐξ ὀλβίου ἄζηλον βίον, Sophocles, Tr. 288. τυφλὸς ἐκ δεδωροκότος, Æ. R. 454. λευκὴν ἐκ μελαινης τρίχα, An. 1104. *vilitus ex caritate*, Cicero, pro L. M. xv. *ex favore invidia*, Livy, ii. 7. *fumum ex fulgore*, ex fumo lucem, Horace, A. P. 143.

23. ἡσυχίης] σιωπῆς, Ammonius. SCHL. σιωπῆς γενομένης, στενάξας μέγα, εἰς τρίς ἀνακαλείται Σόλωνα, Nicolaus Dam. Exc. p. 461. W.

24. Σόλωνα] δόξαν ἔσχεν ὁ Σόλων. ἐνὶ λόγῳ τὸν μὲν σώσας, τὸν δὲ παιδεύσας τῶν βασιλέων, Plutarch. Rollin, iv. 1. 1. § 6.

25. τίνα τοῦτον] τίς οὗτος εἶη, ὅν. M. G. G. 264. obs.

26. τέως] for some while. Ionic for ἕως. τέως μὲν is followed by μετὰ

δὲ, i. 11. 86. 94. ἐπεὶ δὲ, ii. 45. ἔπειτα δὲ, vi. 83. τέλος δὲ, i. 82. ii. 169. S.

27. προετίμησα] i. e. ἐποισάμην περὶ πλείονος ἢ. When a hypothetical proposition is self-evident, it is often suppressed; as εἰ δυνατόν ἦν is here; and εἰ μὴ ἐπιθυμῶν τοῦ θεράποντος, with κατέδοξα, i. 111. ST. εὖζω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι, Xenophon, An. vii. 7. 16. ἦν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγενέσθαι, Thucydides, i. 33. M. G. G. 377.

28. ἀρχὴν] formerly; i. 140. ii. 27. W.

29. οὐδέν τι μᾶλλον] not at all more; iv. 118. ST.

30. ἀνθρώπινον] γένος understood. B. 45.

31. περιέσχατα] extremities. καίον- μένου τοῦ ἔσπετος, — τὰ περιέσχατα νε- μομένου τοῦ πυρὸς, v. 101. W.

32. ἐννόσαντα] According to Burgess, νόω, νόσας, the more ancient form of νοέω, νοήσας, D. M. C. p. 102.

33. ἀσφαλῶς ἔχον] i. e. ἀσφαλές ὄν, ἔχω with an adverb being equivalent to εἶμι with an adjective. See i. 89.

κελεύει³⁴ σβεννύναι τὴν ταχίστην τὸ καίμενον πῦρ, καὶ καταβιβάζειν Κροῖσον τε καὶ τοὺς μετὰ Κροῖσον. καὶ τοὺς,³⁵ πειρωμένους, οὐ δύνασθαι ἐπὶ τοῦ πυρὸς ἐπικρατῆσαι.

LXXXVII. Ἐνθαῦτα λέγεται ὑπὸ Λυδῶν, Κροῖσον, μαθόντα τὴν Κύρου μετάγνωσιν, ὡς ὥρα πάντα μὲν ἄνδρα σβεννύντα³⁶ τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν,³⁷ ἐπιβώσασθαι τὸν Ἀπόλλωνα ἐπικαλούμενον, εἴ τί³⁸ οἱ κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ ῥύσασθαι μιν ἐκ τοῦ παρεύντος κακοῦ. τὸν μὲν, δακρύοντα, ἐπικαλέεσθαι τὸν θεόν· ἐκ δὲ αἰθρίης τε καὶ ἠηνεμῆς συνδραμέειν ἐξαπίνης νέφεα, καὶ χειμῶνά τε καταβρῆγῆναι καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβεσθῆναι τε τὴν πυρὴν. οὕτω δὲ μαθόντα τὸν Κύρον, ὡς εἶη ὁ Κροῖσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς εἶρεσθαι τάδε· “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε,³⁹ ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πόλεμιον ἀντὶ⁴⁰ φίλου ἐμοὶ καταστῆναι;” Ὁ δὲ εἶπε· “Ἦ βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ,⁴¹ τῇ ἐμεωυτοῦ⁴² δὲ κακοδαιμονίῃ· αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς, ἐπαείρας⁴³ ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι, ὅστις⁴⁴ πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσὶ κου φίλον ἦν οὕτω γενέσθαι.

LXXXVIII. Ὁ μὲν ταῦτα ἔλεγε· Κύρος δὲ αὐτὸν λύσας κάτισέ τε ἐγγὺς ἐωυτοῦ, καὶ κάρτα ἐν πόλλῃ πρόμηθίῃ εἶχε, ἀπεθωύμαζέ⁴⁵ τε ὀρέων καὶ αὐτὸς, καὶ οἱ περὶ ἐκείνον ἔοντες πάντες. ὁ δὲ, συννοίῃ⁴⁶ ἐχόμενος, ἡσυχος ἦν. μετὰ δὲ, ἐπιστραφεῖς⁴⁷ τε καὶ ἰδόμενος τοὺς

34. κελεύει] for κελεύειν, as if καὶ ὁ Κύρος, &c. had preceded. ST.

35. τοὺς] οἷς ἐπέταξε τοῦτο τὸ ἔργον. ST.

36. σβεννύντα] trying to extinguish.

37. καταλαβεῖν] to check it; i. 46. S.

38. εἴ τι]. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα, ἢ εἰ δὴ ποτέ τοι κατὰ πλῖνα μῆρ' ἔκηρα ταύρων, ἦδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ, Homer, Il. A. 39. ὦ δέσποθ' Ἑρμῆ, εἴ τι κεχαρισμένον χοιρίδιον οἶσθα παρ' ἐμοῦ γε κατεδηδοκῶς, &c. Aristophanes, Pax, 381. W.

39. ἀνέγνωσεν] ἀνέπεισεν, ἀνεδίδαξεν. GL. M. G. G. 227.

40. ἀντὶ] See the note on ἐκ, in the preceding page.

41. εὐδαιμονίῃ] The dative is ren-

dered by owing to. M. G. G. 403. b.

42. ἐμεωυτοῦ] compounded of ἐμέο and αὐτοῦ, by crasis of σα. M. G. G. 148. obs. 2.

43. ἐπαείρας] by instigating.

44. ὅστις] after οὕτω, is put with a finite verb, instead of ὥστε with an infinitive. M. G. G. 479. obs. 1.

45. ἀπεθωύμαζε] Πρίαμος θαύμαζε' Ἀχιλλῆα, αὐτὰρ Πρίαμον θαύμαζεν Ἀχιλλεύς, εἰσορόων, Homer, Il. Ω. 629. W.

46. συννοίῃ] λύπη, ἐννοία, Hesychius. μή τοι χλιδῇ δοκεῖτε, μήτ' αὐθαδῖα σιγᾶν με' συννοία δὲ δάπτομαι κέαρ, Æschylus, P. V. 145. BL.

47. ἐπιστραφεῖς] ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, St. Matthew, ix. 22.

Πέρσας τὸ τῶν Λυδῶν ἄστυ κεραΐζοντας,⁴⁸ εἶπε⁴⁹ “ὦ βασιλεῦ, κότερα⁵⁰ λέγειν πρὸς σέ τὰ νοέων τυγχάνω,⁵¹ ἢ σιγᾶν ἐν τῷ παρεόντι⁵² χρόνῳ χρή;” Κῦρος δέ μιν θαρσέοντα ἐκέλευε λέγειν, ὅ τι βούλοιο. ὁ δὲ αὐτὸν εἰρώτα,⁵³ λέγων “Οὗτος ὁ πολλὸς ὄμιλος τί ταῦτα σπουδῇ πολλῇ ἐργάζεται;” Ὁ δὲ εἶπε: “Πόλιν τε τὴν σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει.”⁵⁴ Κροῖσος δὲ ἀμείβετο “Οὔτε πόλιν τὴν ἐμὴν οὔτε χρήματα τὰ ἐμὰ διαρπάζει· οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι⁵⁵ τὰ σά.”

LXXXIX. Κύρῳ δὲ ἐπιμελὲς⁵⁶ ἐγένετο τὰ Κροῖσος εἶπε, μετασθησάμενος⁵⁷ δὲ τοὺς ἄλλους, εἶρετο Κροῖσον, ὅ τι οἱ ἐνορώη⁵⁸ ἐν τοῖσι ποιευμένοισι. ὁ δὲ εἶπε “Ἐπεὶ τέ με θεοὶ δῶκαν δοῦλόν σοι, δικαίῳ,⁵⁹ εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἔντες ὑβρισταὶ, εἰσὶ ἀχρήματοι· ἦν ὦν σὺ τούτους περιύδης⁶⁰ διαρπάσας καὶ κατασχόιτας χρήματα μεγάλα, τάδε τοι ἐξ αὐτῶν ἐπίδοξα⁶¹ γενέσθαι· ὅς ἂν αὐτῶν πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαι⁶²

48. κεραΐζοντας] pillaging; literally *butting*. The metaphor is taken from the violence with which a horned animal assaults and destroys: ἐποίησεν ἑαυτῷ Σεδεκίας κέρατα σιδηρᾶ, καὶ εἶπε· “τάδε λέγει Κύριος· ἐν τούτοις κερατιῶς τὴν Συρίαν,” LXX. 1 Kings, xxii. 11.

49. εἶπε] According to Xenophon, the advice of Cræsus was solicited by Cyrus, Cyr. vii. 2. 10.

50. κότερα] i. 91. the same as κότερον.

51. νοέων τυγχάνω] I happen to be thinking: ἐτύγχανε ἀναβεβηκώς, he happened to have gone up, vii. 3. ἐτύγχανε κατεηγότα, they happened to be broken, vii. 224. M. G. G. 553. 4.

52. παρεόντι] χρόνῳ is often understood, as ἐν τῷ τότε παρόντι, Thucydides, i. 95.

53. εἰρώτα] has not an augment, but comes from the Ionic form εἰρωτάω. See i. 11. ii. 32. vi. 3. vii. 148. M. G. G. 167. 4.

54. διαφορέει] the same as διαρπάζει. S.

55. ἄγουσι] i. 166. ἄγειν signifies to drive away slaves and cattle; φέρειν to carry off other booty: *agere* and *ferre* in Latin have the same signifi-

cation, Livy, xxi. 3. xxxviii. 15. xxxix. 54. xl. 49. *alii rapiunt incensu feruntque Pergama*, Virgil, *Æn.* ii. 374.

56. ἐπιμελὲς] instead of ἐπιμελέα, χρήμα being understood, εἴη χρήμα κατηρτημένον μουναρχήη, iii. 80. ἦν μέγιστον πρήγμα Δημοκῆδης, iii. 132. ST.

57. μετασθησάμενος] In speaking of the senate at Athens, *Æschines* uses a similar expression, μ. τοὺς ἰδιώτας, in Ct. 40. *remotis arbitris*, Livy, ii. 4. 37.

58. ἐνορώη] for ἐνοράοι, or ἐνορέοι. M. G. G. 193. 2.

59. δικαίῳ] I think it my duty. νεκροὺς τοὺς θανόντας θάψαι δικαίῳ, *Euripides*, Sup. 534.

60. περιύδης] i. 191. περιορᾶν, Thucydides, i. 24. περιόψεσθαι, Th. i. 35. 32. to overlook.

61. ἐπίδοξα] προσδόκιμα. GL. i. e. προσδόκα τάδε τοι ἐξ αὐτῶν γενήσεσθαι. ὅσα φεύγοντας ἐκ τῆς πατρίδος κακὰ ἐπίδοξα καταλαμβάνειν, iv. 11. πολλοὶ ἐπίδοξοι τῷ τὸ τοῦτο πέλσεσθαι εἶσι, vi. 12. ST. See M. G. G. 506. 2.

62. προσδέκεσθαι] See note on φεύγειν, c. 55. *ubi tota soltes, purpurco velure comas amictu*, Virgil, *Æn.* iii.

τοι ἐπαναστησόμενοι.⁶³ νῦν ὦν ποιήσον ὧδε, εἴ τοι ἀρέσκει τὰ ἐγὼ λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων⁶⁴ πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρεόμενοι, ὥς σφεα ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διῷ. καὶ σύ τέ σφι οὐκ ἀπεχθήσεται⁶⁵ βίῃ ἀπαιρεόμενος τὰ χρήματα, καὶ ἐκεῖνοι, συγγινόντες⁶⁶ ποιεῖν σε δίκαια, ἐκόντες ποιήσουσι.”

XC. Ταῦτα ἀκούων, ὁ Κῦρος ὑπερίδeto, ὥς οἱ ἐδόκεε εὖ ὑποτίθεσθαι· αἰνέσας δὲ πολλὰ, καὶ ἐντειλάμενος τοῖσι δορυφόροις, τὰ Κροῖσος ὑπεθήκατο, ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, ἀναρτημένου⁶⁷ σεῦ ἀνδρὸς βασιλέος⁶⁸ χρηστὰ ἔργα καὶ ἔπεα ποιεῖν, αἰτέο δόσιν, τὴν τινα βούλειαι τοι γενέσθαι παραντίκα.” Ὁ δὲ εἶπε· “᾽Ω δέσποτα,⁶⁹ ἑάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων, τὸν ἐτίμησα ἐγὼ θεῶν μάλιστα, ἐπέιρεσθαι, πέμψαντα τάσδε τὰς πέδας, εἰ ἑξαπατᾷν τοὺς εὖ ποιέοντας νόμος ἐστί οἱ.” Κῦρος δὲ εἶρετο, ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο. Κροῖσος δὲ οἱ ἐπανηλόγησε⁷⁰ πᾶσαν τὴν ἐωυτοῦ διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσις, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὥς, ἐπαρθεὶς τῷ μαντήϊῳ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε⁷¹

404. is an instance of the infinitive for the imperative, in Latin.

63. ἐπαναστησόμενον] *will rebel*. Thucydides clearly marks the difference between this verb and ἀφιστάναι, ἐγὼ γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχήν, ἢ οἵτινες ὑπὸ τῶν πολεμίων ἀναγκασθέντες, ἀπέστησαν, συγγινώμην ἔχω· οἵτινες δὲ, αὐτόνομοί τε οἰκοῦντες, καὶ τιμώμενοι ἐς τὰ πρῶτα ὑπὸ ἡμῶν, ταῦτα εἰργάσαντο· οὗτοι ἐπανάστησαν μᾶλλον ἢ ἀπέστησαν. ἀπόστασις μὲν τῶν βίαιόντι πασχόντων ἐστίν, iii. 39. where the Scholiast completes the sentence thus, ἐπανάστασις δὲ, ὅταν τινὲς μὴδὲν ἀδικούμενοι στασιάζωσι καὶ ἐχθρεύωσι τοῖς μὴδὲν ἀδικήσασιν. The whole chapter elucidates this distinction. ἐπαναστῆσονται τέκνα ἐπὶ γονεῖς, St. Matthew, x. 21. SCHL.

64. λεγόντων] Attic for λεγέτωσαν. M. G. G. 193. i.

65. ἀπεχθήσεται] M. G. G. 223. 178. 3.

66. συγγινόντες] *feeling conscious*.

67. ἀναρτημένου] ἀναρτημένους ἔρδειν κακῶς, vi. 88. W. ἀνάρτημαι στρατεύ-

εσθαι, vii. 8. 3. S. The genitive is here put for the nominative by anacoluthia; so προθυμομένου Λοξίῳ, οὐκ οἶος τε ἐγένετο, i. 91. See note on προϊσχομένων, c. 3. ST.

68. ἀνδρὸς βασιλέος] The same pleonasm occurs, Euripides, Sup. 454. L. ἀνθρωπος βασιλεὺς, St. Matthew, xviii. 23. φῶς ἀρχηγός, Æschylus, Ag. 250. ἄνδρες πολῖται, 528. ἄ. δεσπότης, Pindar, O. vi. 30. ἄ. δοῦλος, Sophocles, O. R. 763. ἄ. λησταί, 842. πολλοὺς ἔχων ἄνδρας λοχίτας, οἳ ἄνηρ ἀρχηγέτης, 750. ἄ. στρατηγός, Thucydides, i. 74.

69. δέσποτα] χαῖρε, ὦ δέσποτα, τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσί σοι, καὶ ἐμοὶ προσαγορεύειν, Xenophon, Cyr. vii. 2. 9.

70. ἐπανηλόγησε] *recounted, detailed*. The former η is either a double augment, as in ἤθελον, &c. or used for α, as κατηλογεῖν for καταλογεῖν, iii. 121. S.

71. κατέβαινε] *he went on*. This verb, with a participle, frequently forms a periphrasis; κ. κελεύων, i. 116.

αὐτῖς παραιτούμενος, ἐπειναί⁷² οἱ τῷ θεῷ τούτων⁷³ ὀνειδίσαι.⁷⁴ Κῦρος δὲ γελάσας εἶπε· “Καὶ τούτου τεύξεαι παρ’ ἐμεῦ, Κροῖσε, καὶ ἄλλον παντὸς, τοῦ ἂν ἐκάστοτε δέῃ.” Ὡς δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν⁷⁵ ἐς Δελφούς, ἐνετελλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν,⁷⁶ εἰρωτᾶν, εἰ οὐ τι ἐπαισχύνεται τοῖσι μαντηῖοις ἐπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὥς καταπαύσοντα τὴν Κύρου δύναμιν, ἀπ’ ἧς οἱ ἀκροθίνια τοιαῦτα γενέσθαι· δεικνύντας τὰς πέδας· ταῦτά τε ἐπειρωτᾶν, καὶ εἰ ἀχαρίστοις⁷⁷ νόμος⁷⁸ εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.

XCΙ. Ἀπικομένοις δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθίην λέγεται⁷⁹ εἰπεῖν τάδε· “Τὴν πεπρωμένην⁸⁰ μοῖραν⁸¹ ἀδύνατά⁸² ἐστὶ ἀποφυγέειν καὶ θεῶ. Κροῖσος δὲ πέμπου⁸³ γονέος⁸⁴ ἀμαρτάδα ἐξέπλησε·⁸⁵ ὅς, ἐὼν δορυφόρος Ἡρακλει-

κ. λέγων, i. 118. κατέβαινον συλλυπεύμενοι, ix. 94. S.

72. ἐπειναί] Ionic for ἐφείναι, i. e. ἐπιτρέπειν, to permit. P.

73. τούτων] The genitive expresses the cause; and may be rendered *because of*; *on account of*. M. G. G. 345. a.

74. ὀνειδίσαι] τὸν πρῶτον ἀδικήσαντα σ’ ἀποτίνου θεῶν, Euripides, Ion 972.

75. τῶν Λυδῶν] τινάς, Fischer. B. 267.

76. οὐδὸν] They were to stop at the threshold, out of reverence; *dum consulta petis nostroque in limine pendes*, Virgil, Æn. vi. 151. L.

77. ἀχαρίστοις] σφίσι βουλομένοις εἶναι, Thucydides, vii. 35. *quibus bellum volentibus erat*, Tacitus, Agr. 18. ὁ Κροῖσε, ἀχαρίστός ἐστιν, ὃν προσκυνεῖς, &c. Clement of Al. Prot. p. 38. W. Vig. v. 6. 17. M. G. G. 535.

78. νόμος] εἴη understood. ST.

79. λέγεται] B. 376.

80. πεπρωμένην] X. τίς οὖν ἀνάγκη ἐστὶν οἰακοστρόφος; Π. μοῖραι τρίμορφοι, μνήμονες τ’ Ἐρινύες. X. τούτων ἅρα Ζεὺς ἐστὶν ἀσθενέστερος; Π. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην, Æschylus, P. V. 524.

81. μοῖραν] The substantive is often suppressed, and πεπρωμένη put alone to signify *destiny*: sometimes the noun expressed is *αἵμα*, Æschylus, P. V. 104. οὐ συμφαρά, as πεπρωμένης οὐκ

ἐστὶ θνητοῖς ξυμφορὰς ἀπαλλαγῇ, Sophocles, An. 1339. SCH. B. 177.

82. ἀδύνατα] for ἀδύνατον occurs repeatedly in Thucydides. V. on Eur. Hipp. 373. See note on δῆλα, c. 4. M. G. G. 443. 1. *frater ut pelago jactetur, nota tibi*, Virgil, Æn. 1. 671.

83. πέμπου] The Pythian oracle had before declared “Ἡρακλείδῃσι τίσις ἔξει ἐς τὸν πέμπτον ἀπόγονον Γύγῃ.” τούτου τοῦ ἔπεος Λυδοὶ τε καὶ οἱ βασιλεῖς αὐτῶν λόγον οὐδένα ἐποιεῦντο, πρὶν δὴ ἐπετελέσθῃ, i. 13. The Greeks, in reckoning generations, included the two extremes; for instance (1.) Gyges, (2.) Ardys, (3.) Sadyattes, (4.) Alyattes, (5.) Cræsus. The latter, not knowing this, might have considered the oracle as accomplished by the fate of his son Atys, Bellanger. L.

84. γονέος] i. 146. iii. 109. *father or progenitor*. ἑβδομος γενέτωρ, viii. 137. GR.

85. ἐξέπλησε] *dicitis eam vim deorum esse, ut, etiam si quis morte pœnas sceleris effugerit, expetantur ea pœna a liberis, a nepotibus, a posteris. O miram æquitatē deorum! ferretne ulli civitas latorem istiusmodi legis, ut condemnaretur filius, aut nepos, si pater, aut avus deliquisset?* Cicero, de N. D. iii. 38. It was declared by the Mosaic law, *οἱ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων*· ἕκαστος ἐν τῇ ἑαυτοῦ

δέων, δόλῳ γυναικῆς ἐπισπόμενος,⁸⁶ ἐφόνευσε τὸν δεσπότεα,⁸⁷ καὶ ἔσχε τὴν ἐκείνου τιμὴν οὐδέν οἱ προσήκουσαν. προθυμομένου δὲ Λοξίῳ, ὅπως ἂν κατὰ⁸⁸ τοὺς παῖδας τοὺς Κροῖσου γένοιτο⁸⁹ τὸ Σαρδίῳ πάθος καὶ μὴ κατ' αὐτὸν Κροῖσον, οὐκ οἶόν τε⁹⁰ ἐγένετο παραγαγεῖν μοίρας. ὅσον δὲ ἐνέδωκαν αὐται, ἠνύσατο, καὶ ἐχαρίσατό οἱ· τρία γὰρ ἔτεα ἐπανεβίβλετο τὴν Σαρδίῳ ἄλωσιν· καὶ τοῦτο ἐπιστάσθω Κροῖσος, ὥς ὕστερον τοῖσι ἔτεσι τούτοις ἀλούς⁹¹ τῆς πεπρωμένης. δεύτερα δὲ τούτων, καιομένων αὐτῷ ἐπήρκεσε. κατὰ δὲ τὸ μαντήιον τὸ γενόμενον, οὐκ ὀρθῶς Κροῖσος μέμφεται· προηγόρευε γάρ οἱ Λοξίης, ἣν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εὖ μέλλοντα βουλευέσθαι, ἐπείρεσθαι πέμψαντα, κότερα τὴν ἑωυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν. οὐ συλλαβῶν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἑωυτὸν αἴτιον ἀποφαινέτω. ᾧ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε, τὰ εἶπε,⁹² Λοξίης περὶ ἡμίονου, οὐδὲ τοῦτο⁹³ συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος ἡμίονος⁹⁴· ἐκ γὰρ δυοῖν οὐκ ὁμοεθνέων ἐγεγόνεε, μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεστέρου· ἡ μὲν γὰρ ἦν Μηδὶς, καὶ Ἀστυάγεος θυγάτηρ τοῦ Μήδων βασιλέως· ὁ δὲ, Πέρσης τε ἦν, καὶ ἀρχόμενος ὑπ'

αμαρτία ἀποθανεῖται, LXX. Deut. xxiv. 18. and by Ezekiel, ἡ ψυχὴ ἡ ἀμαρτάνουσα ἀποθανεῖται· ὁ δὲ υἱὸς οὐ λήσεται τὴν ἀδικίαν τοῦ πατρὸς· ἀνομία ἀνόμῳ ἐπ' αὐτὸν ἔσται, xviii. 20. L.

86. ἐπισπόμενος] ἀκολουθῶν καὶ πειθόμενος. ἐπισπόμενοι θεοῦ ὁμφῇ, Homer, Od. Γ. 215. ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλευμασί, Sophocles, El. 973. W.

87. δεσπότεα] "Had Zimri peace, who slew his master?" 2 Kings, ix. 31.

88. κατὰ] during or in the time of. κατὰ μὲν τὸν πρότερον πόλεμον, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, i. 67. M. G. G. 581. b.

89. γένοιτο] Similar instances of the optative after ὅπως ἂν occur, i. 75. 99. ii. 126. iii. 44. ST.

90. οἶδόν τε] ii. 44. vi. 130. W. Jupiter dixit: "tantumne sibi quis posse videtur, fata quoque ut superet? me quoque fata regunt: quæ si mutare valerem, &c." Ovid. M. ix. 426. TR.

91. ἀλούς] Ἐπίστασθαι admits of a twofold construction, viz. ὥς ὕστερον ἤλω, or ὕστερον ἀλούς, as ἴστω ἀποθα-

νών: Herodotus has here combined the two. So after verbs of "saying", the construction of the accusative with an infinitive mood is often blended or interchanged with the construction in which ὥς or ὅτι is employed. M. G. G. 538. 1. ST.

92. εἶπε] i. 206. ii. 49. This form the Greeks used, when the particulars were of such a nature as they were either unwilling or unable to detail, Hermann. Vig. ii. 2. Numerous examples of this mode of expression are given in the glossary, Æsch. Ag. 66. BL.

93. τοῦτο] refers to the response itself, τὸ τελευταῖον ῥηθὲν χρηστήριον; the τὰ τοῦ ἔτεα understood, the words in which that response was delivered. ST.

94. ἡμίονος] ὁ μὲν ἡμίμηδος ἢ ἡμιπέρης Κύρος, ἢ ὁ μητρόθεν μὲν ἐκ τυραννικοῦ, πατρόθεν δὲ ἐξ ἰδιωτικοῦ γένους, ἡμίονος ὡν ἐν τῷ αἰνίγματι, Eno-maus, Euseb. Pr. Ev. v. 21. Cyrus major genere mixto fuit, semimedus ac semipersa, Apuleius, Ap. p. 289. W.

ἐκείνοισι,⁹⁵ καὶ, ἔνερθε ἐὼν τοῖσι ἅπασι, δεσποίνῃ τῇ ἑωυτοῦ συνοί-
κεε.” Ταῦτα μὲν ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι· οἱ δὲ ἀνήγει-
καν ἐς Σάρδεις, καὶ ἀπήγγειλαν τῷ Κροίσῳ. ὁ δὲ, ἀκούσας, συνέγνω
ἑωυτοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ.

XCIV. Λυδοὶ μὲν δὴ ὑπὸ Πέρσῃσι δεδούλωντο.

XCV. Ἐπιδίζηται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τὸν τε Κῦρον,
ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατέϊλε· καὶ τοὺς Πέρσας, ὅτεφ τρὺπῳ
ἡγήσαντο τῆς Ἀσίας. Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίας ἐπ’
ἕτεα εἴκοσι καὶ πεντακόσια,⁹⁶ πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἡρξαντο ἀπί-
στασθαι· καὶ κως οὗτοι, περὶ τῆς ἐλευθερίας μαχεσάμενοι τοῖσι
Ἀσσυρίοισι, ἐγένοντο ἄνδρες ἀγαθοί,⁹⁷ καὶ, ἀπώσάμενοι τὴν δουλο-
σύνην, ἡλευθερώθησαν. μετὰ δὲ τούτους, καὶ τὰ ἄλλα ἔθνεα ἐποίησε
τῷτὸ τοῖσι Μῆδοισι.

XCVI. Ἐόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἡπειρον, ᾧδε
αὐτῖς ἐς τυραννίδας περιῆλθον. ἀνὴρ ἐν τοῖσι Μῆδοισι ἐγένετο
σοφὸς, τῷ οὐνομα ἦν Δηϊόκης, παῖς δὲ ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης,
ἐρασθεὶς⁹⁸ τυραννίδος, ἐποίησε τοιάδε· κατοικημένων τῶν Μῆδων
κατὰ κώμας, ἐν τῇ ἑωυτοῦ ἐὼν καὶ πρότερον δόκιμος, καὶ μᾶλλον
τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκεε· καὶ ταῦτα
μέντοι,⁹⁹ εὐούσης ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν Μηδικήν,¹⁰⁰
ἐποίησε, ἐπιστάμενος, ὅτι τῷ δικαίῳ τὸ ἄδικον πολέμιόν ἐστι. οἱ δ’
ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὀρῶντες αὐτοῦ τοὺς τρόπους, δικαστήν
μιν ἑωυτῶν αἰρέοντο.¹ ὁ δὲ δὴ, οἷα μνεώμενος² ἀρχὴν, ἰθύς³

95. ὑπ’ ἐκείνοισι] Ὑπὸ, after pas-
sives, has often the same sense with
the dative, as with the genitive; but
frequently conveys an idea of subor-
dination. M. G. G. 593. b. 392. β.
obs. Λυδοὶ ὑπὸ Πέρσῃσι δεδούλωντο, i.
94. ST.

96. πεντακόσια] As to this period
antient authors widely differ. Larcher
supposes Herodotus is speaking of the
duration of the great Assyrian empire
over Upper Asia; and not of the pre-
vious monarchy, limited to Assyria
Proper. Rollin, iii. 3.

97. ἀγαθοί] brave; i. 169. ST.

98. ἐρασθεὶς] The passive of this
verb is put by enallage for the active;
which voice also occurs, as Ἐρέξης ἦρα
τῆς Μασίστεω γυναικός—ἦρα τῆς Δα-
ρελου γυναικός, ix. 108. A genitive is

governed by verbs signifying “to
love” not only with the collateral idea
of a wish to possess, as above; but
also with the notion of actual posses-
sion, as ἡράσθη τῆς ἑωυτοῦ γυναικός, i.
8. M. G. G. 328.

99. μέντοι] here refers to ἐπιστά-
μενος; although he knew how many
enemies he should make by such a
line of conduct. See note 79, p. 47.

100. Μηδικήν] χάρην understood;
i. 103.

1. αἰρέοντο] ad fastigium hujus
majestatis, non ambitio popularis, sed
spectata inter bonos moderatio prove-
hebat, Justin, i. 1. Rollin, Pref. p.
xxviii. justitiæ fruendæ causa viden-
tur olim bene morati reges constitui,
Cicero, de Off. ii. 12.

2. μνεώμενος] courting, i. 205. much

τε καὶ δίκαιος ἦν. ποιέων τε ταῦτα, ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιτέων οὕτω, ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλῃσι κώμῃσι, ὡς Δηϊόκης εἶη ἀνὴρ μοῦνος κατὰ τὸ ὀρθὸν δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γνῶμῃσι, τότε, ἐπεὶ τε ἤκουσαν, ἄσμενοι ἐφοίτεον ⁴ παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασόμενοι· τέλος δέ, οὐδενὶ ἄλλῳ ἐπετράποντο.

XCVII. Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος, ⁵ οἷα πυνθανομένων ⁶ τὰς δίκας ἀποβαίνειν κατὰ τὸ ἐόν, γνοὺς ὁ Δηϊόκης ἐς ἑωυτὸν πᾶν ἀνακείμενον, οὔτε κατίξειν ἔτι ἤθελε, ἔνθα περ πρότερον προκατίζων ⁷ ἐδίκαζε, οὐτ' ἔφη δικᾶν ⁸ ἔτι· οὐ γάρ οἱ λυσιτελείειν, τῶν ἑωυτοῦ ἐξημεληκότα, τοῖσι πέλας δι' ἡμέρης ⁹ δικάζειν. εὐούσης ὦν ἀρπαγῆς καὶ ἀνομίας ἔτι πολλῶ μάλλον ἀνὰ τὰς κώμας, ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τωυτό, καὶ ἐδίδοσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων. ¹⁰ ὡς δ' ἐγὼ δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω φίλοι· “Οὐ γὰρ δὴ, τρόπῳ τῷ παρεόντι χρεώμενοι, δυνατοὶ εἶμεν οἰκέειν τὴν χώραν· φέρε, στήσωμεν ¹¹ ἡμέων ¹² αὐτῶν βασιλέα· καὶ οὕτω ἢ τε χώρα εὐνομήσεται, καὶ αὐτοὶ πρὸς ἔργα ¹³ τρεψόμεθα, οὐδὲ ὑπ' ἀνομίας ἀνάστατοι ¹⁴ ἐσόμεθα.” Ταῦτά κη λέγοντες πείθουσι ἑωυτοὺς βασιλεῦσθαι.

XCVIII. Αὐτίκα δὲ προβαλλομένων ¹⁵ τὸν τινα στήσονται

the same as καταφρονήσας τὴν τυραννίδα, i. 59.

3. ἰθὺς] upright.

4. ἐφοίτεον] used to resort.

5. ἐπιφοιτέοντος] The neuter of the participle is often put in a collective sense; τὸ ἐπιφοιτέον, i. e. πλῆθος, is the same as οἱ ἐπιφοιτοῦντες; so τὸ ὑπομένον, vii. 209. βουλόμενόν τι, Thucydides, vii. 48. τὸ ξυνεστηκός, Th. viii. 66. M. G. G. 269. cum premere-tur inops multitudo ad unum aliquem confugiebant, Cicero, de Off. ii. 12.

6. πυνθανομένων] as if τῷ ἀριθμοῦ τῶν ἐπιφοιτεόντων had preceded. ST.

7. προκατίζων] sitting in public, i. 14.

8. δικᾶν]. The Attics often contract the future in δάσειν into ἄν. MA. 47. D. so καταδικᾶν for καταδικάσειν, Eusebius, fr. in Stob. xliii. p. 310. W.

9. δι' ἡμέρης] all day. VIG. ix. 2. 6.

10. τῶν κατηκόντων] the present

state of affairs.

11. στήσωμεν] i. 98. iii. 84. v. 42. Sophocles, CE. R. 940. Ant. 677. Musgrave. The connexion in the latter passage would be better preserved, if the four lines, καὶ τοῦτον—παραστάτην, immediately followed δίκαιος ὢν. perspicuum est eos ad imperandum deligi solitos, quorum de justitia magna esset opinio multitudinis, Cicero, de Off. ii. 12.

12. ἡμέων] ἕνα is understood; which is more frequently expressed, as ἕνα σφέων αὐτέων, iii. 25. ἕνα ἡμέων μούναρχον γενέσθαι, iii. 80. δεῖ ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι, iii. 83. V.

13. ἔργα] agricultural labors. L. see i. 36.

14. ἀνάστατοι] compelled to emigrate.

15. προβαλλομένων] is middle; προβαλλόμενος, passive.

βασιλέα, ὃ Δηϊόκης ἦν πολλὸς¹⁶ ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεύμενος, ἐς ὃ τοῦτον καταινέουσι βασιλέα σφίσι εἶναι. ὁ δ' ἐκέλευε αὐτοὺς οἰκία τε ἐϋντῶ ἄξια τῆς βασιληΐης οἰκοδομῆσαι, καὶ κρατῦναι αὐτὸν δορυφόροισι. ποιεῦσι δὲ ταῦτα οἱ Μῆδοι· ὁ δὲ, ὥς ἔσχε τὴν ἀρχὴν, τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι, καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἦσσαν ἐπιμέλεσθαι.¹⁷ πειθόμενων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα¹⁸ κέκληται.

XCIX. Οἰκοδομηθέντων δὲ πάντων, κόσμον τότε Δηϊόκης πρῶτος ἐστὶ ὁ καταστησάμενος· μὴ τε εἰσέναι παρὰ βασιλέα μηδένα, δι' ἀγγέλων¹⁹ δὲ πάντα χρέεσθαι, ὀραῖσθαι²⁰ τε βασιλέα ὑπὸ μηδενός· πρὸς τε τούτοις ἔτι, γελᾶν τε καὶ πτύειν²¹ ἀντίον καὶ ἅπασιν εἶναι τοῦτό γε αἰσχρόν. ταῦτα δὲ περὶ ἐϋντὸν ἐσέμνυνε τῶνδε εἵνεκεν, ὅκως ἂν μὴ ὀρῶντες οἱ ὀμήλικες, ὄντες σύντροφοί τε ἐκείνῳ, καὶ οἰκίῃς οὐ φλαυροτέρης, οὐδὲ ἐς ἀνδραγαθίην λειπόμενοι, λυπεοῖατο²² καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῦτός σφι δοκεῖο εἶναι μὴ ὀρῶσι.

C. Ἐπεὶ τε δὲ ταῦτα διεκόσμησε, καὶ ἐκράτυνε²³ ἐϋντὸν τῇ τυραννίδι, ἦν τὸ δίκαιον φυλάσσων χαλεπός. καὶ τὰς τε δίκας γράφοντες, εἴσω παρ' ἐκείνῳ ἐσπέμπεσκον, καὶ ἐκεῖνος, διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίησε· τὰ δὲ δὴ²⁴ ἔλλα ἐκεκοσμέατό οἱ. εἰ²⁵ τινα πυνθάνοιτο ὑβρίζοντα,

16. πολλὸς] π. ἐνέκειτο λέγων, vii. 158. π. ἦν λισσόμενος, ix. 91. M. G. G. 554.

17. ἐπιμέλεσθαι] ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, ἐν βουλευτήριον ἀποδείξας, πάντας ἠνάγκασε μὴ πόλει χρῆσθαι, Thucydides, ii. 15. Gelon enlarged Syracuse by similar means, vii. 156. V.

18. Ἀγβάτανα] Æschylus, P. 16. 541. 953. Ecbatana was the more recent name, and occurs several times in Aristophanes. BL. Its site was near Hamulan. R.

19. δι' ἀγγέλων] i. 69. W. παριέναι ἐς τὰ βασιλῆα πάντα τὸν βουλούμενον τῶν ἐπὶ τὰ ἔνεν ἐσαγγελέος, iii. 84. In the present passage also πάντα may be singular, i. e. πάντα τὸν βουλούμενον χρηματίζεσθαι τῷ βασιλεῖ δι' ἐσαγγελέος. ST. iii. 118.

20. ὀραῖσθαι] αὐτὸς ἴδρυτο ἐν Σούσοις

ἢ Ἐκβατάνοις παντὶ ἀόρατος, Aristotle, π. Κόσμ. αὐτοῖς ἔθος σπανίως δρᾶσθαι, καὶ δυσπροσόδους εἶναι, Xenophon. BA. major ex longinquo reverentia, Tacitus; Rollin, iii. 3.

21. πτύειν] was considered a mark of contempt among the Orientals. L.

22. λυπεοῖατο] After ὅκως ἂν the subjunctive should follow; but the optative is used here, and i. 110. as well as by Æschylus, Ag. 357. BL.

23. ἐκράτυνε] fines imperii tueri magis, quam proferre, mos erat: intra suam cuique patriam regna finibantur, Justin, i. 1. Rollin, Pref. p. xxix.

24. δὴ] then. H. iv. 3.

25. εἰ] followed by the optative, denotes as often as, and is similar in sense to ὅκως. εἰ τινας αἰσθοίτο δέομενον τὸν πάππον, Xenophon, Cyr. i. 3. 12. εἰ τινας δέοιτο Ἀστυάγης, i. 4. 2. ST.

τοῦτον ὅπως μεταπέμψαιτο, κατ' ἀξίην ἐκάστου ἀδικήματος ἰδικαίεν· καὶ οἱ κατάσκοποι τε καὶ κατήκοι ²⁶ ἦσαν ἀνὰ πᾶσαν τὴν χώραν, τῆς ἡρχε.

CI. Δηϊόκης μὲν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε ²⁷ μῶνον, καὶ τούτου ἦρξε.

CII. Δηϊόκω δὲ παῖς γίνεται Φραύρτης, ²⁸ ὅς, τελευτήσαντος Δηϊόκω, βασιλεύσαντος τρία καὶ πενήκοντα ἔτεα, παρεδέξατο τὴν ἀρχήν. παραδεξιμένοι δὲ, οὐκ ἀπεχρᾶτο μόνων ἀρχεῖν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισι τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ, ἔχων ²⁹ δύο ταῦτα ἔθνη καὶ ἀμφοτέρα ἰσχυρὰ, κατεστρέφετο τὴν Ἀσίην, ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος· ἐς ὃ, στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ ³⁰ Ἀσσυρίων ³¹ τούτους, οἱ Νῖνον ³² εἶχον, καὶ ἦρχον πρότερον πάντων, τότε δὲ ἦσαν μεμυνωμένοι μὲν συμμάχων, ἢτε ἀπεστεώτων, ³³ ἄλλως μέντοι ἑωυτῶν εὖ ἤκοντες· ³⁴ ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραύρτης αὐτὸς τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός.

CIII. Φραύρτew δὲ τελευτήσαντος, ἐξεδέξατο Κναξάρης ὁ Φραύρτew τοῦ Δηϊόκω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρῶτός τε ἐλόχισε ³⁵ κατὰ τέλεα ³⁶ τοὺς ἐν

26. κατήκοι] is generally used as synonymous with ὑπήκοι, but here as ἀτακουσταί, listeners, eaves-droppers. κατὰσκοποι σφῶν καὶ κατήκοι πολλοὶ περιενύσσουν, Dio Cassius, xlii. 17. *inter eos 'aures regiæ' et 'imperatoris oculi' quidam homines vocabantur: per quæ officiorum genera rex ille ab hominibus deus esse credebatur, cum omnia, quæcumque ibi gererentur, ille otacustarum delatione discebat*, Apuleius, de Mund. W.

27. συνέστρεψε] collected into one. V.

28. Φραύρτης] supposed to be the Arphaxad mentioned in Judith, i. 1. Rollin, iii. 3.

29. ἔχων] This participle is often used by the Greek historians (and especially by Xenophon in the Anabasis) where in English we should use *with*. Justin says of Ninus, *domitis proximis, cum accessione virium fortior ad alios transiret, et proxima quæque victoria instrumentum sequentis* Herod.

esset, totius orientis populos subegit, i. 1. Rollin, Pref. p. xxix.

30. καὶ] namely. ἐν Θήβησι, καὶ Θηβαίων ἐν τῷ νηῶ, i. 52. ST.

31. Ἀσσυρίων] Herodotus takes Assyria in a wide acceptation, including Babylon as well as Nineveh, i. 106. 178. &c. W.

32. Νῖνον] Nineveh on the Tigris, now the village of Nunia, opposite Mosul. R. see A.

33. ἀπεστεώτων] Besides ἐστεῶς, the following forms are met with, ἐστηῶς, Hesiod; ἐσταῶς, Homer; ἐστῶς, Thucydides. M. G. G. 205. 3.

34. εὖ ἤκοντες] i. e. εὖ ἔχοντες: it is generally accompanied with a genitive, as i. 31. v. 62. viii. 111. ἑωυτῶν denotes as far as they themselves were concerned. S.

35. ἐλόχισε] εἰς λόχους κατέταξεν. GL.

36. κατὰ τέλεα] by companies, &c. S. The Israelites, from the time of Moses, were formed into military divi-

τῇ Ἀσίῃ, καὶ πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τοὺς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππεας· πρὸ τοῦ δέ, ἀναμίξ³⁷ ἦν πάντα ὁμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσάμενος, ὅτε νύξ³⁸ ἡ ἡμέρῃ ἐγένετό σφι μαχομένοισι· καὶ ὁ τὴν Ἄλφειον ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἔωυτῷ. συλλέξας δὲ τοὺς ὑπ' ἔωυτῷ ἀρχομένους πάντας, ἐστρατεύετο ἐπὶ τὴν Νῆον, τιμωρέων τε τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θέλων ἐξελεῖν. καὶ οἱ, ὡς συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νῆον ἐπῆλθε Σκυθέων³⁹ στρατὸς μέγας· ἄγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους⁴⁰ ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι, οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

CIV. Ἐνθαῦτα οἱ μὲν Μῆδοι, συμβαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ, τῆς ἀρχῆς κατελύθησαν· οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέεσχον.

CVI. Ἐπὶ μὲν νυν ὀκτώ καὶ εἴκοσι ἔτεα ἦρχον τῆς Ἀσίας οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπὸ τε ὕβριος καὶ ὀλιγωρίας ἀνάστατα ἦν. χωρὶς μὲν γὰρ φόρων, ἔπρησσαν⁴¹ παρ' ἐκάστων, τὸ ἐκάστοις ἐπέβαλλον· χωρὶς δὲ τοῦ φόρου,⁴² ἤρπαζον περιελαύνοντες⁴³ τοῦτο, ὃ τι ἔχοιεν ἕκαστοι. καὶ τούτων μὲν τοὺς πλεῖντας Κυαζάρης τε καὶ Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν. καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον. καὶ τὴν τε Νῆον εἶλον, καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποίησαντο, πλὴν τῆς Βαβυλωνίης μοίρης. μετὰ δὲ ταῦτα, Κυαζάρης μὲν, βασιλεύσας τεσσαεράκοντα ἔτεα, σὺν τοῖσι⁴⁴ Σκύθαι ἦρξαν, τελευτᾷ.

sions, with distinct officers and banners. *L.*

37. ἀναμίξ] στρατὸς παντοίων ἐθνῶν ἀναμίξ, οὐ διακεκριμένοι, vii. 40. σύμμικτος στρατὸς παντοίων ἐθνῶν, vii. 55. πάμμικτος ὄχλος, Æschylus, P. 53. φόρῳ ἀτάκτως, συγκεχυμένως, ἀναμίξ, Hesychius. *BL.*

38. νύξ] This battle, which was fought during an eclipse of the sun, is called νυκτομαχίη, i. 74.

39. Σκυθέων] iv. 11, 12. *S.* The Gog and Magog of Ezekiel. *R.*

40. Κιμμερίους] This people occupied the Tauric Chersonesus, now

called from them the *Crimen*.

41. ἔπρησσαν] πράσσειν λαμβάνειν, απαιτεῖν, Hesychius. they used to exact: more frequently used in the middle voice. *BL.*

42. φόρου] The exactions of the Scythians were threefold; (1) φόροι, regular tribute; (2) ὁ φόρος, the arbitrary impost; (3) τὸ ἀρπαζόμενον, the plunder which they took. *ST.*

43. περιελαύνοντες] scouring the country.

44. σὺν τοῖσι] including those during which.

CVII. Ἐκδέκεται δὲ Ἀστυάγης⁴⁵ ὁ Κυαζάρω παῖς τὴν βασιληίην. καὶ οἱ ἐγένετο θυγάτηρ, τῇ οὖνομα ἔθετο Μανδάνην. μετὰ δὲ, τὴν Μανδάνην ταύτην, ἐοῦσαν ἤδη ἀνδρὸς ὠραίην,⁴⁶ Μήδων μὲν τῶν ἑωυτοῦ ἀξίῳ οὐδενὶ διδοῖ⁴⁷ γυναῖκα, δεδοικῶς ὄψιν· ὁ δὲ⁴⁸ Πέρσῃ διδοῖ, τῷ οὖνομα ἦν Καμβύσης· τὸν εὔρισκε οἰκίης⁴⁹ μὲν ἐόντα ἀγαθῆς, τρόπου δὲ ἡσυχίου·⁵⁰ πολλῶ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου.

CVIII. Συνοικεούσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης, ὁ Ἀστυάγης τῷ πρώτῳ ἔτει εἶδε ἄλλην ὄψιν·⁵¹ ἰδὼν δὲ τοῦτο, καὶ ὑπερθέμενος τοῖσι ὄνειροπόλοισι,⁵² μετεπέμψατο ἐκ τῶν Περσέων τὴν θυγατέρα. ἀπικομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννώμενον ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ⁵³ τῆς ὄψιος οἱ τῶν μάγων ὄνειροπόλοι ἐσήμαιον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὴ ὦν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον, ἄνδρα οἰκίῳ⁵⁴ καὶ πιστότατόν τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἑωυτοῦ, ἔλεγέ οἱ τοιαύδε· “Ἀρπαγε, πρῆγμα, τὸ ἂν τοι προσθέω, μηδαμῶς παραχρήσῃ· μηδὲ ἐμέ τε παραβάλλῃ,⁵⁵ καὶ, ἄλλους ἐλόμενος,⁵⁶ ἐξ ὑστέρης⁵⁷ ἑωυτῷ περιπέσης.⁵⁸

45. Ἀστυάγης] A proper name, explained by another substantive, generally stands without an article: Κυαζάρης ὁ τοῦ Ἀστυάγου παῖς, Xenophon, Cyr. i. 5. 2. M. G. G. 273.

46. ἀ. ὠραίην] The more exact definition of the idea contained in the adjective is conveyed by a noun in the genitive. ἐπὶ κλοπῆς μύθων, Homer, Il. X. 281. γάμων ὠραίαι, i. 196. Xenophon, Cyr. iv. 6. 9. M. G. G. 317. 2.

47. διδοῖ] contracted from διδόναι, from διδῶν an Ionic and poetic form of δίδωμι. P.

48. ὁ δὲ] Herodotus often repeats the subject of the former part of a sentence, in which μὲν is, in the latter part with δὲ, adding an article by way of emphasis. Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο· οἱ δὲ ἐπὶ Τεγεάτας ἐστρατεύοντο, i. 66. ST. εἶχον τὰς κήσους φόρον μὲν οὐδένα ὑποτελέοντες· οἱ δὲ ἐπλήρουν τὰς νέας, i. 171. τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, vii. 6. Homer uses αὐτὰρ δ in the same manner, Il. Γ. 18. P. 732. This construction is not used in Attic. M. G. G. 606. ii. 1.

49. οἰκίης] so ἐόντα οἰκίης οὐκ ἐπιφανέος, ii. 172. ἐόντες οἰκίης οὐ φλαυροτέρης, i. 99. ἐὼν οἰκίης τεθριπποτρόφου, vi. 35. V.

50. ἡσυχίῳ] neque claro viro, neque civi filiam, ne paternam maternaque nobilitas nepotī animos extolleret; sed ex gente, obscura tunc temporis, Persarum, Cambysī mediocri viro in matrimonium tradidit, Justin, i. 4. W.

51. ὄψιν] ἐνύπνιον, ὄνειρον.

52. ὄνειροπόλοισι] ἐνύπνιων κριτῆς, Æschylus, P. 231. ὄνειράτων κρ. Ch.

34. ὄνειρόμαντις, 30. ὄνειροκρίτης, Theophrastus, Eth. xvi. τεράτων καὶ ἐνύπνιων ἐξηγητῆς, Pausanias, v. p. 438. BL.

53. οἱ] In such turns of expression, οἱ is placed as the third word; ἐκ δὲ οἱ, v. 92, 2. ἐν δὲ οἱ, vi. 63. GR.

54. οἰκίῳ] συγγενέα.

55. παραβάλλῃ] expose to danger by deceiving me. ἐξαπατήσης, Suidas; ὡς οὐδὲν πώ ποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, Thucydides, i. 133. WY.

56. ἄ. ἐλόμενος] chousing, or siding with, others; taking up the party (al

λάβε τὸν Μανδάνη ἔτεκε παῖδα, φέρων δὲ ἐς σεωντοῦ, ἀπόκτεινον· μετὰ δὲ, θάψον τρόπῳ ὅτεψ αὐτὸς βούλει.” Ὁ δὲ ἀμείβεται· “Ἦ βασιλεῦ, οὔτε ἄλλοτέ κω παρεῖδες ἀνδρὶ τῷδε⁵⁹ ἄχαρι οὐδὲν, φυλασσόμεθα⁶⁰ δὲ ἐς σέ καὶ ἐς τὸν μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ’, εἴ τοι φίλον⁶¹ τοῦτο οὕτω γίνεσθαι, χρὴ δὴ, τό γε ἐμὸν,⁶² ὑπηρετέεσθαι ἐπιτηδέως.”

CIX. Τούτοις⁶³ ἀμειψάμενος ὁ Ἄρπαγος, ὥς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ,⁶⁴ ἦγε κλαίων ἐς τὰ οἰκία.⁶⁵ παρελθὼν δὲ, ἔφραζε τῇ ἑωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος⁶⁶ ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν ὦν τί σοι ἐν νόῳ ἐστὶ ποιέειν;” Ὁ δὲ ἀμείβεται· “Οὐκ ἦ⁶⁷ ἐνετέλλετο Ἀστυάγης· οὐδ’ εἰ παραφρονήσῃ τε καὶ μαnevται κάκιον, ἢ νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω.⁶⁸ πολλῶν δὲ εἵνεκα οὐ φονεύσω μιν· καὶ ὅτι αὐτῷ μοι⁶⁹ συγγενὴς ἐστὶν ὁ παῖς, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρων,

ρεσι) of others; favoring other rulers. Kῦρον ἀντ’ ἐκείνου ἡρημέναι ἦσαν, Xenophon, Hel. iii. 1. 2. WY. It is equivalent to τὰ ἄλλων ἐλόμενος, as αἰρούμενος τὰ βασιλείας, Plutarch, Them. 12. ST.

57. ἐξ ὑστερης] for ὕστερον: see ἐκ νέης, i. 60. ST. B. 337.

58. περιπέσης] bring down ruin. A metaphor taken from a building falling in from its own weight. P.

59. τῷδε] It was customary among the orientals to speak thus of themselves in the presence of a superior. ST. Harpagus in speaking placed his hand upon his breast. DAL. In the tragedians this periphrasis is very frequent; μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρὸς, οὐδ’ ἐγὼ πρὸ σοῦ, Euripides, Alc. 706.

60. φυλασσόμεθα] for φυλαξόμεθα. The present put for the future denotes the absolute certainty of that future event. ἦν ἀποδεχθῶ στρατηγὸς, ἐστὶ τοι τὰ σὺ βούλει, i. 124. βουλομένοισι πείθεσθαι ἐστὶ μυρία ἀγαθὰ, i. 126. ἔφη οἱ πείθεσθαι, i. 156. προσπολλύεις, i. 207. ST.

61. φίλον] ἐστὶ understood: sic placitum, Virgil, Aen. i. 287.

62. τό γε ἐμὸν] κατὰ and μέρος are understood: for my part at least. B.

157.

63. τούτοις] ἔπεισι understood: the ellipsis of *verbis* in Latin is very frequent, *his aliisque increpando*, Livy, i. 47.

64. τὴν ἐπὶ θανάτῳ] As verbs admit after them an accusative case of cognate signification, it is best to supply here *κόσμησιν*. So ἐγεφύρουν τὴν μὲν—, τὴν δ’ ἐτέραν—, i. e. γέφυραν, vii. 34. τὴν αὐτὴν ταύτην ἐσταλμένοι, i. e. στολὴν, vii. 62. τὴν αὐτὴν ἐσκευασμένοι, i. e. σκευὴν, vii. 84. ἔδῃσε (σφέας) τὴν ἐπὶ θανάτῳ, i. e. δέσιν, iii. 119. νεναυμάχηκε τὴν περὶ κρεῶν, i. e. μάχην, Aristophanes, R. 191. S. see θάνατος, P. See p. 34. n. 23. p. 48. n. 81.

65. οἰκία] The same expression ἦγε ἐς τὰ οἰκία occurs twice, c. 119. This substantive is understood in the expression ἐς τὰ ἴδια, Ælian, V. H. iii. 24. SCHL.

66. Ἀστυάγεος] ὑπὸ is understood; ἀνδρῶν ἀλαξόνων εἰρημένα, Pausanias, vi. 8. SCH. B. 470.

67. οὐκ ἦ] οὐκ ἐν τῇ ὕδρῳ ἦ. DAL. οὐκ ἐστὶ μοι ἐν νόῳ ποιέειν τῷδε τῷ τρόπῳ. ST.

68. ὑπηρετήσω] will I be instrumental.

69. αὐτῷ μοι] M. G. G. 148. obs. 1.

καὶ ἅπαις ἔρσενος⁷⁰ γόνου· εἰ δὲ θελήσει,⁷¹ τούτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, ἧς νῦν τὸν υἱὸν κτείνει δι' ἐμεῦ,⁷² ἄλλο τί⁷³ ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλέος⁷⁴ εἵνεκα ἐμοὶ, δεῖ τοῦτον τελευτᾶν τὸν παῖδα· δεῖ μέντοι τῶν⁷⁵ τινὰ Ἀστυάγεος αὐτοῦ φονέα γενέσθαι, καὶ μὴ τῶν ἐμῶν.”

CX. Ταῦτα εἶπε, καὶ αὐτίκα ἄγγελον ἔπεμπε ἐπὶ⁷⁶ τῶν βουκόλων τῶν Ἀστυάγεος, τὸν ἡπίστατο νομάς τε ἐπιτηδεωτάτας⁷⁷ νέμοντα καὶ οὔρεα θηριωδέστατα, τῷ οὔνομα ἦν Μιτραδάτης.⁷⁸ συνοίκεε δὲ ἐωντοῦ συνδούλῳ. οὔνομα δὲ τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνώ, κατὰ τὴν Ἑλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν, Σπακώ· τὴν γὰρ κύνα καλέουσι σπάκα⁷⁹ Μῆδοι. αἱ δὲ ὑπώρεαί εἰσι τῶν οὐρέων,⁸⁰ ἔνθα τὰς νομάς⁸¹ τῶν βοῶν εἶχε οὗτος δὴ ὁ βουκόλος, πρὸς βορέω⁸² τε ἀνέμου τῶν Ἀγβατάνων καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτη μὲν γὰρ ἡ Μηδικὴ χώρα πρὸς Σασπεύρων⁸³ ὄρεινὴ ἐστὶ κάρτα καὶ ὑψηλὴ τε καὶ ἰδρῆσι συνηρεφής, ἡ δὲ ἄλλη Μηδικὴ χώρα ἐστὶ πᾶσα ἄπεδος.⁸⁴ ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος ἀπῆκετο, ἔλεγε ὁ Ἀρπαγος τάδε· “Κελεύει⁸⁵ σε Ἀστυάγης τὸ παιδίον τοῦ-

70. ἔρσενος] Ionic for ἔρσενος. *MA.* 100. A.

71. θελήσει] *should.* This periphrasis is often used after εἰ, and with regard to inanimate objects; i. 32. ii. 11. 14. vii. 10, 4. 49, 2. *ST.*

72. δι' ἐμεῦ] *through my instrumentality or agency.*

73. ἄλλο τί] *Matthiæ* here considers *τι* as an enclitic; perhaps the more simple construction is *τί ἄλλο λείπεται μοι τὸ ἐνθεῦτεν, ἢ ὁ μέγιστος κινδύνων*; “*Ἄλλο τί ἢ σιγῶντα δεήσει Χαρίδημον ἔαν αὐτὸν ὑβρίξῃν*; Demosthenes, c. Arist. p. 411. 85. *L.*; but see *M. G. G.* 487. 8. *Vic.* iii. 11. 8. *Hutchinson* on *Xenoph.* An. v. 4. 6.

74. τοῦ ἀσφαλέος] i. e. τῆς ἀσφαλείης, iii. 7.

75. τῶν] *δούλων* understood.

76. ἐπὶ] *τινὰ* understood. Compare this narrative with that of *Justin*, i. 4. and with the history of *Œdipus* in *Sophocles*, (C. R. 1110, &c. and of *Romulus* and *Remus* in *Livy*, i. 4.

77. ἐπιτηδεωτάτας] *best suited to the purpose.* *S.*

78. Μιτραδάτης] derived from *Mithras*, a Persian deity. *BL.*

79. σπάκα] It is not known whether the language of the *Medes* and of the *Persians* was the same. In the remains of the latter no word resembling this is found. *W. T. Lefevre* says that the *Hyrcanians* still call a dog *Spac*. *L.*

80. οὐρέων] now called the *Caragan*, or “murderous,” mountains, *Barrié*. *L.*

81. νομάς] *ποιμνίων νομάς*, *Sophocles*, (C. R. 761).

82. βορέω] *βορῆς, βορέω*, Ionic for *borās, borō*, which is formed by crasis from *boréas*. *DAL.*

83. Σασπεύρων] Their country included part of *Georgia*. *L.*

84. ἄπεδος] *ισόπεδος, ὁμόπεδος, ὁμαλὸς, a level plain.* *S.*

85. κελεύει] “We enjoin thee that thou carry This female hence; and that thou bear it To some remote and desert place;—and that there thou leave it Without more mercy:—take it up,” *Shakspeare*, *W. T.* ii. 3.

το λαβύοντα θεῖναι ἐς τὸ ἐρημότατον τῶν οὐρέων, ὅπως ἂν τάχιστα διαφθαρείη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἣν μὴ ἀποκτείνης αὐτὸ, ἀλλὰ τεφρὸν τρόπον περιποιήσῃ, ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι.⁸⁶ ἐπορᾶν δὲ ἐκκείμενον διατέταγμαi⁸⁷ ἐγώ.”

CXI. Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἦε τὴν αὐτὴν ὀπίσω ὁδὸν, καὶ ἀπικνέεται ἐς τὴν ἑπαυλιν. τῷ δ' ἄρα⁸⁸ καὶ αὐτῷ ἡ γυνὴ τότε κως κατὰ δαίμονα⁸⁹ τίκει,⁹⁰ οἰχομένου τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι⁹¹ ἀλλήλων πέρι, ὁ μὲν τοῦ τόκου⁹² τῆς γυναικὸς ἀρρώδων, ἡ δὲ γυνή, ὅτι οὐκ ἐβῶθws ὁ Ἄρπαγος μεταπέμφαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονοστήσας ἐπέστη,⁹³ οἷα ἐξ ἀέλπτου⁹⁴ ἰδοῦσα, ἡ γυνὴ εἶρετο προτέρη, ὅ τι⁹⁵ μιν οὕτω προθύμως Ἄρπαγος μεταπέμφαιτο. ὁ δὲ εἶπε· “Ἦ γύναι, εἰδὼν τε, ἐς πόλιν ἐλθὼν, καὶ ἤκουσα, τὸ μῆτε ἰδεῖν ὄφελον,⁹⁶ μῆτε⁹⁷ κοτὲ γενέσθαι ἐς δεσπότης τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο⁹⁸ ἐγὼ δὲ ἐκπλαγείς ἦϊα ἔσω. ὥς δὲ τάχιστα ἐσήλθον, ὁρῶ παιδίον προκείμενον, ἀσπαῖρον⁹⁹ τε καὶ κρानγαυόμε-

86. διαχρήσεσθαι] *that he will destroy*; the same as καταχρήσεσθαι, i. 117. and διεργάσεσθαι, v. 92.

87. διατέταγμαi] προστέταγμαi ὁ βασιλεὺς διατάττεται τοῖς ὑφ' ἐαυτοῦ ὑπηκόοις, Phavorinus. *SCHL.* With regard to the command itself, see 112. 113. &c. *S.*

88. ἄρα] *now*.

89. κατὰ δαίμονα] *as fortune would hate it*. Cyrus calls himself θεῖη τύχη γεγονώς, i. 126. σὺ δέ μοι κατὰ δαίμονα καὶ συντυχίαν ἀγαθὴν ἦκεις ἐμοὶ σωτήρ, Aristophanes, *Av.* 545. κατὰ θεῖον, *Eq.* 146. ἐξαίφνης, εὐκαίρως, κατὰ θεοῦ πρόνοίαν, κατὰ τύχην, ἀπὸ τύχης, Scholiast; δαιμονίησι τύχαις, *Golden Verses of Pythagoras*, 17. οὐκ ἄθεε!, *Homer*, *Od.* *Σ.* 352. To express which the Fathers used *οικονομοῦντος τοῦ Θεοῦ*. *non hæc sine numine divum eveniunt*, *Virgil*, *Æ.* ii. 777. *casu quodam an divinitus*, *Suetonius*, v. 13. *quis deus objicit hunc ante ostium nostrum?* *quasi dedita opera, in tempore ipso*, *Plautus*, *Cis.* iv. 1. 16. *Heraldus*; *Casaubon*. *forte quadam, utili ad tempus, evenit*, *Livy*, iii. 64.

90. τότε—τίκει] The latter half of an hexameter line. With the exception of the short syllable Πε-, the following is a complete hexameter, ἥ

κε μέγ' οἰμώξειεν ὁ Πελοπίδης Ἄγαμέμνων, vii. 159.

91. ἐν φροντίδι ἀμφοτέροι] *in mutual anxiety*.

92. τοῦ τόκου] *ἐνεκα understood: on account of the confinement*.

93. ἐπέστη] *he suddenly made his appearance: see p. 19. n. 69*.

94. ἐξ ἀέλπτου] *unexpectedly*. αὐτὸν μακρόθεν ἰδοῦσα ἔ. ἀ. περιεσσωμένον, *Arrian*, viii. 104. 116. ἐξ ἀέλπτων, *Æschylus*, *Sup.* 369. *Sophocles*, *Aj.* 727. ἐξ ἀελπίτης, *Archilochus*, *W.* ἀελπτα, *Soph.* *Ce.* C. 1120. ἀέλπτως.

95. ὅ τι] *understand διὰ; why*.

96. ὄφελον] *would that; has the same force as εἴθε*, *Vic.* v. 9. 6. *M. G.* G. 513. *obs.* 3.

97. μῆτε] *ὄφελε understood. ST.*

98. κατείχετο] οἰωγῇ δ' ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἄλα, *Æschylus*, *P.* 432. *BL.*

99. ἀσπαῖρον] ἄκοσμον τινα δηλοῖ κίνησιν ὃ τινὲς ἐν ἰχθύσι καὶ τῷ δεδεμένῳ βοῇ λαμβάνουσι, *Venet.* Scholiast on *Il.* *Σ.* 572. οὐ σέ γ' ἐπειτ' ἴσχον χρύσειοι στρόφοι ἀσπαίροντα οὐδέ τι δέσματ' ἔρυκε λύνοντα δὲ πείρατα πάντα, *Homer*, *Hymn to Ap.* 128. τὸν θνήσκοντα καὶ ἀσπαίροντα, *Od.* *Θ.* 526. *BL.* See *Il.* *Γ.* 293. and *Trollope's* note.

νον, κεκοσμημένον χρυσῷ¹⁰⁰ τε καὶ ἐσθῆτι ποικίλῃ. Ἄρπαγος δέ, ὡς εἶδε με, ἐκέλευε τὴν ταχίστην, ἀναλαβόντα τὸ παιδίον, οἷχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον¹ εἶη² τῶν οὐρέων· φῆς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πόλλ' ἀπειλήσας, εἰ μὴ σφεα³ ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς οἰκετέων εἶναι· οὐ γὰρ ἂν κοτε κατέδοξα,⁴ ἔνθεν γε ἦν. ἐθάμβεον δέ, ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δέ, καὶ κλαυθμὸν κατεστεῶτα⁵ ἐμφανέα ἐν Ἀρπάγου.⁶ καὶ πρόκα⁷ τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον θεράποντος,⁸ ὅς, ἐμὲ προπέμπων ἔξω πόλις, ἐνεχείρισε τὸ βρέφος· ὡς ἄρα⁹ Μανδάνης τε εἶη παῖς, τῆς Ἀστυάγεος θυγατρὸς, καὶ Καμβύσῳ τοῦ Κύρου· καὶ μιν Ἀστυάγης ἐντέλλεται¹⁰ ἀποκτεῖναι. νῦν τε ὅδε ἐστί.”¹¹

CXII. Ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ, ἐκκαλύψας, ἀπεδείκνυε. ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα¹² τε καὶ εὐειδὲς ἐόν, δακρύσασα, καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς, ἔχρηζε μηδεμὴ τέχνη¹³ ἐκθεῖναι μιν. ὁ δὲ οὐκ ἔφη οἷός τ' εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσιν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολέεσθαι τε κάκιστα, ἦν μὴ σφεα ποιήσῃ. ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· “Ἐπεὶ τοίνυν οὐ δύναμαί σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ¹⁴ ὦδε ποιήσον, εἰ δὴ πᾶσά γε¹⁵ ἀνάγκη ὀφθῆναι ἐκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ τεθνεός·¹⁶ τοῦτο μὲν φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ ἡμέων ἑόντα

100. χρυσῷ] χρ. τε καὶ εἵμασι, just below; with cloth of gold. By the figure hendiadys: *L.* so *pallum signis auroque rigentem*, Virgil, *Æ.* i. 652.

1. θηριωδέστατον] μέρος understood.

2. εἶη] The optative is used because these were the words of Harpagus himself: *ὅς εἶη*, iii. 1. τὸ μὴ εἶη, iv. 166. *ST.*

3. σφεα] Ionic for αὐτά. *P.*

4. κατέδοξα] εἰ μὴ ἐπυθόμην τοῦ θεράποντος; see p. 52. n. 37. *ST.*

5. κατεστεῶτα] i. 65. Ionic for καθεστῶτα and καθεστηκότα. *S.*

6. Ἀρπάγου] *B.* 196.

7. πρόκα] εὐθὺς, παραχρῆμα, ἐξαίφνης, Hesychius. *S.* Apollonius Rh. i. 688. *P.*

8. θεράποντος] ἐκ understood. *DAL.*

9. ἄρα] in fact.

10. ἐντέλλεται] *M. G. G.* 507. 3.

11. ἐστί] τὸ βρέφος, or παιδίον.

12. μέγα] great for its age. *L.* The ancients considered size as essential to beauty, see i. 60. and Twining's Aristotle, note 61.

13. μηδεμὴ τέχνη] by no means.

14. δὲ] is often used in the apodosis or latter part of a sentence, where ἐπεὶ occurs in the protasis or former part; ἐπεὶ ὦν—ταύτην δὲ, ii. 32. *ST.*

15. εἰ—γε] at least if. ἐστί is understood; πᾶσα ἀνάγκη occurs with the verb, ii. 22. iv. 179. without it, ii. 35. v. 52. Sophocles, *El.* 1529. Euripides, *Ph.* 1688. *W.* πᾶσα for πάντως. *VIC.* iii. 10. 4.

16. τεθνεός] a still-born child: understand τέκνον, παιδίον, or βρέφος; there is the same ellipsis in τὸ γεννώμενον, i. 108. τεθνεός is similar in form to ἀπεστεῶτων, i. 102. *M. G. G.* 183. 7.

τρέφωμεν· καὶ οὕτω οὔτε σὺ ἀλώσσαι ἀδικέων τοὺς δεσπότης, οὔτε ἡμῖν κακῶς βεβουλευμένα¹⁷ ἔσται. ὃ τε γὰρ τεθνεὺς βασιληΐης ταφῆς κυρήσει, καὶ ὃ περιέων οὐκ ἀπολέει τὴν ψυχὴν.”

CXIII. Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἢ γυνή, καὶ αὐτίκα ἐποίησε ταῦτα. τὸν μὲν¹⁸ ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδότῃ τῇ ἑωυτοῦ γυναικί· τὸν δὲ ἑωυτοῦ, ἐόντα νεκρὸν, λαβὼν ἔθηκε ἐς τὸ ἄγγος, ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδὸς, φέρων ἐς τὸ ἐρημότατον τῶν οὐρέων τιθεῖ.¹⁹ ὥς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ ἐκκειμένῳ ἐγένετο,²⁰ ἦγε ἐς πόλιν ὁ βουκόλος, τῶν τινὰ προβόσκων²¹ φύλακον αὐτοῦ καταλιπών. ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύναι ἔφη ἐτοῖμος εἶναι τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἀρπαγὸς τῶν ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδε τε διὰ²² τούτων καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ, ὕστερον τούτων Κῦρον²³ ὀνομασθέντα, παραλαβούσα ἔτρεφε ἢ γυνή τοῦ βουκόλου, οὐνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη.

CXIV. Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν²⁴ τοῖονδε γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ, ἐν τῇ ἦσαν καὶ αἱ βουκολίαι αὐται, ἔπαιζε δὲ μετ’ ἄλλων ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖδες παίζοντες εἵλοντο ἑωυτῶν βασιλέα²⁵ εἶναι²⁶ τοῦτον δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν²⁷ παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν, οἰκίας οἰκοδομέειν·²⁸ τοὺς δὲ, δορυφόρους εἶναι· τὸν δὲ κού τινα αὐτῶν, ὀφθαλμὸν²⁹ βασιλέος εἶναι· τῷ δὲ τινι τὰς ἀγγελίας ἐσφέ-

17. βεβουλευμένα] for βεβουλευμένον.

18. τὸν μὲν] μὲν is often put twice, especially when a proposition beginning with a pronoun demonstrative is referred to a preceding one with the relative : τὸν μὲν καλεοῦσι θέρος, τοῦτον μὲν—τὸν δὲ χειμῶνα—, ii. 121. iii. 65. 75. M. G. G. 606. 3.

19. τιθεῖ] In Ionic the forms —έω, —άω, —όω, occur, in the singular of the present and imperfect, with the reduplication; see διδοῖ, i. 107. so ἰστᾶ, iv. 103. M. G. G. 205. 1.

20. ἐγένετο] This is a poetical turn, which occurs more than once; as τεσσερσεκαίδεκάτῃ ἔγ. ἡμέρῃ πολιορκουμένην Κροίσῳ, i. 84. ὥς διέτης χρόνος ἐγεγόνει ταῦτα τῷ ποιμένι πρῆσσαντι, ii. 2. ST.

21. προβόσκων] of the under herds-men. πρόδουλος, Æschylus, Ag. 918.

is a similar compound. BL.

22. διὰ] εἶδον δι’ ἐκείνων, i. 117.

23. Κῦρον] a Persian word signifying “fire.” BA.

24. ἐς αὐτὸν] with respect to him. μακάριος πλὴν εἰς θυγατέρας, Euripides, Or. 533. M. G. G. 578.

25. βασιλέα] rex inter ludentes sorte delectus, Justin, i. 5. pueri ludentes “rex eris” aiunt, Horace, i Ep. i. 59.

26. εἶναι] might be omitted; so διαπέμψας, τοὺς μὲν ἐς Δελφοὺς ἵέναι, i. 46. ST.

27. ἐπὶ κλησιν] κατὰ understood.

28. οἰκοδομέειν] ædificare casas, Horace, ii S. iii. 247. W.

29. ὀφθαλμὸν] the same as κατάσκοπος, i. 100. ST. By this metaphor the orientals designated a king’s minister, σὺν πιστὸν πάντ’ ὀφθαλμὸν, Æschylus, P. 973. ὁ βασιλέως ὀφθαλ-

ρειν³⁰ ἰδίδου γέρας· ὡς³¹ ἐκάστω ἔργον προστάσων. εἴς³² δὴ τούτων τῶν παιδίων συμπαίξων, ἐὼν Ἀρτεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν. πειθομένων δὲ τῶν παιδίων, ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων· ὁ δὲ, ἐπεὶ τε μετείθη³³ τάχιστα, ὥς γε δὴ ἀνάξια ἐωντοῦ παθὼν, μᾶλλον τι περιημέκτεε. κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐ Κύρον, (οὐ γὰρ κω ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης ὀργῇ³⁴ ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια³⁵ πρήγματα ἔφη πεπονθέναι, λέγων· “᾽Ω βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ³⁶ παιδὸς, ὧδε περιῦβρίσμεθα”· δεικνὺς τοῦ παιδὸς τοὺς ὤμους.

CXV. Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρεος εἵνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ παρῆσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κύρον, ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ἐὼν τοῦδε τοιοῦτου ἐόντος παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ἐόντος πρώτου παρ’ ἐμοί, ἀεικίῃ τοιῇδε περισπεῖν;” Ὁ δὲ ἀμείβετο ὧδε· “᾽Ω δέσποτα, ἐγὼ δὲ³⁷ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ· οἱ γὰρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ ὧδε ἦν, παίζοντες, σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκεον γὰρ σφί εἶναι ἐς τοῦτο ἐπιτηδεώτατος. οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον εἶχε οὐδένα,³⁸ ἐς ὃ³⁹ ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἰμὶ, ὧδέ τοι πάρειμι.”

μὸς, Aristophanes, Ach. 92. 94. 121. οὕτω ἐκάλουν τοὺς σατράπας, δι’ ὧν πάντα ὁ βασιλεὺς ἐπισκοπεῖ· ὡς βασιλέως ὧτα οἱ ὠτακουσται, δι’ ὧν ἀκούει τὰ πραττόμενα ἐκάστω πανταχοῦ, Scholiast. The same metaphor is adopted in the laws of Peter the Great. L. ἐπίσκοπός τις, ὃς ἐφεωρᾶτο τὰ πράγματα, Hesychius; εἰ δὲ τις οἴεται ἓνα αἰρετὸν εἶναι ὀφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἴεται· ὀλίγα γὰρ εἰς γ’ ἂν ἴδοι καὶ εἰς ἀκούσει· οὕτω δὲ πολλὰ μὲν βασιλέως ὧτα, πολλοὶ δὲ ὀφθαλμοὶ νομίζονται, Xenophon, Cyr. viii. 2. 11. 12. ὀφθαλμοὺς πολλοὺς οἱ μόναρχοι ποιοῦσιν αὐτῶν, καὶ ὧτα, καὶ χεῖρας, καὶ πόδας, Aristotle, Pol. iii. 12., Stanley.

BA. Esth. 1362. στρατιάς ὀφθαλμὸν ἐμᾶς, Pindar, O. vi. 26. The Germans call a minister “the king’s right hand,” Schutz.

30. ἐσφένειν] iii. 77. GR.

31. ὡς] i. e. ἤθελε, just as he chose.

32. εἰς] See p. 50. n. 5. ST.

33. μετείθη] first aorist passive of μεθίημι. M. G. G. 209. 1.

34. ὀργῇ] p. 35. n. 42. ST.

35. ἀνάρσια] ἃ οὐκ ἂν τις ἄραιτο, Timæus, L. P. p. 30. BL.

36. δὲ] namely. ST.

37. δὲ] “This boy has, as you say, suffered; yet I,” &c.

38. λ. εἰ. οὐδένα] οὐκ ἐφρόντιζε, Suidas. See p. 9. n. 12.

CXVI. Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσῆει⁴⁰ ἀνάγνωσις αὐτοῦ· καὶ οἱ ὃ τε χαρακτηῖρ⁴¹ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπέκρισις ἐλευθεριωτέρη⁴² εἶναι· ὃ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοις, ἐπὶ χρόνον⁴³ ἄφθογγος ἦν· μόγισ δὲ δὴ κοτε ἀνενειχθεὶς,⁴⁴ εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεια, ἵνα τὸν βουκόλον μῶνον λαβὼν βασιάνῃ,⁴⁵ “ Ἀρτέμβαρεις, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μῆδεν ἐπιμέμψεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρεια πέμπει· τὸν δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μῶνος, μουνωθέντα δὲ αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ’ ἑωυτῷ. Ἀστυάγης δὲ μὴ οὐκ εὖ βουλευέσθαι⁴⁶ ἔφη, ἐπιθυμέοντα ἐς ἀνάγκας⁴⁷ μεγάλας ἀπικνέεσθαι· ἅμα τε λέγων ταῦτα, ἐσήμαινεν τοῖσι δορυφόροις λαμβάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ἔοντα λόγον. ἀρχόμενος δὴ ἀπ’ ἀρχῆς διεξήκει, τῇ ἀληθείᾳ χρεώμενος, καὶ κατέβαινε⁴⁸ ἐς λιτὰς τε καὶ συγγνώμην ἑωυτῷ κελεύων ἔχειν αὐτόν.

CXVII. Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν ἀληθειάν ἐκφήναντος, λόγον ἤδη καὶ ἐλάσσω ἐποιέετο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, κυλλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὥς⁴⁹ δὲ οἱ παρὴν ὁ Ἀρπαγος, εἶρετό μιν ὁ Ἀστυάγης· “ Ἀρπαγε, τέφ⁵⁰ δὴ μόρφ τὸν

39. ἐς δ] *on which account*, ii. 116. VIG. ix. 2. 9. ST. M. G. G. 578. ἐς αὐτὸν, Thucydides, i. 138.

40. ἐσῆει] ἐσῆλθέ με λογισάμενον, vii. 46. W.

41. χαρακτηῖρ] τῆς ὕψους χαρακτηῖρας, Diodorus, i. p. 58. SCHL.

42. ἐλευθεριωτέρη] ἢ κατὰ δούλου παῖδα. ST. Several incidents in the plot of Home's Douglas resemble this story. Lady Randolph is at first struck by the free answer and noble bearing of young Norval; and the examination of the old shepherd is very similar to that of the herdsman by Astyages. TR.

43. ἐπὶ χρόνον] *for a while*.

44. ἀνενειχθεὶς] See p. 51. n. 21.

45. βασιάνῃ] βασιάνειν is properly to try metals by the touch-stone, hence it comes to signify ἀνακρίνειν καὶ δοκιμάζειν καὶ ἐλέγχειν τὸ ἀληθές

διὰ λόγων, Etymol. M. SCHL.

46. εὖ βουλευέσθαι] *to act advisedly*; καλῶς βουλευέσθαι, Euripides, Sup. 259.

47. ἀνάγκας] *straits*; ἀγόμενος ἐς τὰς ἀνάγκας, *reduced to straits*. It also means *torture*, as τὰ πρὸς τὰς ἀνάγκας ὄργανα, Polybius, xv. 28. W. Compare the following passages of Sophocles with this narrative; ἀγρούς σφε πέμψαι κατὰ ποιμνίαν νομάς, Œ. R. 761. κλάων δ' ἐρείς, 1152. οὐχ ὥς τάχος τις τοῦδ' ἀποστρέψει χέρας; 1154. πόθεν λαβὼν—τὸν παῖδα, 1156—1162.

48. κατέβαινε] See p. 55. n. 71. This verb is understood again before κελεύων. S. *cogunt me preces descendere in omnes*, Virgil, Æ. v. 782.

49. ὥς] VIG. v. 3. 8.

50. τέφ] Ionic for τίνι, M. G. G. 151. obs. 1.

παῖδα κατεχρήσαο,⁵¹ τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;" Ὁ δὲ Ἀρπαγος, ὡς εἶδε τὸν βουκόλον ἔνδον ἑόντα, οὐ τρέπεται ἐπὶ ψευδέα ὄδον, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται· ἀλλὰ λέγει τάδε· "ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ παιδίον, ἐβούλευον σκοπῶν,⁵² ὅπως⁵³ σοὶ τε ποιήσω κατὰ νόον, καὶ ἐγὼ, πρὸς σὲ γενόμενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἶην αὐθέντης.⁵⁴ ποιέω δὴ ὧδε· καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ παιδίον, φὰς σέ τε εἶναι τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε, οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι⁵⁵ τῷδε κατὰ τάδε, ἐντειλάμενος θεῖναι μιν ἐς ἐρήμον οὖρος, καὶ παραμένοντα φυλάσσειν, ἄχρι οὗ τελευτήσῃ· ἀπειλήσας παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτελέα⁵⁶ ποιήσῃ. ἐπεὶ τε δὲ, ποιήσαντος τούτου τὰ κελεύμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους, καὶ εἶδον δι' ἐκείνων, καὶ ἔθαψά μιν. οὕτως ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιοῦτῳ μὶν ἔχρησατο⁵⁷ ὁ παῖς."

CXVIII. Ἀρπαγος μὲν δὴ τὸν ἰθὺν⁵⁸ ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων⁵⁹ τὸν οἱ ἐνείχεε⁶⁰ χόλον διὰ τὸ γεγονὸς, πρῶτα μὲν, κατάπερ⁶¹ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγγέετο τῷ Ἀρπάγῳ· μετὰ δὲ, ὡς οἱ ἐπαλλλόγητο,⁶² κατέβαινε λέγων, ὡς "περίεστί τε ὁ παῖς, καὶ τὸ γεγονὸς ἔχει καλῶς. Τῷ τε γὰρ

51. κατεχρήσαο] See notes on διαχρήσεσθαι, i. 110. and on ἐχρήσατο, below. The preposition quite alters the signification of the word, as in *conficere*, *interficere*.

52. σκοπῶν] This verb is often suppressed before ὅπως. B. 385.

53. ὅπως] ποιήσω, I should act; εἶην, I might be. VIG. vii. 10. 6. viii. 10. 1. ST.

54. αὐθέντης] from αὐτοέντης· ὁ αὐτόχειρ φονεὺς, Phrynichus; the actual perpetrator of a murder. Steph. Thes. L. G. 2421.

55. μέντοι] "Though I myself did not execute your orders, yet I fulfilled them by delivering the infant to this herdsman with strict injunctions," &c. ST. See notes 79, p. 47. and 99, p. 58.

56. ἐπιτελέα] ὄρκον οὖν μοι τόνδε ἐπιτελέα ποιοῦντι εἴη ἐπαύρασθαι βίου,

Hippocrates, Jur. W.

57. ἐχρήσατο] The use of this verb somewhat resembles that of *defungor* in Latin; *egregia morte defuncti*, Q. Curtius, iii. 11. 9. *neque sua morte defunctus est*, Suetonius, i. 89. *multis casibus defuncta*, Q. C. iv. 4. 21. The conduct of Harpagus illustrates the moral of the fable of "the Lark and her young."

58. ἰθὺν] straight forward.

59. κρύπτων] dissembling.

60. ἐνείχεε] As Herodotus uses *συμβαλλέω* for *συμβάλλω*, i. 68. *σινέομαι* for *σίνωμαι*, v. 81. &c. so he might use *ἐνεχέω* for *ἐνέχω*. S.

61. κατάπερ] as: for καθ' ἅπερ; so κατὰ for καθ' ἃ, i. 208. ii. 6.

62. ἐπαλλλόγητο] πάλιν ἐλέεκτο, understand τὸ πρήγμα. This verb occurs in Appian, Mith. 14, B. C. iii. 35. S.

πεποιημένῳ," ἔφη λέγων,⁶³ " ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ⁶⁴ ἐποιεύμην. ὥς ὢν τῆς τύχης εὖ μετεστεώσης, τοῦτο μὲν, τὸν σεωυτοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δὲ· σῶστρα⁶⁵ γὰρ τοῦ παιδὸς μέλλω θύειν, τοῖσι θεῶν τιμὴ αὕτη προσκείται· παρίσθι μοι ἐπὶ⁶⁶ δεῖπνον."

CXIX. "Ἀρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας, καὶ μεγάλην ποιησάμενος, ὅτι τε ἡ ἁμαρτὰς οἱ ἐς δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχησι χρησθῆσι ἐπὶ δεῖπνον κέκλητο, ἦϊε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην,⁶⁷ ἦν γάρ οἱ παῖς εἰς μῶνος, ἕτεα τρία καὶ δέκα κον μάλιστα γεγονῶς, τοῦτον ἐκπέμπει, ἰέναι τε κελεύων ἐς Ἀστυάγεος καὶ ποιεῖν ὅτι ἂν ἐκεῖνος κελεύῃ. αὐτὸς δὲ, περιχαρὴς ἔων, φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὡς οἱ ἀπίκετο ὁ Ἀρπάγου παῖς, σφάξας⁶⁸ αὐτὸν, καὶ κατὰ μέλεα⁶⁹ διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἔψησε τῶν κρεῶν· εὐτυκτα⁷⁰ δὲ ποιησάμενος, εἶχε ἐτοῖμα.⁷¹ ἐπεὶ τε δὲ, τῆς ὥρης γινομένης τοῦ δείπνου, παρήσαν οἱ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ

63. ἔφη λέγων] *he proceeded to say.* i. 125. v. 36. 49. ST. M. G. G. 558.

64. ἐν ἐλαφρῷ] i. e. ἐλαφρῶς. οὐκ ἐν ἐλαφρῷ τὸ πρῶγμα ἐποιήσατο, Dio Cass., xxxix. p. 114. Iviii. p. 714. W.

65. σῶστρα] iv. 9. *acknowledgements for the preservation.* Other verbal nouns ending in *τρον* have a like meaning. *ἰατρῷ μὲν, σῶστρα· τῷ δὲ παιδεύοντι, διδασκτρα* (Theocritus, viii. 86.) *καὶ τῷ φέροντι, κόμιστρα* (Æschylus, Ag. 938.) *καὶ τῷ μνηύσαντι, μνήντρα* (Thucydides, vi. 27.) *καὶ τροφεῖ, θρέπτρα* (Homer, Il. P. 302.) Pollux, vi. 186. BL.

66. ἐπὶ] *to.*

67. τὴν ταχίστην] κατὰ βάδισιν understood, ὁ ὅδον, which Xenophon supplies, An. i. 2. 20. SCH. B. 33. See p. 64. n. 64.

68. σφάξας] τὰ βρέφη, σφαγὰς, ὁπάς τε σάρκας πρὸς πατρὸς βεβρωμένας, Æschylus, Ag. 1065. ξένια δύσθεος Ἀτρεΐδς, προθύμως μᾶλλον ἢ φίλως, πατρὶ τῷ μῶ, κρεουργὸν ἡμᾶρ εὐθύμως ἔγειν δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν, τὰ μὲν ποδῆρῃ καὶ χερῶν ἄκρους κτένας ἐνθρυπτ' ἀνευθεν ἀνδρα-

κὰς καθήμενος· ἕσημα δ' αὐτῶν αὐτῷ ἀγνοίᾳ λαβὼν, ἔσθει, 1580. BL. "Your mother means to feast with me; I will grind your bones to dust, And with your blood and it, I'll make a paste; And of the paste a coffin I will rear, And make two pasties of your shameful heads; And bid your dam swallow her own increase. This is the feast that I have bid her to; And this the banquet she shall surfeit on."—"There they are both, baked in that pye; Whereof their mother daintily hath fed, Eating the flesh that she herself hath bred." Titus Andronicus, v. 2. and 3. TR.

69. κατὰ μέλεα] *limb from limb.* ὕδατος πυρὶ ζέοισαν ἀμφ' ἄκμᾶν, μαχαίρᾳ τάμον κατὰ μέλη, τραπέζισι τ' ἀμφι δεύτατα κρεῶν σέθεν διεδάσαντο, καὶ φάγον, Pindar, Ol. i. 77.

70. εὐτυκτα] ἔτοιμα, ῥάδια, εἰργασμένα, GL. καλῶς κατεσκευασμένα, Suidas. W.

71. ἐτοῖμα] καταθήσας τὰς λάρνακας εἶχε ἐτοίμας, iii. 123. W. κατεργασμένου τούτου καὶ ἐόντος ἐτοίμου, i. 123. S.

'Αστυάγει παρετιθέατο⁷² τράπεζαι ἐπιπλέαι μηλείων κρεῶν, 'Αρπάγῳ δὲ, τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τᾶλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο, ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς δὲ τῷ 'Αρπάγῳ ἐδόκεε ἅλῃς ἔχειν τῆς βορῆς,⁷³ 'Αστυάγης εἶρετό μιν, εἰ ἡσθεῖη τι τῇ θοίνῃ. φαμένου δὲ 'Αρπάγου καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας. "Αρπαγον δὲ ἐκέλευον προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ "Αρπαγος, καὶ ἀποκαλύπτων, ὕρᾳ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ, οὐ τε⁷⁴ ἐξεπλάγη, ἐντὸς τε ἑωυτοῦ γίνεται.⁷⁵ εἶρετο δὲ αὐτὸν ὁ 'Αστυάγης, εἰ γινώσκοι, ὅτεν θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν⁷⁶ εἶναι πᾶν τὸ ἂν βασιλεὺς⁷⁷ ἔρδῃ. τούτοισι δὲ ἀμειψόμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦγε ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὥς ἐγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα.

CXX. 'Αρπάγῳ μὲν 'Αστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ περὶ βουλευῶν, ἐκάλεε τοὺς αὐτοὺς τῶν μάγων, οἳ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικομένους δὲ εἶρετο ὁ 'Αστυάγης, τῇ ἔκρινάν οἱ

72. παρετιθέατο] τράπεζαν ἐπιπλέην ἀγαθῶν πάντων παραθέντες, vi. 139. W. παρέθηκαν αὐτῷ μόνῳ, καὶ αὐτοῖς καθ' ἑαυτοὺς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσι μετ' αὐτοῦ καθ' ἑαυτοὺς, LXX. Gen. xliii. 32.

73. τῆς βορῆς] of the food. Such genitive cases may be construed by "with regard to;" and serve to restrict, and render more definite, the general notion conveyed by an adjective, or adverb, preceding. ST. καλῶς ἔχοντας μέθης, v. 20. M. G. G. 315. 1.

74. οὐ τε] οὐ τε ἐκείνος κατενόησε, τό τε μαντεῖον οὐκ ἔδῃλον, Thucydides; i. 126. μή τε —, πάντες τε, 141.

75. ἐντὸς ἐ. γίνεται] retains his self-possession. vii. 47. ἔνδον γενοῦ χαρᾷ δὲ μὴ 'κπλαγῆς φρένας, Æschylus, Ch. 227. For the pronoun Euripides uses σὼν φρενῶν, Her. 709. The contrary is expressed by ἔξω ἑωυτοῦ γίνεσθαι. tu fac, apud te ut sies, Terence, And. ii. 4. 5. BL.

76. ἀρεστὸν] ὁ δὲ τὴν γνώμην οὐδαμῶς ἡλλοιόθῃ τῇ θεᾷ, πᾶν εἰρηκῶς ἀρεστὸν ὑπάρχειν αὐτῷ τὸ δοκοῦν τῷ

Herod.

βασιλεῖ, Choricus, Or. in Proc. Gaz. 31. quidquid dicunt, laudo: imperavi egomet mihi, omnia assentari, Terence, Eun. ii. 2. 20. W.

77. βασιλεὺς] Seneca fancies Harpagus had given advice to Astyages, quo offensus, liberos illi epulandos apposuit, et subinde quæsiit, an placeret conditura: deinde, ut satis illum plenum malis suis vidit, afferri capita illorum jussit, et, quomodo esset acceptus, interrogavit: non defuerunt misero verba; non os concurrir: "apud regem," inquit, "omnis cœna jucunda est," de Ir. iii. 15. the preceding chapter refers to the servility of Prexaspes, iii. 34. When Edgar, king of England, had killed Ethelwold in the forest of Harewood; the son of that nobleman came shortly afterwards to the spot. On which the king, showing him his father's corpse, enquired what he thought of the game: the young man coolly replied, that nothing, which pleased the king, could displease him, William of Malmesbury. Ant. Eccl. Glasc. L.

τὴν ὕψιν. οἱ δὲ κατὰ ταυτὰ εἶπαν,⁷⁸ λέγοντες, ὡς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε· “Ἔστι τε ὁ παῖς, καὶ περίεστι· καὶ μιν, ἐπ’ ἀγροῦ δαισιώμενον, οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας.”⁷⁹ καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα διατάξας εἶχε.⁸⁰ καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;”⁸¹ Εἶπαν οἱ μάγοι· “Εἰ μὲν περίεστί τε, καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ προνοίης⁸² τινὸς, θάρσει τε τούτου εἵνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ⁸³ γὰρ καὶ τῶν λογίων ἡμῖν ἓνια κεχώρηκε· καὶ τὰ γε τῶν ὀνειράτων ἐχόμενα,⁸⁴ τελέως ἐς ἀσθενὲς ἔρχεται.”⁸⁵ Ἀμείβεται Ἀστυάγης τοῖσδε· “Καὶ αὐτὸς, ὦ μάγοι, ταύτῃ πλεῖστος γνώμην⁸⁶ εἰμὶ, βασιλέος ὀνομασθέντος τοῦ παιδὸς, ἐξήκειν τε τὸν ὄνειρον, καὶ μοι τὸν παῖδα τοῦτον εἶναι δεινὸν οὐδὲν ἔτι. ὅμως μὲν γέ τοι συμβουλευσάτέ μοι, εὖ περισκεψάμενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν.” Εἶπαν πρὸς ταῦτα οἱ μάγοι· “ὦ βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν τὴν σὴν. κείνως μὲν γὰρ ἀλλοτριοῦται, ἐς τὸν παῖδα τοῦτον περιῶνσα,⁸⁷ ἔόντα Πέρσῃν· καὶ ἡμεῖς, ἔόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς⁸⁸ γινόμεθα πρὸς Περσέων, ἔόντες

78. εἶπαν] M. G. G. 188. obs. 7.

79. ἐτ. ποιήσας] ἐποίησε τελείως. ST.

80. διατάξας εἶχε] See p. 15. n. 95. p. 23. n. 87. M. G. G. 559. b.

81. φέρειν] to tend.

82. ἐκ προνοίης] ἀπὸ παρασκευῆς, Thucydides, i. 133. ex industria, ex composito, Livy, i. 9. *dedita opera*, ii. 29.

83. σμικρὰ] Such was the Harpy's prediction, “*vos dira fames, nostræque injuria cædis, ambasae subiget malis absumere mensas*,” Virgil, *Æ.* iii. 256. and that of Anchises, “*te, nate, fames ignota ad litora vectum accisis coget dapibus consumere mensas*,” vii. 124. of which Helenus says, “*nec tu mensarum morsus horresce futuros: futa viam invenient*,” iii. 394. what this way was, is shown, *Æ.* vii. 197, &c.

84. τὰ—ἐχόμενα] things connected with or relating to. i. 193. iii. 25. v. 49. viii. 142. πλησίον, ἐγγυτάτω, ἐγγίζοντα, Hesychius. τὰ ἐχόμενα τῆς

σωτηρίας, Hebrews, vi. 9. SCHL. Wesseling considers the participle to be redundant in the above passages. S.

85. ἔρχεται] come to an end; ἐξέρχεται, vi. 82. 107. ἐξήκει, just below. The three phrases παρὰ σμικρὰ κεχώρηκε, ἐς ἀσθενὲς ἔρχεται, and ἀποσκήψαντος ἐς φλαῦρον, are equivalent. S.

86. γνώμην] governed by κατὰ understood, has the same meaning as the dative; ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλεῖστός εἰμι, vii. 220. S. See p. 4. n. 32. p. 35. n. 45.

87. περιῶνσα] devolving. Sovereignty or command is said ἐς τινα περιῶναι, ii. 120. περιελθεῖν, i. 7. 187. iii. 65. 140. vi. 111. περιχωρεῖν, i. 210. περιήκειν, Xenophon, *Cyr.* iv. 6. 6. V. περιτίθεσθαι, περιβάλλεσθαι i. 129.

88. λόγου οὐδενὸς] λ. οὐδ. μεγάλου, iii. 139. λ. σμικροῦ, iii. 4. Sophocles, *Æ.* C. 1163. See p. 69. n. 38.

ξεῖνοι· σέο δ' ἐνεστεῶτος⁸⁹ βασιλέος, ἐντος πολιήτω, καὶ ἄρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν. οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς σῆς ἀρχῆς προοπτεόν ἐστί, καὶ νῦν, εἰ φοβερὸν τι ἐωρῶμεν, πᾶν ἂν σοι προσεφράζομεν. νῦν δέ, ἀποσκήψαντος τοῦ ἐν-υπνίου ἐς φλαῦρον, αὐτοὶ τε θαρσέομεν, καὶ σοὶ ἕτερα τοιαῦτα⁹⁰ παρακελευόμεθα· τὸν δὲ παῖδα τοῦτον ἐξ ὀφθαλμῶν⁹¹ ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γευναμένους.”⁹²

CXXI. Ἀκούσας ταῦτα, ὁ Ἀστυάγης ἐχάρη τε, καὶ, καλέσας τὸν Κῦρον, ἔλεγε οἱ τάδε· “ὦ παῖ, σέ γάρ⁹³ ἐγὼ δι' ὕψιν ὀνείρου οὐ τελέην⁹⁴ ἠδίκησον, τῇ σευτοῦ δὲ μοίρῃ περίεις· νῦν ὦν ἴθι χαίρων ἐς Πέρσας· πομποὺς⁹⁵ δ' ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ,⁹⁶ πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ⁹⁷ Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ.”

CXXII. Ταῦτα εἶπας, ὁ Ἀστυάγης ἀποπέμπει τὸν Κῦρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία⁹⁸ ἐδέξαντο οἱ γεινάμενοι· καὶ δεξάμενοι, ὥς ἐπύθοντο, μεγάλως ἀσπάζοντο,⁹⁹ οἷα δὴ ἐπιστάμενοι¹⁰⁰ αὐτίκα τότε τελευτῆσαι, ἱστόρεόν τε, ὅτεφ' τρόπῳ περιγένοιτο. ὁ δὲ σφι ἔλεγε, φὰς¹ πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι² πλεῖστον, κατ' ὁδὸν δὲ πυθέσθαι πᾶσαν τὴν ἐωυτοῦ πάθην.

89. ἐνεστεῶτος] Either understand τῷ θρόνῳ, V. or take it as synonymous with κατεστεῶτος, i. e. ἐντος. S.

90. ἕτερα τοιαῦτα] the like; or, adverbially, likewise; i. 191. iii. 79. WY.

91. ἐξ ὀφθαλμῶν] out of sight.

92. τοὺς γευναμένους] i. 122. i. e. τοὺς γονέας, or τοὺς τοκέας, i. 122. participles, with the article, being used as substantives. M. G. G. 570.

93. σέ γάρ] i. 124. Homer, Il. H. 327. WY. See p. 17. n. 39. This construction occurs in Latin; *Mercuri, nam te*, Horace, III Od. xi. 1. *sed enim audierat, id metuens*, Virgil, Æ. i. 23. Steger here understands a preceding clause to the following effect: *δικαίως τοι εἰμι ἀπὸ τοῦ νῦν γε εὐ σε ποιεῖν*.

94. οὐ τελέην] which came to nothing.

95. πομποὺς] guides; ὁδηγοὺς, Hesychius. Æschylus, P. 632. Ag. 122. 290. Ch. 141. Sophocles, Cē. C. 70. BL.

96. ἐκεῖ] there, used for ἐκεῖσε, thither; τοὺς ἐκεῖ καταπεφευγότας, Thucydides, iii. 71. ἐκεῖ ἀπελθεῖν, St. Matthew, ii. 22. SCHL.

97. οὐ κατὰ] not at all after the fashion of, of a very different stamp from; οὐχ ὁμοίους, Hesychius. ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἔοντες μεγάλα, ii. 10. iv. 95. οὐ κατὰ τοὺς ἄλλους βαρβάρους πολιτεύοντες, Arrian, Al. iii. 27. 10. SCHL. BL. M. G. G. 581. b.

98. οἰκία] B. 197.

99. ἀσπάζοντο] ἡγάπων, ἐφιλοφρονοῦντο, Suidas. τῶν φίλων τοὺς προθυμοτάτους μάλιστα ἡσπάζετο, Xenophon, Ag. xi. 3. SCHL.

100. ἐπιστάμενοι] οἰόμενοι, Hesychius. Sophocles, Aj. 281. See p. 7. n. 90.

1. ἔλεγε, φὰς] ἔφη λέγων, i. 118. S.

2. ἡμαρτηκέναι] δόξης οἱ γνώμης being understood; ἦν ἐγὼ γν. μὴ ἁμάρτω, i. 207. εἰ τις μὴ οἶεται—, γν. ἁμαρτάνει, καὶ οὐκ αἰσθάνεται, Sc.

ἐπίστασθαι μὲν γάρ, ὡς βουκόλου τοῦ Ἀστυάγεος εἶη παῖς· ἀπὸ δὲ τῆς κεῖθεν ὁδοῦ³ τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ βουκόλου γυναίκος. ἥϊε τε ταύτην αἰνέων⁴ διὰ παντός,⁵ ἣν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα⁶ ἡ Κυνώ. οἱ δὲ τοκέες, παραλαβόντες τὸ οὔνομα τοῦτο, ἵνα θειοτέρως δοκῇ τοῖσι Πέρσῃσι περιεῖναι σφι ὁ παῖς, κατέβυλλον φάτιν, ὡς ἐκκείμενον Κῦρον κύων⁷ ἐξέθρεψε. ἐνθεῦτεν μὲν ἡ φάτις αὕτη κεχωρήκεε.

CXXIII. Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἐόντι τῶν ἡλίκων ἀνδρειοτάτῳ καὶ προσφιλεστάτῳ, προσέκειτο⁸ ὁ Ἀρπαγος, δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμένων. ἀπ' ἐωυτοῦ γάρ, ἐόντος ἰδιώτῳ, οὐκ ἐνεώρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα· Κῦρον δὲ, ὁρέων ἐπιτρεφόμενον,⁹ ἐποίετο¹⁰ σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιούμενος· πρὸ δ' ἔτι τούτου τάδε οἱ κατέργαστο· ἐόντος τοῦ Ἀστυάγεος πικροῦ¹¹ ἐς τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ Ἀρπαγος τῶν πρώτων Μήδων, ἀνέπειθε, ὡς χρὴ, Κῦρον προστησάμενους, τὸν Ἀστυάγεα παῦσαι τῆς βασιλείης. κατειργασμένου δὲ οἱ τούτου, καὶ ἐόντος ἐτοίμου,¹² οὕτω δὴ τῷ Κύρῳ, διαιτωμένῳ ἐν Πέρσῃσι, βουλόμενος ὁ Ἀρπαγος δηλώσαι τὴν ἐωυτοῦ γνῶμην, ἄλλως¹³

Thucydides, i. 33. δ. ἀμαρτία, Th. i. 32.

3. ἀπὸ—ὁδοῦ] i. e. ἀπ' οὗ δὲ τὴν ἐκείθεν ὁδὸν διανύσειε. ST.

4. ἥϊε—αἰνέων] he went on praising. M. G. G. 559. c. See p. 10. n. 31. p. 55. n. 71. p. 70. n. 48.

5. διὰ παντός] χρόνου understood; for ever, Hermann, Vig. iii. 10. 4.

6. τὰ πάντα] every thing, all in all, Hermann, Vig. iii. 10. 4. M. G. G. 438. 5.

7. κύων] A story somewhat similar was told with respect to Romulus and Remus being suckled by a she-wolf: *sunt qui Larentiam "lupam" vocatam putent; inde locum fabulæ ac miraculo datum*, Livy, i. 4.

8. προσέκειτο] προσωρέγετο, προσεφέρετο, vii. 6. πρὸς, in composition, to mark with more precision the direction of an object, governs the dative; out of composition, the accusative. M. G. G. 394. b.

9. ἐπιτρεφόμενον] τιμωρὸν is understood from the preceding noun *τιμωρίην*; growing up as his avenger. Aristodemus wished to put to death

the sons of the citizens he had slain, οὐ μικρὸν αὐτῷ δέος ἐπιτρέφεσθαι νομίσας, Dionysius H., A. R. vii. p. 424. ὑποτρέφεσθαι is more usual, iv. p. 173. Charo was requested to leave his son, ὅπως αὐτός γε τῇ πόλει καὶ τοῖς φίλοις τιμωρὸς ὑποτρέφοιτο περισσώθεις καὶ διαφυγὼν τοὺς τυράννους, Plutarch, Pel. p. 282. e. de G. Soc. p. 595. c. WY. ἐκτρέφεσθαι is also used, παισὶ δ' Ἀργείων λέγω, πορθήσεθ' ἡβήσαντες Ἴσμηνοῦ πόλιν, πατέρων θανόντων ἐκδικάζοντες φόνον· πικροὶ γὰρ αὐτοῖς ἦξετ' ἐκτεθραμμένοι, σκύμνοι λεόντων, πόλεος ἐκπορθήτορες, Euripides, Sup. 1219.

10. ἐποίετο] tried or wanted to make. The imperfect often denotes an attempt or a wish; as ἐμισθοῦτο, i. 68. ὤνεοντο, i. 69. κατέβαλλον, i. 122. &c. ST.

11. πικροῦ] He is said to have lost his kingdom διὰ τὴν πικρότητα, i. 130. W.

12. ἐτοίμου] ἐ. τοῦ γε ἐνθάδε ἐόντος, i. 124. W. See p. 72. n. 71.

13. ἄλλως] A passage almost the same as this, word for word, occurs v.

μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων· ὁ δὲ ἐπιτεχνῶται τοιόνδε· λαγὸν¹⁴ μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας,¹⁵ ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας τὰ οἱ ἐδόκεε· ἀποβράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δούς, ἅτε θηρευτῇ, τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντειλάμενός οἱ ἀπὸ γλώσσης,¹⁶ διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, αὐτοχειρὶ μιν διελεῖν καὶ μηδὲνα οἱ ταῦτα ποιεῖν τι παρῆναι.

CXXIV. Ταῦτα δὲ διὰ τῶν ἐπιτελέα ἐγένετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὐρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνεόν, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· “Ω παῖ Καμβύσεω, σὲ γὰρ¹⁷ θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς τοσοῦτον τύχης ἀπίκεν· σύ νυν¹⁸ Ἀστυάγεα τὸν σεωντοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθνηκας·¹⁹ τὸ δὲ κατὰ θεοῦς τε καὶ ἐμὲ περίεις. τὰ σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὥς ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν, ἣν βούλῃ ἐμοὶ πείθεσθαι, τῆσπερ Ἀστυάγης ἄρχει χώρας, ταύτης ἀπάσης ἄρξεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι, στρατηλάτее ἐπὶ Μήδους. καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ²⁰ στρατηγὸς ἀντὶ σεῦ, ἔστι²¹ τοι τὰ σὺ βούλει, ἦν τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι

35. where our author relates a method adopted by Histiaeus on a like occasion; in vii. 239. he mentions a different contrivance by which Demaratus eluded the vigilance of these guards—τῶν ὁδοφυλάκων.

14. λαγὸν] ἔστι τὸ μὲν Ἰακὸν λαγός· τὸ δὲ λαγὼς Ἀττικόν· λέγουσι δὲ καὶ Ἀττικοὶ λαγός, ὥς Σοφοκλῆς. λαγῶα δὲ λέγεται κρέα, Tryphon in Athenæus, ix. 62. W.

15. οὐδὲν ἀποτίλας] not tearing off any of the fur. W.

16. ἀπὸ γλώσσης] by word of mouth; ἦκοντες ἐς τὰς Ἀθήνας, ὅσα ἀπὸ γλώσσης εἰρητο αὐτοῖς εἶπον, Thucydides, vii. 10. BL.

17. γὰρ] since, refers to τίσαι which follows (see p. 17. n. 39.); the next γὰρ, for, to ἐπορέωσι; the third, to φονέα. Hermann renders it “for I address thee, whom, &c.” V16.

viii. 3. 4. Steger supplies σὺ οἶός τε εἰ τίσασθαι Ἀστυάγην, σὲ γὰρ, &c. but to me neither of the latter explanations appears satisfactory.

18. νυν] σύ νυν διάφερε τῶν κακῶν, Euripides, Or. 245. πιθοῦ νυν, 1100. H. i. 8 or 5.

19. τέθνηκας] ἀπέθανες ἂν would have been more correct: but the use of the perfect, and of the word φονέα just before, is better calculated to excite revenge in the breast of Cyrus. ST.

20. ἀποδεχθῶ] Δαρείος Κύρον στρατηγὸν ἀπέδειξε, Xenophon, An. i. 1. 1.

21. ἔστι] for ἔσται, because the plans of Harpagus were so well laid, and in such a state of forwardness. ἔστι and εἶσι are used in a similar sense, i. 126. GR. See p. 64. n. 60.

γὰρ οὗτοι ἀποστάντες ἀπ' ἐκείνου, καὶ γενόμενοι πρὸς σέο,²² Ἀστυ-
άγεα καταιρέειν πειρήσονται. ὥς ὧν ἐτόιμον τοῦ γε ἐνθάδε ἐόντος,
ποίηε ταῦτα, καὶ ποίεε κατὰ τάχος.”²³

CXXV. Ἀκούσας ταῦτα, ὁ Κῦρος ἐφρόντιζε, ὅτεω τρόπῳ σοφω-
τάτῳ Πέρσας ἀναπείσει ἀπίστασθαι· φροντίζων δὲ, εὐρίσκεται ταῦτα
καιριώτατα εἶναι· ἐποίηε δὴ τάδε· γράψας ἐς βιβλίον τὰ ἐβούλετο,
ἁλήν²⁴ τῶν Περσέων ἐποιήσατο· μετὰ δὲ, ἀναπτύξας²⁵ τὸ βιβλίον
καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγέα μιν στρατηγὸν Περσέων ἀπο-
δεικνύναι. “Νῦν,” ἔφη τε λέγων, “ὦ Πέρσαι, προαγορεύω ὑμῖν,
παρεῖναι ἕκαστον ἔχοντα δρέπανον.” Κῦρος μὲν ταῦτα προηγό-
ρευσε.

CXXVI. Ὡς δὲ παρήσαν ἅπαντες ἔχοντες τὸ προειρημένον, ἐν-
θαῦτα ὁ Κῦρος· ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκανθώδης ὅσον τε
ἐπὶ ὀκτωκαίδεκα σταδίους ἢ εἴκοσι πάντη·²⁶ τοῦτόν σφι τὸν χῶρον
προεῖπε ἐξημερῶσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν
προκείμενον ἀεθλον, δεύτερά σφι προεῖπε, ἐς τὴν ὑστεραίην παρεῖναι
λελουμένους. ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποιμένας καὶ τὰ
βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας²⁷ ἐς τῶντ', ἔθνε, καὶ
παρεσκευάζε, ὥς δεξόμενος²⁸ τῶν Περσέων τὸν στρατόν· πρὸς δὲ,
οἶνῳ τε καὶ σιτίοισι ὥς ἐπιτηδεωτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ
τοὺς Πέρσας, κατακλίνας²⁹ ἐς λειμῶνα, εὐώχεε. ἐπεὶ τε δὲ ἀπὸ
δείπνου ἦσαν,³⁰ εἶρετό σφας ὁ Κῦρος, κότερα τὰ τῇ προτεραίῃ εἶχον,

22. πρὸς σέο] *on thy side*. M. G. G. p. 36. n. 56.
590. 6. a.

23. τάχος] ὃ ποιεῖς, ποιήσον τά-
χιον, St. John, xiii. 27.

24. ἁλήν] ἄθροισιν, ἄγερσιν, ἀγο-
ρήν. S. See p. 36. n. 56.

25. ἀναπτύξας] *unrolling*. The
oriental books resembled our charts
or maps on rollers: hence the words
“roll” and “volume” are derived;
and ἐν ταῖς βιβλιοθήκαις, LXX. Ezra,
vi. 1., according to the English ver-
sion, is “in the house of rolls.” ἀνα-
πτύξας, and πτύξας, τὸ βιβλίον—oc-
cur in St. Luke, iv. 18. 20. SCHL.

26. πάντη] *every way*, i. e. *square*.
ἰρὸν δύο σταδίων πάντη, ἔδον τετραγών-
ον, i. 181. ἢ ἄρουρα ἑκατὸν πηχέων
ἐστὶ πάντη, ii. 168. S.

27. συναλίσας] ἁλίσας· συναθροίσας,
συναγαγών, Hesychius. πάντας εἰς ἐν
ἁλίσας, Euripides, Her. 404. E. See

28. δεξόμενος] *parascueasámenos*
δείπνον μεγαλοπρεπὲς, ἐδέκετο τοὺς
Πέρσας· ὥς δὲ ἀπὸ δείπνου ἐγένοντο, v.
18. vii. 119. W.

29. κατακλίνας] *κελεύσας* τοὺς ὄχ-
λους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, St.
Matthew, xiv. 19. ἐκέλευσε τοῖς ὄχλοις
ἀναπεσεῖν ἐπὶ τὴν γῆν, xv. 35. ἐπέτα-
ξεν αὐτοῖς [τοῖς μαθηταῖς] ἀνακλῖναι
πάντας ἐπὶ τῷ χλωρῷ χόρτῳ, St. Mark,
vi. 39. εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·
“κατακλίνατε αὐτούς.” καὶ ἀνέκλιναν
ἅπαντας, St. Luke, ix. 14. 15. εἶπεν ὁ
Ἰησοῦς· “ποιήσατε τοὺς ἀνθρώπους
ἀναπεσεῖν.” ἦν δὲ χόρτος πολὺς ἐν τῷ
τόπῳ, St. John, vi. 10.

30. ἀπὸ δείπνου ἦσαν] i. e. ἐπαύ-
σαντο δειπνοῦντες. ST. M. G. G.
573. i. 133. γενέσθαι ἁ. δ. ii. 78. v. 18.
vi. 129.

ἢ τὰ παρέοντα σφι εἶη αἰρετώτερα. οἱ δὲ ἔφασαν, πολλὸν εἶναι αὐτῶν τὸ μέσον³¹ τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρευῶσαν πάντα ἀγαθὰ. παραλαβὼν δὲ τοῦτο τὸ ἔπος, ὁ Κῦρος παρεγύμνου³² τὸν πάντα λόγον, λέγων· “Ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο³³ πείθεσθαι ἔστι τάδε τε καὶ ἄλλα μυρία³⁴ ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσι ὑμῖν πόνοι τῷ χθιζῷ³⁵ παραπλήσιοι ἀναρίθμητοι. νῦν ὦν, ἐμέο πειθόμενοι, γίνεσθε ἐλεύθεροι. αὐτὸς τε γὰρ δοκέω θείῃ τύχῃ γεγονώς³⁶ τάδε³⁷ ἐς χεῖρας ἄγεσθαι,³⁸ καὶ ὑμέας ἡγῆμαι ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους οὔτε τᾶλλα οὔτε τὰ πολέμια. ὥς ὦν ἐχόντων³⁹ ὦδε, ἀπίστασθε ἀπ’ Ἀστυάγεος τὴν ταχίστην.”⁴⁰

CXXVII. Πέρσαι μὲν νυν, προστάτεω ἐπιλαβόμενοι, ἄσμενοι ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ Μήδων ἄρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπύθετο Κῦρον πρήσσοντα ταῦτα, πέμψας ἄγγελον,⁴¹ ἐκάλεε αὐτόν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι πρότερον ἦξοι παρ’ ἐκείνων, ἢ αὐτὸς Ἀστυάγης βουλήσεται. ἀκούσας δὲ ταῦτα, ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας, καὶ στρατηγὸν αὐτῶν, ὥστε θεοβλαβῆς⁴² ἔων, ἀπέδεξε Ἀρπαγον, λήθην

31. τὸ μέσον] *the difference between. longe aliud esse*, Livy, i. 12.

32. παρεγύμνου] *aperit*, Tacitus, An. i. 39. *nudavit relexitque*, Virgil, Æ. i. 360. *nudare quid tellent*, Livy, xxiv. 27.

33. ἐμέο] In other writers, the genitive after *πείθεσθαι* rarely occurs; in Herodotus. repeatedly, v. 29. 33. vi. 12., besides three times in this chapter; in Thucydides, vii. 73. In the preceding instances *ἐκ* may be understood, as it is expressed by Sophocles, El. 411. Euripides, I. A. 726. *S. M. G. G.* 340. 3.

34. μυρία] The accent is properly placed on the penult of this word because the context shows it to be synonymous with *ἀναρίθμητα*. See p. 14. n. 85.

35. τῷ χθιζῷ] *πόνω*, *to that of yesterday*.

36. θ. τ. γεγονώς] *μοιρηγενής*, Homer, Il. Γ. 182.

37. τάδε] namely, the liberation of the Persians from the yoke of the Medes. *S.*

38. ἐς χεῖρας ἄγεσθαι] *to take in hand*; iv. 79. vii. 8. *S.* See p. 21. n. 86.

39. ἐχόντων] *τούτων* or *τῶν πραγμάτων* being understood. *ST.* ὡς οὕτω ἐχόντων, viii. 144. ὡς ὦδε τοῦδ’ ἐχόντος, Sophocles, Aj. 915. ὡς ὦδ’ ἐχόντων, 996. Ant. 1193. Æschylus, Ag. 1364. *W.* The phrase answers to *quæ cum ita sint*, so frequent in Cicero.

40. τὴν ταχίστην] See p. 48. n. 81.; or *ἀπίστασιν* may be understood here, and *βοήθειαν* in that passage; see p. 64. n. 64.

41. ἄγγελον] is often understood; *Κυαξάρης εἰς Πέρσας ἔπεμπε πρὸς Καμβύσην, ἔπεμπε δὲ καὶ πρὸς Κῦρον*, Xenophon, Cyr. i. 5. 4. as is *nuntium* in Latin, *mihi qui hoc ei diceret*, Cicero, Ph. i. 5. *B.* 10. Xen. An. iv. 3. 21.

42. θεοβλαβής] *βροτοὺς θρασύνει γὰρ αἰσχρομήτης τάλαινα παρακοπὰ πρωτοπήμων*, Æschylus, Ag. 215. βιάται δ’ ἂ τάλαινα πειθῶ, προβουλόπαις ἄφεπτος, ἄτας, 376. *fatalem increpans rabiem; neque militum, sed deum, ira*

ποιεῦμενος⁴³ τά μιν ἐόργεε.⁴⁴ ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι συνέμισγον,⁴⁵ οἱ μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλεῖστοι ἐθελοκάκεόν⁴⁶ τε καὶ ἔφeyγον.

CXXVIII. Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχυρῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων τῷ Κύρῳ· “Ἄλλ' οὐδ' ὡς ὁ Κύρος γε χαίρησει.”⁴⁷ Τοσαῦτα εἶπας, πρῶτον μὲν τῶν μάγων τοὺς ὄνειροπόλους, οἱ μιν ἀνέγνωσαν⁴⁸ μετεῖναι τὸν Κύρον, τούτους ἀνεσκολόπισε·⁴⁹ μετὰ δὲ, ὥπλισε τοὺς ὑπολειφθέντας⁵⁰ τῶν Μήδων ἐν τῷ ἁστέϊ, νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους, καὶ συμβαλὼν⁵¹ τοῖσι Πέρσῃσι, ἐσσώθη· καὶ αὐτὸς τε Ἀστυάγης ἐζωγρήθη, καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε.

CXXIX. Ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγῃ προστῖς,⁵² ὁ Ἀρπαγος κατέχαιρέ⁵³ τε καὶ κατεκερτόμει,⁵⁴ καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἶρετό μιν πρὸς⁵⁵ τὸ ἐωυτοῦ⁵⁶

resurgere, Tacitus, An. i. 39. *quem deus tult perdere, prius dementat*.

43. λήθην ποιεῦμενος] λ. λαβὼν, Ælian, V. H. iii. 18. λ. ἔχων, μνήμην οὐ λαβὼν, ληθόμενος, ἐπιλανθανόμενος are synonymous expressions. SCHL.

44. ἐόργεε] perfect middle from ἔργω, an unusual form of ἔρδω, ἔρξω, ὄργα, ἐόργειν, S.; or from ῥέξω, ῥέξω, ἔρρεξα, ἔρρογα—ἔρογα—ἔοργα, ἡόργειν—ἐώργειν—ἐόργειν. P. M. G. G. 161.

45. συνέμισγον] ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλοισι, vi. 14. IV.

46. ἐθελοκάκεον] The Roman army under Appius non vincere tantum nolit, ut Fabianus exercitus, sed vinci voluit: productus in aciem, turpi fuga petit castra, Livy, ii. 59.

47. χαίρησει] shall not escape scot-free. ἀπὸ δὲ ὤλεσας Κύρον· ἀλλ' οὐ τι χαιρών, iii. 36. Euripides, Or. 1610. similar to this is ἐκείνους μέντοι οὐ καταπροῖξεσθαι, iii. 36.

48. ἀνέγνωσαν] ἀνέπεισαν.

49. ἀνεσκολόπισε] he crucified. Λεωνίδεω ἀποταμόντες τὴν κεφαλὴν ἀνεσταύρωσαν· τῷ σὺ τὴν ὁμοίην ἀποδίδους, Μαρδόνιον ἀνασκολοπίσας &c. ix. 78. S. Astyages, according to Diodorus, disgusted the army by

cashiering all the officers and putting many of them to death. L.

50. ὑπολειφθέντας] τῶν ἐκ τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι, Thucydides, i. 105.

51. συμβαλὼν] Xenophon, in the Cyropædia, represents Cyrus as succeeding peaceably to the throne of Media; in the Anabasis, he alludes to the war between the two nations. This last battle took place at Pasargadis, Strabo, xv. p. 1062. c. L.

52. προστὰς] i. 86. 119. See p. 6. n. 62.

53. κατέχαιρε] exulted over; vii. 129.

54. κατεκερτόμει] from τέτομα, “I cut” and κέρα “the heart.” D. In these expressions the substantive ἔπεα is often understood, ἐπεκερτόμουν δὲ παῖδες, δακέθνυμά μοι λέγοντες, Anacreon, viii. 7. B. 94. ἐγὼ Κύκλωπα προσηύδων κερτομίῳσι, “ἐπεὶ ξείνους οὐχ ἄξιο σφ' ἐν οἴκῳ ἐσθήμεναι· τῷ σε Ζεὺς τίσατο,” Homer, Od. I. 474.

55. πρὸς] διὰ τὸ μηκέτι ἐπιτελεῖσθαι ἐκείνου τοῦ δείπνου αἰσχίστου. ST. See p. 24. n. 97.

56. ἐωυτοῦ] This genitive denotes the object of the action, i. e. the person to whom the supper was given; ξυγγόνου ὕβρισμα, Euripides, Ph.

δεῖπνον, τό μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἐθοίνισε,⁵⁷ “ὅ τι⁵⁸ εἶη ἢ ἐκείνου δουλοσύνη ἀντὶ⁵⁹ τῆς βασιληΐης.” ὁ δέ μιν προσιδὼν ἀντείρετο, εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον. “Ἀρπαγος δὲ ἔφη, αὐτὸς γὰρ γράψαι, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι. Ἀστυάγης δέ μιν ἀπέφαινε τῷ λόγῳ “σκαϊότατόν τε καὶ ἀδικώτατον ἔοντα πάντων ἀνθρώπων. σκαϊότατον μὲν γε, εἰ,⁶⁰ παρεὼν⁶¹ αὐτῷ βασιλέα⁶² γενέσθαι, εἰ δὴ⁶³ δι’ ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλω περιέθηκε⁶⁴ τὸ κράτος· ἀδικώτατον δὲ, ὅτι τοῦ δεῖπνου εἵνεκεν Μήδους κατεδούλωσε· εἰ γὰρ δὴ,⁶⁵ δέον πάντως περιθεῖναι ἄλλω τέφ τὴν βασιληΐην,⁶⁶ καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἶναι Μήδων τέφ περιβαλεῖν τοῦτο τὸ ἀγαθὸν ἢ Περσέων· νῦν δὲ Μήδους μὲν, ἀναιτίους τούτου ἔοντας, δούλους ἀντὶ δεσποτέων γεγονέναι, Πέρσας δὲ, δούλους ἔοντας τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότας.”

CXXX. Ἀστυάγης μὲν νυν, βασιλεύσας ἐπ’ ἔτεα⁶⁷ πέντε καὶ τριήκοντα, οὕτω τῆς βασιληΐης κατεπαύσθη. Μῆδοι δὲ ὑπέκνυσαν Πέρσησι διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς ἡν⁶⁸ “Ἄλως

1757. M. G. G. 313. *volnus Ulixi*, Virgil, *Æ.* ii. 436. does not mean “the wound of—” but “the wound inflicted by Ulysses.”

57. ἐθοίνισε] ἐθοίνισε, εὐώχισε, ἔδαισε. “Ἀρπαγος, τὸν Ἀστυάγης ἀνόμω τραπέσῃ ἔδαισε, i. 162. V.

58. ὅ τι] κοίη τις δοκοίη ἐκείνῳ εἶναι ἢ δουλοσύνη μετὰ τὸ βασιλεύσαι, ST. Δευτυχίδης, ἐπὶ γέλωτι τε καὶ λάσθῃ, εἰρώτα τὸν Δημάρητον “ὁκοῖόν τι εἶη τὸ ἄρχειν μετὰ τὸ βασιλεύειν,” vi. 67. πταίσας τῷδε πρὸς κακῷ, μαθήσεται ὅσον τό τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα, *Æschylus*, P. V. 962. λυπηρότερον ἐκ βασιλείως ἰδιώτην φανῆναι, ἢ ἀρχὴν μὴ βασιλεύσαι, *Xenophon*, An. vii. 7. 17. See p. 23. n. 93.

59. ἀντὶ] See p. 52. n. 22.

60. εἰ] for ὅτι. *Thucydides* uses it after δεινόν, vi. 60. See p. 34. n. 31.

61. παρεὼν] The participles of impersonal verbs are not put in the genitive, but in the nominative absolute. M. G. G. 564. δέον, below, and iii. 65. δόξαν, ii. 148. μετεδόν, ii. 178. ἐξόν, iv. 126. παρέχον, v. 49. χρεδόν, v. 50. ST.

62. βασιλεία] See p. S. n. 94. τῷ

δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι, iii. 142.

63. δὴ] See p. 16. n. 24.

64. περιέθηκε] iii. 81. is a metaphor from the act of encircling the head with a crown or chaplet; περιβαλεῖν, from that of investing the body with a garment. τὴν ἑλευθερίην ὑμῖν περιτίθηναι, iii. 142. ST. ὕμνος ἀμφιβάλλεται, *Pindar*, Od. i. 14. is a similar metaphor.

65. δὴ] ἄλλω περιέθηκε τὸ κράτος is understood to be repeated here. M. G. G. 555. *obs.* 2.: for, if he transferred the power to some other person, because it was absolutely necessary so to do, and not to retain it himself; that it would have been more just &c.

66. βασιληΐην] is originally an adjective, the feminine of βασιληΐως, and agreeing with ἀρχὴν understood. See p. 12. n. 57. p. 17. n. 34.

67. ἔτεα] Commentators differ widely in their computation of the periods mentioned in this chapter.

68. ἡν⁶⁸ τῆς Ἀσιῆς τὰ κάτω, i. 72. 177. τὰ δὲ ἄνω αὐτῆς, i. 177. ἡ ἄνω Ἀσίῃ, i. 95. iv. 1. V.

ποταμοῦ Ἀσίης ἐπ' ἕτα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα, παρέξ ἡ⁶⁹ ὅσον οἱ Σκύθαι ἦρχον. ὑστέρω μέντοι χρόνῳ μετεμέλησέ⁷⁰ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν ἀπὸ Δαρείου.⁷¹ ἀποστάντες δέ, ὀπίσω κατεστράφησαν⁷² μάχῃ νικηθέντες. τότε δέ, ἐπὶ⁷³ Ἀστυάγεος, οἱ Πέρσαι τε καὶ ὁ Κῦρος, ἐπαναστάντες τοῖσι Μήδοις, ἦρχον⁷⁴ τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος, κακὸν οὐδὲν ἄλλο⁷⁵ ποιήσας, εἶχε παρ' ἐνωτῷ, ἐς ὃ ἐτελεύτησε. οὕτω δὲ Κῦρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε,⁷⁶ καὶ Κροῖσον ὕστερον τούτων, ἄρξαντα ἀδικίης, κατεστρέψατο· ὡς εἴρηται μοι τὸ πρότερον. τοῦτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης ἦρξε.

CXLI. Ἴωνες δὲ καὶ Αἰολέες, ὡς⁷⁷ οἱ Λυδοὶ τάχιστα κατεστράφατο⁷⁸ ὑπὸ Περσέων, ἔπεμπον ἀγγέλους ἐς Σάρδις παρὰ Κῦρον, ἐθέλοντες ἐπὶ⁷⁹ τοῖσι αὐτοῖσι εἶναι, τοῖσι καὶ Κροίσῳ ἦσαν, κατήκοροι. ὁ δὲ, ἀκούσας⁸⁰ αὐτῶν τὰ προΐσχοντο,⁸¹ ἐλέξέ σφι λόγον.⁸²

69. παρέξ ἡ] πλὴν ὅσον, ii. 32. πλὴν ἡ, ii. 111. πλὴν ἡ ὅσοι, vi. 5. χωρὶς ἡ ὁκόσοι, ii. 77. χωρὶς ἡ ὅτι, iv. 82. The period, during which the Scythians held the mastery of Upper Asia, was 28 years, l. 106. iv. 1. V.

70. μετεμέλησε] Verbs, indicating "repentance," take a participle to express the exciting cause. M. G. G. 551. ὡς μὴ τοι μεταμελήσει εὖ ποιήσαντι, iii. 140. μετεμέλησέ σφι οὐ σχοῦσι, iv. 203. ST.

71. Δαρείου] This was Darius II, surnamed Ochus or Nothus, the successor of Xerxes II. Μῆδοι, ἀπὸ Δαρείου, τοῦ Περσῶν βασιλέως, ἀποστάντες, πάλιν προσεχώρησαν αὐτῷ, Xenophon, Hel. i. 2. 19. Herodotus, according to Aulus Gellius, must have added this passage to his history, when he was of a very advanced age. L.

72. κατεστράφησαν] Though modern Attics preferred second aorists, as being less harsh; the Ionians and ancient Attics were fond of using first aorists, V. as θαφθῆναι, ii. 81. ἀπαλαχθέντων, ii. 2. ἐξελασθεις, i. 168. κατεπαύσθη, i. 130. ἐθρέφθη, Euripides, Hec. 351, κρυφθεις, Or. 43. S.

73. ἐπὶ] See p. 10. n. 37.

74. ἦρχον] See p. 20. n. 78. Homer

uses as synonymous the expressions ἦρχεν and ἀρχὸς ἦν, Il. B. 819. 846.

75. οὐδὲν ἄλλο] in eo praelio Astyages capitur: cui Cyrus nihil aliud quam regnum abstulit; nepotemque in illo magis, quam victorem egit, Justin, i. 6. G. But Isocrates says Κῦρος τὸν πατέρα τῆς μητρὸς ἀπέκτεινεν, Evag. p. 196. v. L.

76. ἐβασίλευσε] became king, ii. 2. ἐπετρόπευσε, he became guardian, i. 65. τυραννεύσας, after or upon becoming king, i. 14. ἀπαντες εὐεργετήσαντες ἢ δυνάμενοι τὰς πόλεις ἢ τὰ ἔθνη εὐεργετεῖν ἐτόγγχανον τῆς τιμῆς ταύτης.—οἱ δ', ἐλευθερώσαντες, ὥσπερ Κῦρος, Aristotle, Pol. v. 10. See Thucydides, ii. 15. in. p. 60. n. 17.

77. ὡς] See p. 41. n. 8.

78. κατεστράφατο] See p. 13. n. 75.

79. ἐπὶ] See p. 34. n. 26. ἐπ' οἷσι περ, below.

80. ἀκούσας] See p. 26. n. 34.

81. αὐτῶν τὰ προΐσχοντο] their proposals.

82. λόγον] an apologue, a moral fable. τὸν τοῦ κυνὸς λόγον, Xenophon, M. ii. 7. 13. L. οἱ τοῦ Αἰσώπου λόγοι, Plato, Ph. iv. λόγοι οἱ Αἰσώπειοι, Aristotle, Rh. ii. 21. 2. Στησίχορος εἶπεν αὐτοῖς λόγον, ibid.

“ ἄνδρα”⁸³ φὰς “ αὐλητὴν, ἰδόντα ἰχθὺς ἐν τῇ θαλάσσῃ, αὐλέειν, δοκέοντά σφεας ἐξελεύσεσθαι ἐς γῆν· ὥς δὲ ψευσθῆναι τῆς ἐλπίδος,⁸⁴ λαβεῖν ἀμφίβληστρον,⁸⁵ καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξεῖρσαι. ἰδόντα δὲ παλλομένους, εἰπεῖν ἄρα αὐτὸν πρὸς τοὺς ἰχθὺς· Παύσεθέ μοι ὀρχεόμενοι,⁸⁶ ἐπεὶ οὐδ’ ἐμέο αὐλέον-
τος⁸⁷ ἠθέλετε ἐκβαίνειν ὀρχεόμενοι.” Κῦρος μὲν τοῦτον τὸν λόγον τοῖσι Ἴωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε, ὅτι δὴ οἱ Ἴωνες πρότερον, αὐτοῦ Κύρου δεηθέντος δι’ ἀγγέλων⁸⁸ ἀπίστασθαί σφεας ἀπὸ Κροίσου, οὐκ ἐπέειποντο· τότε δὲ, κατεργασμένων τῶν πρηγμάτων, ἦσαν ἐτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ, ὀργῇ ἐχόμενος,⁸⁹ ἔλεγέ σφι τάδε. Ἴωνες δὲ, ὥς ἤκουσαν τούτων ἀνενευχθέντων⁹⁰ ἐς τὰς πόλεις, τείχεά τε περιεβάλλοντο ἕκαστοι, καὶ συνελέγοντο ἐς Πανιώνιον⁹¹ οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούρους γὰρ τούτους ὄρκιον Κῦρος ἐποιήσατο, ἐπ’ οἷσι περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι Ἴωσι ἔδοξε κοινῶ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους Ἴωσι τιμωρεῖν.

CXLIII. Τούτων δὴ ὦν τῶν Ἰώνων οἱ Μιλήσιοι μὲν ἦσαν ἐν σκέπῃ⁹² τοῦ φόβου, ὄρκιον ποιησάμενοι· τοῖσι δὲ αὐτῶν νησιώτῃσι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἦσαν κω Περσέων κατήκοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται.

CLII. Ὡς δὲ ἀπικέατο⁹³ ἐς τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων οἱ ἄγγελοι· κατὰ γὰρ δὴ τάχος⁹⁴ ἦν ταῦτα πρησσόμενα· εἴλοντο πρὸ⁹⁵ πάντων λέγειν τὸν Φωκαέα, τῷ οὐνομα ἦν Πύθερμος. ὁ δὲ,

83. ἄνδρα] See p. 55. n. 68. ἐπ’ ἀκταῖς ἦστο ἀνὴρ ἁλίου· εἶχε δὲ χερσὶν ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι ἐοικώς, Hesiod, S. H. 213.

84. ἐλπίδος] The genitive shows in what respect the sense of the verb is to be taken; δόξης ἐσφάλην, Euripides, M. 1006. M. G. G. 316. Ælian speaks of fish being charmed by music, H. A. i. W.

85. ἀμφίβληστρον] See p. 37. n. 66. It is originally an adjective, agreeing with δίκτυον understood. SCHL.

86. ὀρχεόμενοι] τερπωλὴ δ’ ὅτε εἰνάλιον φορέσι δι’ ἡέρος ὀρχηστῆρα, Oppian, Cyn. i. 59. L.

87. αὐλέοντος] ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε, St. Matthew, xi. 17.

88. δι’ ἀγγέλων] i. e. πέμπας κή-

ρυκας, i. 76. W. See p. 7. n. 79.

89. ὀργῇ ἐχόμενος] i. 61.

90. ἀνενευχθέντων] ταῦτα ὥς ἀνενευχθέντα ἤκουσαν, i. 158. 160. v. 89. vii. 169. ὥς ταῦτα ἀνενεῖχθαι, ii. 121, 6. GR.

91. Πανιώνιον] ἐστὶ τῆς Μυκάλης χῶρος ἱερὸς, ἐξαριρημένος Ποσειδῶνι, i. 148. δωδέκα πόλεις ἱερὸν ἰδρύσαντο, τῷ οὐνομα ἔθεντο Π. i. 143. S.

92. ἐν σκέπῃ] under shelter (i. e. sheltered) from. ἐ. σ. τοῦ πολέμου, vii. 172. 215. ἐ. σ. πολλῇ τ. π. καὶ τῶν πραγμάτων, Aristides, t. i. p. 476. ἐ. σ. τοῦ κινδύνου, Ælian, H. A. vii. 6. ἐ. σ. τοῦ κρύους, H. A. ix. 57. W.

93. ἀπικέατο] p. 6. n. 75. M. G. G. 198. h.

94. κατὰ τάχος] p. 46. n. 59.

95. πρὸ] for, in behalf of. οὔτε ἐγὼ

πορφύρεόν⁹⁶ τε εἶμα περιβαλόμενος, ὡς ἂν πυνθανόμενοι πλείστοι συνέλθοιεν Σπαρτιητέων, καὶ καταστάς, ἔλεγε πολλά, τιμωρέειν ἑωυτοῖσι χρήζων. Λακεδαιμόνιοι δὲ οὐ κως ἤκουον, ἀλλ' ἀπέδοξε⁹⁷ σφί μὴ τιμωρέειν Ἴωσι. οἱ μὲν δὴ ἀπαλλάσσοντο. Λακεδαιμόνιοι δὲ, ἀπωσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους, ὅμως ἀπέστειλαν πενηκοντέρῳ ἄνδρας, ὡς μὲν ἐμοὶ δοκέει, κατασκόπους τῶν τε Κύρον πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἔπεμπον ἐς Σίρδις σφέων αὐτῶν τὸν δοκιμώτατον,⁹⁸ τῷ οὖνομα ἦν Λακρίνης, ἀπερέοντα⁹⁹ Κύρῳ Λακεδαιμονίων ῥήσιν, “ γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν,¹⁰⁰ ὡς αὐτῶν οὐ περιοφόμενων.”¹

CLIII. Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κῦρον ἐπείρεσθαι τοὺς παρεόντας οἱ Ἕλληνων, “ τίνες ἐόντες² ἄνθρωποι Λακεδαιμόνιοι, καὶ κόσιοι πλῆθος,³ ταῦτα ἑωυτῷ προαγορεύουσι.” πυνθανόμενοι δέ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιήτην. “ Οὐκ ἔδεισά κω ἄνδρας τοιούτους, τοῖσιν ἐστὶ χῶρος ἐν μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους ὁμοῦντες ἐξαπατῶσι. τοῖσι, ἣν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλλεσχα,⁴ ἀλλὰ τὰ

ἀρκέσω πράττων πρὸς ὑμῶν, ὅ τι ἂν δέη. οὔτε ὑμεῖς πρὸς ἡμῶν, Xenophon, Cyr. iv. 5. 44. M. G. G. 575.

96. πορφύρεον] The purple of the antients resembled κόκκινος, our scarlet: it was a color chiefly worn by ladies; τὴν γυναικίαν ἀλουργίδα περιτιθέμενος, Julian, Or. i. p. 48. c. L. πορφύρα, ἀπὸ θαλασσοῦ κόχλου γινόμενη καὶ ἐργαζομένη, Etym. M. p. 70, 23. Ἀναξανδρίδης ἦν τὴν ὕψιν καλὸς καὶ μέγας, καὶ κόμην ἔτρεφε, καὶ ἐφόρει ἀλουργίδα καὶ κράσπεδα χρυσᾶ, Chamæleo in Athenæus ix. 16. BL. According to Lucian it was the dress of the proud, ostentatious, wealthy, and luxurious, Tim. p. 100. SCHL. There are several shell-fish in the Levant which yield this dye, but the art is now lost.

97. ἀπέδοξε] the contrary to ἔδοξε, i. 172. This verb may be added to those which take a negative pleonastically; see p. 51. n. 15.

98. δοκιμώτατον] the most distinguished. Theseus is called δοκιμώτατος Ἑλλάδι, Euripides, Sup. 288. BL.

99. ἀπερέοντα] For this form of the future see M. G. G. 173. D. M. C.

p. 74. ψεύσομαι ἢ ἔτυμον φερέω, Homer, Il. K. 534. K.

100. σιναμωρέειν] to mischief, to injure wantonly, viii. 35. W.

1. περιοφόμενων] τὸν Κῦρον νηποινῇ ταῦτα ποιοῦντο. The future participle is used, after ὡς, in giving a reason contained in the words or intention of another person, and is put in the genitive absolute, when its own subject has not preceded. M. G. G. 568. ST.

2. τίνες ἐόντες] i. e. τίνες εἶεν οὗτοι. The participle (with τίς) here inquires the grounds on which the Spartans presumed to send this injunction. τί θέλων λέγει ταῦτα τίς εἶη, καὶ τί ποιήσας, εὐεργέτης φησὶ εἶναι, iii. 140. τί θέλοντες ἤκοιεν καὶ πῶρ αἴθουιεν, iv. 145. τίνες ἄνθρωποι εἰσι, καὶ κοῦ γῆς οἰκήμενοι, καὶ τί ἐθέλοντες ἔλθοιεν, v. 13. τίνα δαιμόνων παραβάντες, τάδε ἀναμίπλαμεν, vi. 12. ὅσοι τινὲς ἐόντες ταῦτα ποίειν οἴοι τέ εἰσι, vii. 102. ST. M. G. G. 567.

3. πλῆθος] See p. 11. n. 40.

4. ἔλλεσχα] i. e. τὰ ἐν λέσχη ὄντα, the theme of conversation. Steph. Th. L. G. 5750.

οικήια." Ταῦτα ἐς τοὺς πάντας Ἕλληνας ἀπέβριψε⁵ ὁ Κῦρος τὰ ἔπεα, ὅτι, ἀγορὰς κτησάμενοι, ὧν ἤ τε καὶ πρήσει χρέωνται· αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι οὐδὲν ἐώθασι χρῆσθαι, οὐδέ σφί ἐστι τὸ παράπαν ἀγορή.⁶ μετὰ ταῦτα, ἐπιτρέψας τὰς μὲν Σάρδεις Ταβάλῳ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τὸν τε Κροῖσον καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτῦν, ἀνδρὶ Λυδῷ, κομίζειν,⁷ ἀπήλαυε⁸ αὐτὸς ἐς Ἀγβάτανα, Κροῖσόν τε ἅμα ἀγόμενος, καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην⁹ εἶναι.¹⁰ ἥ τε γὰρ Βαβυλῶν οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτιοι, ἐπ' οὓς ἐπέιχε¹¹ τε στρατηλατεῖν αὐτὸς,¹² ἐπὶ¹³ δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν.

CLIV. Ὡς δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε¹⁴ ὁ Πακτῦς ἀπὸ τε¹⁵ Ταβάλου καὶ Κύρου· καταβὰς δὲ ἐπὶ θάλασσαν, ἄτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἐπειθε

5. ἀπέβριψε] vi. 69. vii. 13. τοιάδ' ἐκρίπτων ἔπη, Æschylus, P. V. 968.; the simple verb is of more frequent occurrence, τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις, P. V. 319. especially in Euripides. in nostrum jacies verba superba caput, Propertius, ii. 8. 16. BL.

6. ἀγορῇ] ἀγορὰς οὐχ ἄπτονται· οὔτε γὰρ πωλοῦσιν, οὔτ' ὠνοῦνται, Strabo, xv. p. 734. ἔστιν αὐτοῖς ἐλευθέρα ἀγορὰ καλουμένη, ἔνθα τὰ τε βασιλεία καὶ τὰ ἄλλα ἀρχεῖα πεποήνται· ἐντεῦθεν τὰ μὲν ὧνια καὶ οἱ ἀγοραῖοι ἀπεδήλυνται εἰς ἄλλον τόπον, Xenophon, Cyr. i. 2. 3. ὁ Καῖσαρ τέμενος τῷ νεφ' [Ἀφροδίτης τῆς γενετείρας] περιέθηκεν, ὁ Ῥωμαῖος ἔταξεν ἀγορὰν εἶναι, οὐ τῶν ὠνίων, ἀλλ' ἐπὶ πράξεσι συνιόντων ἐς ἀλλήλους· καθὰ καὶ Πέρσαις ἦν τις ἀγορὰ, ζητοῦσιν ἢ μανθάνουσι τὰ δίκαια, Arrian, B. C. ii. 102. L.

7. κομίζειν] to transmit.

8. ἀπήλαυε] Κῦρος ἄρματο ἐκ Σάρδεων, φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, ἄγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων· ἦκε δὲ καὶ ὁ Κροῖσος, Xenophon, Cyr. vii. 4. 12. ἦγετο τὸ λοιπὸν, ὕποι καὶ αὐτὸς πορεύοιτο, 2. 29.

Herod.

9. τὴν πρώτην] See p. 48. n. 81. and p. 34. n. 23. χρῆ μὴ βραδύνειν, ὥς ὁ καιρὸς ἐστι μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρῆ ὥς τάχιστ' ἤδη, Aristophanes, Th. 660. B. 337. Demosthenes, Ph. i. p. 50.

10. εἶναι] with adjectives, adverbs, and prepositions followed by their case, is often put absolutely, and generally in negative propositions, to limit and restrict them. M. G. G. 546. ST. REI. on Virg. v. 6. 10. This pleonasm is Attic and Ionic, iv. 81. vii. 104. 164. viii. 30. 116. ix. 7, 1. 53. P. It may be rendered by *that is*, or at least.

11. ἐπέιχε] See p. 47. n. 76.

12. αὐτὸς] See p. 46. n. 60.

13. ἐπὶ] So ἐπὶ Φίλιππον, to carry on the war against Philip, Æschines, in Ct. 34.

14. ἀπέστησε] ἐξήτησεν ἀποστήσασαί σε ἀπὸ Κυρίου, LXX. Deut. xiii. 10. Of ἵστημι and its compounds, the present, imperfect, future, and first aorist are transitive; the perfect, pluperfect, and second aorist are neuter. SCHL. See p. 27. n. 45.

15. ἀπὸ τε] i. 106. This arrangement is illustrated by Elmsley, Heracl. 622.

σὺν ἑωντῷ στρατεῦσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδεις, ἐπολιόρκει Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει.

CLV. Πυθόμενος δὲ κατ' ὁδὸν ταῦτα, ὁ Κῦρος εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοί; οὐ παύσονται Λυδοὶ, ὥς οἴκασι,¹⁶ πρήγματα παρέχοντες, καὶ αὐτοὶ ἔχοντες. φροντίζω, μὴ ἄριστον ἢ ἑξανδραποδίσασθαι σφεας· ὁμοίως γάρ μοι νῦν γε φαίνομαι πεποικέναι, ὥς εἰ τις, πατέρα ἀποκτείνας, τῶν παίδων αὐτοῦ φείσαιοιτο¹⁷ ὥς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλεόν τι ἢ πατέρα ἐόντα σὲ λαβὼν ἄγω,¹⁸ αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέδωκα· καὶ ἔπειτα θυνμάζω, εἰ¹⁹ μοι ἀπεστᾶσι;”²⁰ “Ὁ μὲν δὴ, τὰ περ νόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δέισας, μὴ ἀναστάτους ποιήσῃ τὰς Σάρδεις· “²¹Ω βασιλεῦ, τὰ μὲν οἰκότα εἴρηκας· σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἑξαναστήσης, ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν ἐστεώτων· τὰ μὲν γὰρ πρότερον ἐγὼ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας²¹ φέρω· τὰ δὲ νῦν παρεόντα,²² Πακτύης γάρ ἐστι ὁ ἄδικέων, τῷ²³ σὺ ἐπέτρεψας

16. ὥς οἴκασι] ὕχλον παρέξεις, ὥς ἔοικας, Euripides, Hec. 338. E.

17. φείσαιοιτο] An antient proverb to this effect is quoted by Aristotle, *hēpius*, δς, πατέρα κτείνας, παῖδας καταλείποι, Rh. i. 16, 3. ii. 22, 3. Philip acted on this principle, *negare satis tutum sibi quidquam esse, nisi libertos eorum, quos interfecisset, comprehensos in custodiū haberet, et tempore alium alio tolleret*, Livy, xl. 3. ὦ τέκνον, τὸν γέροντα οὐδεὶς ὑβρίξειν ἤθελ', εἰσορῶν τὸ σὺν κάρᾳ δίκην γὰρ ἄξιαν ἐλάμβαν' ἂν, Euripides, B. 1298. τοῦτου γὰρ οὐνεκ' ἄνδρες εὔχονται γονὰς κατηκόους φύσαντες ἐν δόμοις ἔχειν, ὥς τὸν ἐχθρὸν ἀνταμώνονται κακοῖς, Sophocles, An. 652. In the extermination of the Canaanites, “even the young children, who, when grown up, would have sought to revenge the destruction of their ancestors, were included in the sentence of extirpation.” Gisborne, Survey Ch. R. c. iii. p. 59.

18. λαβὼν ἄγω] ἔλονται ἄγεμεν, Homer, Il. A. 323.

19. εἰ] is used, after verbs denoting “astonishment,” to express the object of wonder. M. G. G. 608. iv. See p. 34. n. 31.

20. ἀπεστᾶσι] for ἀφεστῆκασι. M.

G. G. 205. 3.

21. ἀναμάξας] *Férgon*, δ σὴ κεφαλῇ ἀναμάξεις, Homer, Od. T. 92. W. προστρίψας, προσκολληθῆναι ποιήσας, ἀποσπογγίσας. D. τὰ ἐκ φαύλου φόνου ἡμαγμένα ξίφη εἰς τὴν τῶν πιπτόντων κεφαλὴν ἀνεμάττοντο, Eustathius, p. 1237. δεινὰ ἤπνευ, εἰ μὴ οἱ κοῦρην ἄξουσι, δαῖσονται κεφαλῇσι πάντα χόλον καὶ πᾶσαν ἐν ὑποδέγμενοι ἄτην, Apollonius Rh. iv. 230. Musgrave, on Soph. El. 448. The imposition of hands on the head of burnt-offerings, and of the scape-goat, Levit. xvi. and the imprecation of the Jews, St. Matthew, xxvii. 25. may illustrate the expression. Homer, Il. A. 161.

22. τὰ—παρέοντα] The accusative absolute, instead of being the genitive after δίκην. ST. See p. 18. n. 48.

23. τῷ] It was not really Pactyas, but Tabalus, to whom the government of Sardis was committed; but Cræsus might intend to hint at the impolicy of giving an unlimited control over the revenues of Lydia to a native, as being tantamount to giving him the command of the city: *S. aurum per medios ire satellites amat*, Horace, iii. Od. xvi. 9. Cyrus said above, αὐτοῖσι Λυδοῖσι τὴν πόλιν παρέδωκα.

Σάρδεις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων, τὰδε αὐτοῖσι ἐπιτάξον, ὥς μήτε ἀποστέωσι, μήτε δεινοί τοι ἔωσι·²⁴ ἄπειπε μὲν σφί, πέμψας, ὅπλα ἀρήϊα μὴ ἐκτῆσθαι· κέλευε²⁵ δὲ σφεας κιθωνάς τε ὑποδύνειν τοῖσι εἵμασι, καὶ κοθόρρους ὑποδέεσθαι· πρόειπε δ' αὐτοῖσι κιθαρίζειν²⁶ τε καὶ ψάλλειν καὶ καπηλεύειν²⁷ παιδεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ᾧ βασιλεῦ, γυναῖκας ἀντ' αἰδρῶν ὤψεαι γεγονότας, ὥστε οὐδέν δεινοί²⁸ τοι ἔσονται, μὴ ἀποστέωσι."

CLVI. Κροῖσος μὲν δὴ ταῦτά οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὐρίσκων Λυδοῖσι, ἣ ἀνδραποδισθέντας πρηθῆναι σφέας·²⁹ ἐπιστάμενος,³⁰ ὅτι, ἢν μὴ ἀξιόρχωρην πρόφασιν προτείη, οὐκ ἀναπείσει μιν μεταβουλεύσασθαι· ἀρρώδewν δὲ, μὴ καὶ ὕστερόν κοτε οἱ Λυδοί, ἢν τὸ παρεόν³¹ ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κῦρος δὲ, ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπεὶς τῆς ὀργῆς,³² ἔφη οἱ πείθεσθαι.³³ καλέσας δὲ Μαζάρεα, ἄνδρα Μῆδον, ταῦτά οἱ ἐνετείλατο προειπεῖν Λυδοῖσι, τὰ ὃ Κροῖσος ὑπετίθετο· καὶ πρὸς,³⁴ ἔξανδραπο-

24. ἔωσι] is the original form of ἔσι. M. G. G. 212.

25. κέλευε] *arma et equi adempti, jussique cauponias et ludicras artes exercere*, Justin. i. 7. Xerxes issued similar orders to the Babylonians, who had revolted. They were forbidden to carry arms; and required to learn the flute and harp, to open places of public resort, and to wear long tunics, Plutarch, Ap. ii. p. 173. L. Xenophon, Cyr. vii. 5. 79.

26. κιθαρίζειν] Both the harp and flute are proscribed in education by Aristotle, οὔτε γὰρ αὐλοὺς εἰς παιδείαν ἀκτέον, οὐτ' ἄλλο τεχνικὸν ὄργανον, οἷον κιθάραν, Pol. viii. 6.

27. καπηλεύειν] μεταπωλεῖν, οἰνοπωλεῖν καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις, Hesychius. SCHL. Λυδοὶ πρῶτοι ἀνθρώπων κάπηλοι ἐγένοντο, i. 94. κάπηλος is properly a huckster, or a shopkeeper, who buys goods wholesale from the manufacturer or the merchant, and retails them to customers; but it more frequently denotes a tintner or publican, Fischer. καπηλὶς signifies πανδοκευτρία, ξενοδόχος, ἢ τὸν οἶνον πιπράσκουσα γυνή, οἰνοπῶλις, Scholiasts on Aristoph. To huckster, in English, is used in a contemptuous

sense.

28. δεινοί] for δεινόν τοι ἔσται μὴ ἐκείνοι ἀποστέωσι. There is a similar construction as to the adjectives δίκαιος, i. 32. ἐπίδοξος, i. 89. ἐπάϊστος, ii. 119. ST. M. G. G. 296.

29. σφέας] See the reference to vi. 35. in p. 8. n. 94.

30. ἐπιστάμενος] See p. 7. n. 90. Μὲν is understood, to which ἀρρώδewν δὲ answers.

31. τὸ παρεόν] may either agree with κακὸν understood; or may be used adverbially, ἢν τὸ παραντίκα ὑπεκφύγωσι, in opposition to ὕστερόν κοτε, to which expression πρότερόν κοτε, i. 37. is also opposed. θεωρεῖτε μὴ ἐκ τοῦ παρόντος ἀλλ' ἐκ τοῦ παρεληλυθότος χρόνου, Æschines, c. Tim. p. 51. See p. 54. n. 52.

32. ὑπεὶς τ. ὃ.] iii. 52. M. G. G. 331. d., ST. (see p. 28. n. 61.) and 316, where it is stated that the middle voice is more usual: iv. 181. ὑπείξας has the same meaning and construction, vii. 160. S. πρὶν ἂν ἐμῆς λύσεως ὕφῃ, Euripides, H. F. 862.

33. πείθεσθαι] See p. 64. n. 60.

34. πρὸς] super, Virgil, Æ. i. 33. See p. 13. n. 68.

δίσασθαι τοὺς ἄλλους πάντας, οἱ μετὰ Λυδῶν ἐπὶ Σάρδεις ἐστρατεύσαντο, αὐτὸν δὲ Πακτὺν πάντως ζῶντα ἀγαγεῖν παρ' ἐωυτόν.

CLVII. Ὁ μὲν δὴ, ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος, ἀπήλανε ἐς ἡθεα³⁵ τὰ Περσέων. Πακτύς δὲ, πυθόμενος ἀγχοῦ εἶναι στρατὸν ἐπ' ἐωυτὸν ἰόντα, δέισας, ῥ'χετο φεύγων³⁶ ἐς Κύμην.³⁷ Μαξάρης δὲ ὁ Μήδος, ἐλάσας ἐπὶ τὰς Σάρδεις, τοῦ Κύρου στρατοῦ μοῖραν ὕσθη δὴ κοτε ἔχων,³⁸ ὥς οὐκ εὔρε ἐτι ἔοντας τοὺς ἀμφὶ³⁹ Πακτὺν ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἠγάγκασε τὰς Κύρου ἐντολὰς ἐπιτελείειν· ἐκ τούτου δὲ κελευσμόςουνης Λυδοὶ τὴν πᾶσαν δίαίταν τῆς ζῆς μετέβαλον. Μαξάρης δὲ μετὰ τοῦτο ἐπεμπε ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτὺν. οἱ δὲ Κυμαῖοι ἐγνώσαν, συμβουλῆς πέρι, ἐς θεὸν ἀνῶσαι⁴⁰ τὸν ἐν Βραγχίδῃσι.⁴¹ ἦν γὰρ αὐτοῦθι μαντήιον ἐκ παλαιοῦ ἰδρυμένον, τῷ *Ἰωνές τε πάντες καὶ Αἰολέες ἐώθεσαν χρέεσθαι. ὁ δὲ χῶρος οὗτός ἐστι τῆς Μιλησίης ὑπὲρ Πανόρμου⁴² λιμένος.

CLVIII. Πέμψαντες ὦν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρόπους, εἰρώτευν περὶ Πακτὺν “ὁκοῖόν τι ποιοῦντες θεοῖσι μέλλοιεν χαριεῖσθαι.” ἐπειρωτῶσι δὲ σφι ταῦτα χρηστήριον ἐγένετο, “ἐκδιδόναι Πακτὺν Πέρσῃσι.” ταῦτα δὲ ὥς ἀπενειχθέντα ἤκουσαν, οἱ Κυμαῖοι ὀρμέατο ἐκδιδόναι. ὀρμεωμένου δὲ ταύτῃ τοῦ πλήθεος, Ἀριστιδίκος ὁ Ἡρακλείδew, ἀνὴρ τῶν ἀστῶν ἐὼν δόκιμος, ἔσχε μὴ

35. ἡθεα] τόποι, ἐν οἷς ἀναστρέφονται. GL. i. 165. *sedes* in Latin.

36. ῥ'χετο φεύγων] To the examples in p. 5. n. 55. may be added the same verb with the participles *φέρων*, to bear away, i. 111. *φερόμενος*, to be borne away, ii. 29. *λαβὼν*, to take away, Thucydides, i. 116. *ἄγων*, to carry away, Xenophon, H. i. 1. 18. *ἀποδρὰς*, to run away, H. i. 2. 14. *ἀπιὼν*, to go away, Aristides, Or. p. 248. E. *πessὼν*, to fall away, Æschylus, P. 257. *ἀποσπάσας*, to tear away, Sophocles, Œ. C. 894.

37. Κύμην] also called Phriconis, i. 149. the chief city of Æolia, now *Castri*, or *Nemourt*. L. Hesiod was born there. A.

38. ἔχων] See p. 61. n. 29.

39. τοὺς ἀμφὶ] See p. 37. n. 60.

40. ἀνῶσαι] contracted (as *βοῶν* from *βοᾶσθην*) from *ἀναῶσαι*, which is the same as *ἀνοῖσαι*, the first aorist in-

finite active of *ἀναφέρω*, from the obsolete verb *ἀνοῖω*, to refer. In this sense we have *ἀναφέρειν*, iii. 71. 80. *ἀνοῖσειν*, vii. 149. and the passive adjective *ἀνώστως* (the same as *ἀνοιστός*), vi. 66. S. V. See M. G. G. 253.

41. Βραγχίδῃσι] The Branchidæ were the priests of Apollo Didymus in the neighbourhood of Miletus. The name was afterwards given to the place itself: see p. 30. n. 78. When the name denotes the priests, it is masculine; when it signifies the place, feminine. S. L. A.

42. Πανόρμου] There were several places of this name, which was equivalent to “All-Port.” A. It is this Panormus, which is marked in D’Anville’s map of Asia Minor; that of which Strabo speaks, as quoted by Larcher, is in the territory of Ephesus, and quite a distinct place. BE.

ποιῆσαι⁴³ ταῦτα Κυμαίους· ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς θεοπρόπους οὐ λέγειν ἀληθῶς· ἐς ὃ,⁴⁴ τὸ δεύτερον περὶ Πακτύω ἐπειρησόμενοι, ἤσαν ἄλλοι θεοπρόποι, τῶν⁴⁵ καὶ Ἀριστόδικος ἦν.

CLIX. Ἀπικομένων δὲ ἐς Βραγχίδας, ἐχρηστηριάζετο ἐκ⁴⁶ πάντων Ἀριστόδικος, ἐπειρωτέων τάδε· “ὦ⁴⁷ ναξ, ἦλθε παρ’ ἡμέας ἰκέτης Πακτύς ὁ Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δὲ μιν ἐξαιτέονται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ, δειμαίνοντες τὴν Περσέων δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ⁴⁷ ἡμῖν δηλωθῇ ἀτρεκέως, ὁκότερα ποιεῶμεν.” Ὁ μὲν ταῦτα ἐπειρώτα· ὁ δ’ αὖτις τὸν αὐτὸν σφι χρησμὸν ἔφαινε, κελεύων “ἐκδιδόναι Πακτύν Πέρσῃσι.” πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ προνοίης⁴⁸ ἐποίησε τάδε· περιῶν τὸν νηὸν κύκλῳ, ἐξαίρεε τοὺς στρουθοὺς⁴⁹ καὶ ἄλλα ὅσα ἦν νενοσσευμένα ὀρνίθων γένηα ἐν τῷ νηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ τάδε· “Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιεῖν; τοὺς ἰκέτας⁵⁰ μου ἐκ τοῦ νηοῦ κεραΐζεις;”⁵¹ Ἀριστόδικον δὲ, οὐκ ἀπορήσαντα, πρὸς ταῦτα εἰπεῖν· “ὦ⁵² ναξ, αὐτὸς μὲν οὕτω τοῖσι ἰκέτῃσι βοηθέεις· Κυμαίους δὲ κελεύεις τὸν ἰκέτην ἐκδιδόναι;” Τὸν δὲ αὖτις ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θᾶσσον

43. μὴ ποιῆσαι] τοῦ is understood, M. G. G. 541. μὴ is pleonastical, p. 51. n. 15.

44. ἐς ὃ] may either signify ἕως οὗ, ii. 143. until that, or at last; or ἐς ὃ ὑπονόημα ἐμβλέψαντες ἄλλους ἔπεμπον θεοπρόπους, &c. see viii. 77. S. ST. p. 70. n. 39.

45. τῶν] of the number of whom.

46. ἐκ] serves to show a choice out of several persons. M. G. G. 574.

47. τὸ ἀπὸ σεῦ] χρησθὲν θέσπισμα may be understood; see p. 28. n. 63.

48. ἐκ προνοίης] with premeditation. τραῦμα ἐκ πρ. “a wound inflicted with malice prepense,” Æschines, in Ct. 74.; Lysias; Pollux, viii. 6. L.

49. στρουθοὺς] τίς ὅδ’ ὀρνίθων καινὸς προσέβα; μὴν ὑπὸ θριγκοὺς εὐναίαις καρφηρὰς θήσων τέκνοις; Euripides, Ion, 169. στρουθίον εἶδεν ἑαυτῷ οἶκτον, καὶ τρυγῶν νοσσιὰν ἑαυτῇ, οὗ θήσει τὲ

νοσσία ἑαυτῆς, τὰ θυσιαστήριά σου, Κύριε, LXX. Psalm lxxiii. 3. W. Even before the time of Mahomet, Mecca afforded a similar protection to doves and sparrows. The Caaba there, and other mosques elsewhere, continue to be an asylum for birds. De Sacy.

50. ἰκέτας] ὁ Ἀπόλλων οὐκ εἶα δῆπουθεν ἐκ τοῦ περιβόλου τοὺς νεοττοὺς ἀναιρεῖσθαι τὸν Κυμαῖον, “ἰκέτας ἑαυτοῦ” λέγων, Chrysostom, Or. Rh. p. 338. A. V. Ælian relates that Xenocrates, having sheltered in his bosom a sparrow, which was flying from a hawk, afterwards set it at liberty, saying, ὅτι μὴ ἐξέδωκε τὸν ἰκέτην, V. H. xiii. 31. W.

51. κεραΐζεις] See p. 54. n. 48. “The beast With many heads butts me away,” Shakspeare, Cor. iv. 1. arietare, Accius in Cic. Div. i. 22.

ἀπόλησθε· ὥς μὴ τὸ λοιπὸν περὶ ἱκετέων ἐκδύσιος ἔλθῃτε ἐπὶ τὸ χρηστήριον.”

CLX. Ταῦτα ὡς ἀπενειχθέντα ἤκουσαν, οἱ Κυμαῖοι, οὐ βουλόμενοι, οὔτε ἐκδόντες ἀπολέσθαι⁵² οὔτε παρ' ἐωυτοῖσι ἔχοντες πολιορκεέσθαι, ἐς Μυτιλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μυτιληναῖοι, ἐκπέμποντος τοῦ Μαζάρους ἀγγελίας ἐκδιδόναι τὸν Πακτύην, παρεσκευάζοντο⁵³ ἐπὶ⁵⁴ μισθῷ ὅσῳ δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως· οὐ γὰρ ἐτελεώθη. Κυμαῖοι γὰρ, ὡς ἔμαθον ταῦτα πρησόμενα⁵⁵ ἐκ⁵⁶ τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον,⁵⁷ ἐκκομίζουσι Πακτύην ἐς Χίον.⁵⁸ ἐνθεῦτεν δὲ, ἐξ ἱοῦ Ἀθηναίης Πολιούχου⁵⁹ ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη. ἐξέδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ Ἀταρνέϊ⁶⁰ μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χῶρος τῆς Μυσίης, Λέσβου ἀντίος. Πακτύην μὲν ἵνυ παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι.⁶¹ ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλὰς⁶² κριθῶν πρόχυσιν⁶³ ἐποιέετο θεῶν οὐδενί, οὔτε πέμματα⁶⁴

52. ἐκδόντες ἀπολέσθαι] *to bring destruction on themselves by delivering him up.* L. M. G. G. 566. 5.

53. παρεσκευάζοντο] *Supply ὡς ἐκδύοντες.* ST.

54. ἐπὶ] See p. 31. n. 26.

55. ταῦτα πρησόμενα] *that these negotiations were carrying on.*

56. ἐκ] See p. 2. n. 6. M. G. G. 574.

57. Λέσβον] This island, now *Metelin*, was antiently called *Issa*. It was the birth-place of *Arion*, *Alcæus*, *Sappho*, *Terpander*, and *Theophrastus*. L.

58. Χίον] The penult of the substantive is short; that of the adjective long, therefore it is circumflexed. The quantity of the first syllable has the same difference in Latin; see *Horace*, II S. iii. 115. I E. xi. 1. The island was formerly called *Æthalia*, *Macris*, and *Pityusa*, now *Scio*. Some derive the name from *χιών*, “snow.” L.

59. Πολιούχου] *Protectress of the citadel.* πόλις signified the citadel at *Athens*, *Thebes*, and *Argos*; *Herodotus* in this sense uses ἀκρόπολις: ἄστυ is the city of *Athens*, p. 36. n. 57. *Minerva* frequently had temples

in the citadels, as in *Chios*, *Athens*, and *Troy*. L.

60. Ἀταρνέϊ] τὸ δὲ χωρίον ἐστὶν ὁ Ἀταρνέως ὁ Χίων μισθός, *Pausanias*, iv. 35. W. γῆν τὴν Μυσίην, τὴν Χῖον νέμονται, Ἀταρνέως δὲ καλέεται, viii. 806. S.

61. ἀποδέξαι] *to present, to deliver up.* S.

62. οὐλὰς] *Ionic for ὀλὰς, grains of barley mixed with salt.* τὸ κανὸν πάρεστ' ὀλὰς ἔχον καὶ στέμμα καὶ μάχαιραν, καὶ πῦρ γε τοῦτί· κοῦδὲν ἴσχει, πλὴν τὸ πρόβατον, ἡμᾶς, *Aristophanes*, *Pax*, 913. The same as οὐλοχύτας in *Homer*, II. A. 449. &c. L. μίγμα ἐκ κριθῆς καὶ αλῶν· κριθαί, μετὰ ἀλῶν, ἃς ἐπέχεον τοῖς βωμοῖς πρὸ τῆς ἱεουργίας ἢ θυσίας. D. The Latins did not use whole corn, but roasted barley ground into meal, to mix with the salt; and this they called *mola salsa*. L. *Pliny*, xviii. 2.

63. πρόχυσιν] *to scatter on the head of a victim; τὸ ἀποσπείσαι.* GL. χέρνιβες πάρεσιν νῦν τρεπισμέναι, προχύται τε βάλλειν πῦρ καθάρσιον χερῶν, μόσχοι τε, *Euripides*, I. A. 1111. κανᾶ δ' ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ προχύταις καθαρσίοις, 1470. L.

64. πέμματα] *cakes.*

ἐπέσσετο καρποῦ τοῦ ἐνθεῦτεν, ἀπείχετό⁶⁵ τε τῶν πάντων ἱρῶν τὰ πάντα ἐκ τῆς χώρας ταύτης γινόμενα.

CLXI. Χῖοι μὲν νυν Πακτύνην ἐξέδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν,⁶⁶ Πριηνέας ἐξηνδραποδίσατο· τοῦτο δὲ, Μαιάνδρου⁶⁷ πεδῖον πᾶν ἐπέδραμε, λήϊην ποιεύμενος τῷ στρατῷ· Μαγνησίην⁶⁸ δὲ ὡσαύτως. μετὰ δὲ ταῦτα αὐτίκα νούσῳ τελευτᾷ.

CLXII. Ἀποθανόντος δὲ τούτου, Ἀρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιληίην συγκατεργασάμενος. οὗτος ὦν ἦρ, τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς, ὡς ἀπῆκετο ἐς τὴν Ἰωνίην, αἴρεε τὰς πόλιας χῶμασι· ὅκως γὰρ τειχίρεας⁶⁹ ποίησειε, τὸ ἐνθεῦτεν χῶματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε.

CLXIII. Οἱ δὲ Φωκαῖές οὗτοι ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο· καὶ τὸν τε Ἀδρίην⁷⁰ καὶ τὴν Τυρσηνίην⁷¹ καὶ τὴν Ἰβηρίην⁷² καὶ τὸν Ταρτησσὸν⁷³ οὗτοί εἰσι οἱ καταδέξαντες. ἐναυτίλλοντο δὲ οὐ στρογγύλλῃσι⁷⁴ νηυσὶ, ἀλλὰ πεντηκοντέροισι.⁷⁵ ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν, προσφίλεες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησσίων, τῷ οὖνομα μὲν ἦν Ἀργανθώνιος,⁷⁶ ἐν-

65. ἀπείχετο] viii. 20. 22. *S.* Similar religious scruples prevented the Jewish rulers from putting into the treasury of the temple the thirty pieces of silver which Judas returned to them. *St. Matthew*, xxvii. 6.

66. τοῦτο μὲν] See p. 42. n. 21.

67. Μαιάνδρου] now called, *Minder*, *Bojuk-Minder*, "the Little M.," *A. Madre*, or *Kotiz*. *L.* From this word, the English substantive and verb "meander," with their derivative adjectives, are formed; the course of the river being remarkably serpentine.

68. Μαγνησίην] now called *Mugnesia*, by the Turks *Guzel-Hisar*, "the Beautiful Castle." It was a colony from *Magnesia* in *Thessaly*. There was a town of the same name on the *Sipylus*. *L.*

69. τειχίρεας] cooped up within their walls.

70. τὸν—Ἀδρίην] ὁ Ἀδρίας, the *Adriatic*, πόντος is understood. *B.* 227.

71. Τυρσηνίην] *Etruria*, *Tuscany*. See *HETRURIA*, *A.*

72. Ἰβηρίην] *Hispania*; *Spain* and *Portugal*; so called from *Iberus*, the *Ebro*. *L.*

73. Ταρτησσὸν] *Tartessus* was on the sea-coast, between two branches of the *Bætis* or *Guadalquivir*, somewhere between *Cadiz* and *San Lucar de Barrameda*. *L.*

74. στρογγύλλῃσι] See p. 6. n. 69.

75. πεντηκοντέροισι] See *Potter*, iii. 14.

76. Ἀργανθώνιος] *Tartessus*, ἡς Ἀργανθώνιος ἐβασίλευσε, ζήσας ἔτη ρκ', ἂφ' ὧν ἐβασίλευσε π', ὡς φησιν Ἡρόδοτος, *Tzetzes*, on *Lyc.* v. 644. *W.* *Arganthonium Gaditanum octoginta annis regnasse indubitatum est: putant quadragesimo capisse*, *Pliny*, *H.* N. vii. 48. *fuit Arganthonius quidam Gadibus (Tartessiorum rex), qui octoginta regnavit annos, centum et viginti vixit*, *Cicero*, de *Sen.* 19. Ἀργανθώνιον αὐτῆς (Ταρτησσού) βασιλεύσαι, ὅν

ράννευσε δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ πάντα⁷⁷ εἴκοσι καὶ ἑκατὸν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαῖες οὕτω δὴ τι ἐγένοντο, ὡς τὰ μὲν πρῶτὰ σφεας ἐκλιπόντας Ἰωνίην ἐκέλευε τῆς ἑωυτοῦ χώρας⁷⁸ οἰκῆσαι ὅκου βούλονται⁷⁹ μετὰ δὲ, ὡς τοῦτό γε οὐκ ἔπειθε⁸⁰ τοὺς Φωκαῖας, ὁ δὲ⁸¹ πυνθόμενος τὸν Μῆδον⁸² παρ' αὐτῶν ὡς αὔξειτο, ἐδίδου⁸³ σφί χρήματα τεῖχος περιβαλέσθαι⁸⁴ τὴν πόλιν. ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι εἰσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων.

CLXIV. Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαεῦσι τρόπῳ τοιῷδε ἐποίηθη. ὁ δὲ Ἄρπαγος, ὡς ἐπῆλασε τὴν στρατιήν, ἐπολιόρκεε αὐτοὺς, προῖσχύμενος ἔπεα, “ὡς οἱ καταχρᾶ⁸⁵ εἰ βούλονται Φωκαῖες προμαχεῶνα⁸⁶ ἓνα μῦνον τοῦ τείχεος ἐρεῖψαι, καὶ οἶκημα ἐν κατιρῶσαι.”⁸⁷ οἱ δὲ Φωκαῖες, περιημεκτέοντες⁸⁸ τῇ δουλῶσιν, ἔφασαν

ἐς πεντήκοντα καὶ ἑκατὸν ἔτη ἀφικέσθαι φασί, Appian, vi. 63. *L.*

77. πάντα] *in all*. This appears a solitary instance of the omission of the article; therefore Hermann inserts τὰ, *Vit.* iii. 10, 4. βασιλεύσας τὰ πάντα τριήκοντα ἔτεα, i. 214. *S.*

78. τῆς—χώρας] the genitive after ὅκου, so τῆς πόλιος ὅ, ii. 72. ἵνα τ. χ. i. 98. ἡ. τ. Διθύης, iv. 42. *ST.*

79. βούλονται] The indicative is frequently used in single propositions, though connected with the speech of another. *M. G. G.* 507. 3.

80. ἔπειθε] has a double accusative, of the person and of the thing. *M. G. G.* 413.

81. ὁ δὲ] See p. 63. n. 48.

82. Μῆδον] See p. 7. n. 78. Cyrus, king of the Medes and Persians, is here meant. *S.* τὸν Μ. ὡς αὔξειτο, for ὡς ὁ Μῆδος αὔξειτο: often, both in Greek and in Latin, the subject of a dependent proposition is put in the preceding clause, and in the case which the verb there requires. *M. G. G.* 295. 3. Ἀτρεΐδην ἀκούετε ὡς ἦλθε, Homer, *Od.* Γ. 193. Fischer. πυθοίμεθ' ἂν τὸν χρησμόν ὃ τι νοεῖ, Aristophanes, *Pl.* 55. *W.* omnem rem scio, ut sit gesta, Terence, *Hec.* iii. 5. 18. distractam laceratamque rempublicam magis, quorum in manu sit, quam ut incolumis sit, quæri, Livy, ii. 57.

83. ἐδίδου] *M. G. G.* 205. 1. See p. 63. n. 47.

84. περιβαλέσθαι] has a double accusative, because περὶ of itself, in the same sense, governs the accusative; but the preposition is more usually repeated. *M. G. G.* 425.

85. καταχρᾶ] ὅτι and ὡς “that,” in quoting the words of any one, are commonly put with the indicative, even of the present. *M. G. G.* 507.

86. προμαχεῶνα] tower; ἑπαλξιν, πύργον, Hesychius. *L.*

87. κατιρῶσαι] to dedicate, namely, to the king in token of subjection. *L.* “The emperors of Germany, as sovereigns, had antiently a palace in almost every great city of Italy; when they visited that country, they were accustomed to reside in these palaces. This the citizens deemed ignominious. They laboured, therefore, to get free of this subjection,” Robertson, Charles V, note 15.

88. περιημεκτέοντες] See p. 27. n. 41. It was upon the same principle that Pericles told the Athenians τὸ βραχὺ τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης· οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε, ὡς φόβῳ καὶ τοῦτο ὑπακούουσιν.—τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μέγιστη καὶ ἡ ἐλαχίστη δικαίωσις, &c. Thucydides, i. 140. 141.

“Θέλειν βουλευσασθαι ἡμέρην μίαν, καὶ ἔπειτα ὑποκρινέεσθαι· ἐν ᾧ δὲ βουλευόνται αὐτοί, ἀπαγαγεῖν ἐκείνον ἐκέλευον τὴν στρατιὴν ἀπὸ τοῦ τείχεος.” ὁ δ’ Ἀρπαγος ἔφη “εἰδέναι μὲν εὖ, τὰ ἐκεῖνοι μέλλοιεν ποιεῖν, ὅμως δέ σφι παριέναι βουλευσασθαι.” ἐν ᾧ ὢν ὁ Ἀρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαῖες, ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθήμενοι τέκνα καὶ γυναῖκας καὶ ἑπιπλά πάντα, πρὸς δὲ, καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν, καὶ τὰ ἄλλα ἀνασθήματα, χωρὶς⁸⁹ ὃ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες, καὶ αὐτοὶ ἐσβάντες, ἔπλεον ἐπὶ Χίου· τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.

CLXV. Οἱ δὲ Φωκαῖες, ἐπεὶ τε σφι Χίοι τὰς νήσους τὰς Οἰνούσας⁹⁰ καλεομένας οὐκ ἐβούλοντο ὠνεομένοισι⁹¹ πωλέειν, δειμαίνοντες, μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν νῆσος ἀποκληῖσθῇ τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαῖες ἐστέλλοντο ἐς Κύρνον.⁹² ἐν γὰρ τῇ Κύρνω εἴκοσι ἔτεσι πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαντο⁹³ πόλιν, τῇ οὖνομα ἦν Ἀλαλίη.⁹⁴ Ἀργανθῶνιος δὲ τηνικαῦτα ἤδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρνον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἣ ἐφρούρεε παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δὲ, ὥς τοῦτό σφι ἐξέργαστο, ἐποίησαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἑωυτῶν τοῦ στόλου. πρὸς δὲ ταύτησι, καὶ μύδρον σιδήρεον⁹⁵ κατεπόντωσαν,⁹⁶ καὶ ὤμοσαν “μὴ πρὶν ἐς Φω-

89. χωρὶς] understand τούτου, as the antecedent to ὃ τι.

90. Οἰνούσας] Of these D'Anville names two, Sapienza and Cabrera; they are now called *Sapientzai*. L.

91. ὠνεομένοισι] offering to buy it. W. i. 68. 69. iii. 139.

92. Κύρνον] ἡ Κύρνος νῆσος, ἣ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, Diodorus, v. 13. Once called *Therapne*. L.

93. ἀνεστήσαντο] i. e. ἔκτισαν, Diodorus, v. 13. W. raised; founded: the verb may also mean colonized after expelling the former inhabitants; S. in the same sense as Plutarch says, more at length, Ἐστιάειν δὲ πάντας ἀναστήσας ἐκ τῆς χώρας, Ἀθηναίους κατέφικε, Per. 23. Steph. Th. L. G. 4558.

94. Ἀλαλίη] Ἀλλάλια· κτίσμα Φωκέων, Stephanus Byz. afterwards called

Aleria. S. *Phocide relicta, Graii, qui nunc Massiliam colunt, prius in hac insula (Corsica) consederunt*, Seneca, ad Helv. viii. 1. καὶ χρόνον τινὰ κατοικήσαντες, ὑπὸ Τυρρηνῶν ἐξεβλήθησαν ἐκ τῆς νήσου, Diodorus, v. 13. The confusion of the names Phocis and Phocæa, Phocians and Phocæans, is very common. W.

95. μύδρον σιδήρεον] σίδηρον πεπυρωμένον, Hesychius; a mass of red-hot iron. μύδρους αἶρειν χερσίν, Sophocles, An. 270. was a species of ordeal. Κύκλωπας ἐπ’ ἄκμοισιν Ἡφαίστοιο ἐσταδίας περὶ μύδρον, ἢ χαλκὸν ζέοντα καμινόθεν, ἥ ἐ σίδηρον, Callimachus, ad Di. 46. Hence the compounds *μυδροκτυπεῖν*, Æschylus, P. V. 374. *μυδροκτύπος*, Euripides, H. F. 987. Φωκαίων μέχρις κε μένῃ μέγας εἶν ἄλλ’ μύδρος, Callimachus, Ἀριστέλης ὥρκεισε μὲν τοὺς Ἕλληνας, καὶ ὤμο-

καίην ἤξειν, πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι." 97 στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε 98 πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἡθέων τῆς χώρας· ψευδόρκοι δὲ γενόμενοι, ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσαν, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον.

CLXVI. Ἐπεὶ τε 99 δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἶκον κοιῇ 100 μετὰ τῶν πρότερον ἀπικομένων ἐπ' ἔτεα πέντε, καὶ ἱρὰ ἐνιδρύσαντο. καὶ, ἄγον¹ γὰρ² δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας, στρατεύονται ὧν ἐπ' αὐτοὺς, κοινῷ λόγῳ³ χρῆσάμενοι, Τυρσηνοὶ καὶ Καρχηδόνιοι,⁴ νηυσὶ ἐκάτεροι ἐξήκοντα. οἱ δὲ Φωκαῖες, πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἐόντα ἀριθμὸν ἐξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον⁵ καλεόμενον πέλαγος. συμμισγόντων δὲ τῇ ναυμαχίῃ, Καδμεῖν⁶ τις νίκη⁷ τοῖσι Φωκαῖεῦσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆες

σεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλὼν ἐπὶ ταῖς ἀραις εἰς τὴν θάλασσαν, Plutarch, *Ag.* p. 334. A. This word afterwards signified a mass of stone; as such Strabo often uses it, and Horace paraphrases it, *Phocæorum velut profugit exsecrata civitas, juremuri in hæc "simul imis saxa renarunt tadis letata, ne redire sit nefas,"* E. xvi. 17. Turnebi *Adv.* xiv. 21. Potter, ii. 6. V. W. L. BL.

96. κατεπόντωσαν] The more usual form of the verb is καταποντίζειν. BL.

97. ἀναφῆναι] ἐωντὸ understood. REI.

98. ἔλαβε] With this same verb φόβος is used by Homer, II. A. 402. St. Luke, vii. 16. οἶκτος, Herodian, i. 4. 17. ἔκστασις, St. L. v. 26. SCHL.

99. ἐπεὶ τε] See p. 14. n. 90. In like manner *que* in composition loses its copulative sense, as *itaque*, *namque*, *quisque*, *utroque*, &c. The use of ἐπεὶ τε for ἐπειδὴ, which occurs so often in Herodotus, does not in Attic writers; ἐπειδὴ δὲ, Xenophon, H. i. 4. 7. Demosthenes, Ph. i. p. 44.

100. κοιῇ] i. e. οἰκῇσι.

1. ἄγον] See p. 54. n. 55. Compare p. 42. n. 25. with p. 38. n. 71. οἱ καὶ Μήνας ἦγον, Homer, II. B. 866. κῆρες ἄγον θανάτοιο, 834. W.

2. γὰρ] M. G. G. 613. vii. See p. 17. n. 39.

3. κοινῷ λόγῳ] A similar alliance subsisted in the reign of Xerxes; δ

φοίνιξ, ὁ Τυρσανῶν τ' ἀλαταὶς Συρακοσίων ἀρχῶ δαμασθέντες, Pindar, P. i. 138. W.

4. Καρχηδόνιοι] The name of Carthage in Punic was Carthada, "New City," in Greek Carthedon. A.

5. Σαρδόνιον] between Sardinia and Sicily.

6. Καδμεῖν] A victory fatal to both parties, such as were those of Cadmus over the dragon, of Œdipus (his great grandson) over the Sphinx, and of Eteocles over Polyneices. οὐ τὸν νικᾶν μόνον, ἀλλὰ καὶ τὸ ἡττᾶσθαι ἐπίστασθαι καλὸν, ἐν οἷς τὸ νικᾶν βλαβερόν· ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεῖα Plutarch. Steph. Th. L. G. dxxv. παιδεῖα μὲν οὐδὲ πῶ ποτε γέγονε Καδμεῖα· νῆκαι δὲ ἀνθρώποις πολλὰ δὴ τοιαῦται γεγῶνασι τε καὶ ἔσονται, Plato, de Leg. i. p. 641. c. L.

7. νίκη] This was sixty years after the victory of which Thucydides speaks; Φωκαῖς, Μασσαλίαν οἰκίζοντες, Καρχηδονίου ἐνίκων ναυμαχοῦντες, i. 13. though often confounded with it. Φωκαῖς, φεύγοντες τῆς βυστιλέως τοῦ μεγάλου δεσποτείας, ἐκλιπόντες τὴν Ἀσίαν εἰς Μασσαλίαν ἀφῆκσαν, Isocrates, Archid. t. ii. p. 68. ex Asia Phocensium juvenis, in ultimos Gallia sinus navibus profecta, Massilian condidit, Justin, xliii. 3. Φωκαῖς οἱ ἐν Ἰωνίᾳ, ἐμπορία χρώμενοι, ἔκτισαν Μασσαλίαν, Aristotle, in Ath. xiii. 36. L. S.

διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἄχρηστοι· ἀπεστράφατο⁸ γὰρ τοὺς ἐμβόλους.⁹ καταπλώσαντες δὲ ἐς τὴν Ἀλαλίην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, ὅσῃν οἷα τε ἐγίνοντο αἱ ῥῆές σφι ἄγειν, καὶ ἔπειτα, ἀφέντες τὴν Κύρνον, ἔπλεον ἐς Ῥήγιον.¹⁰

CLXVII. Τῶν δὲ διαφθαρείσων νεῶν τοὺς ἄνδρας,¹¹ οἳ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν¹² πολλῶ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δέ, Ἀγυλλαίοισι¹³ πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαιέες καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα¹⁴ καὶ ἀπόπληκτα, ὁμοίως πρόβητα καὶ ὑποζῳγία καὶ ἄνθρωποι· οἱ δὲ Ἀγυλλαῖοι ἐς Δελφούς ἔπεμπον,¹⁵ βουλόμενοι ἀκέσασθαι τὴν ἁμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιεῖν, τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἐτι ἐπιτελεύουσι· καὶ γὰρ ἐναγίζουσι¹⁶ σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστᾶσι. καὶ οὗτοι μὲν τῶν Φωκαιέων τοιοῦτῳ μῶρῳ διεχρήσαντο· οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες, ἐνθεύτεν ὀρμεῶμενοι, ἐκτῆσαντο πύλιν γῆς τῆς Οἰνωτρίης¹⁷ ταύτην, ἣτις νῦν Ὑέλη¹⁸ καλεῖται. ἔκτισαν δὲ ταύτην, πρὸς ἀνδρὸς Ποσειδωνιῆτεω¹⁹ μαθόντες, ὡς

8. ἀπεστράφατο] See p. 6. n. 75.

9. ἐμβόλους] χαλκώματα περιτιθέμενα κατὰ πῶραν ταῖς ναυσί. GL. Hesychius. ἐμβόλοις χαλκοστόμοις, Aeschylus, P. 421. BL. Potter, iii. 17.

10. Ῥήγιον] now Reggio; supposed to be derived from ῥήγνυμι "I break," because Italy and Sicily are here broken asunder. A. Virgil, A. iii. 414. L.

11. τοὺς ἄνδρας] with respect to the men: the accusative absolute. ST. B. 448. M. G. G. 297. 2. 426. obs. 1.

12. αὐτῶν] refers to the Phocæans. The sense is—the Carthaginians and Tuscans took more prisoners than the Phocæans did, and divided them by lot. Then, after landing these prisoners at Agylla, (this is to be understood from what follows) they there stoned them to death. S. ST.

13. Ἀγυλλαίοισι] Agylla, a town of Etruria, was afterwards called Cære, now Cervetere, "Old Cere." L.

14. ἔμπηρα] αἱ δὲ γυναῖκες ἔκτικον ἔμπηρα καὶ τέρατα· οἱ δὲ, τῶν τετολη-

μένων σφίσι λήθην καταχέαντες, ἦκον ἐς Δελφούς, Suidas. W.

15. ἔπεμπον] θεοπρόπους is understood, which is expressed i. 19. 174. B. 237. SCH.

16. ἐναγίζουσι] χοὰς φέρουσι, Suidas; τὰς χοὰς ἐπιφέρουσι, ἡ θύουσι τοῖς κατοικοιχομένοις. GL.

17. Οἰνωτρίης] so called from the hero Enotrus, or from οἶνος "wine." It was afterwards Lucania. L. A.

18. Ὑέλη] a Phocæa Asiaticus populus, Harpagi inclementiam vitans, Cyri regis præfecti, Italiani navigio petiit: cuius pars in Lucania Veliam; alia condidit in Viennensi Massiliam, Ammianus M., xv. 23. Velia autem dicta est a paludibus, quibus cingitur, quas Greci ἑλη dicunt: fuit ergo Helia, sed accepit digammon, et facta Helia; ut Henetus, Venetus, Servius, on A. vi. 359. It is now Castel a mare della Brucca. L.

19. Ποσειδωνιῆτεω] Posidonia, named from Ποσειδῶν "Neptune," was called Neptunia, and afterwards Pæstum, by the Romans. L. A.

τὸν Κύρνον²⁰ σφι ἡ Πυθίη ἔχρησε κτίσαι²¹ ἥρων ἔοντα, ἀλλ' οὐ τὴν νῆσον. Φωκαίης μὲν νυν πέρι, τῆς ἐν Ἰωνίῃ, οὕτω ἔσχε.

CLXVIII. Παραπλήσια δὲ τούτοις καὶ Τήϊοι²² ἐποίησαν· ἐπεὶ τε γάρ σφεων εἶλε χῶματι τὸ τεῖχος Ἀρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἶχοντο πλέοντες ἐπὶ²³ τῆς Θρηϊκίης,²⁴ καὶ ἐνθαῦτα ἐκτίσαν πόλιν Ἀβδηρα²⁵ τὴν πρότερος τούτων Κλαζομένιος²⁶ Τιμήσιος²⁷ κτίσας οὐκ ἀπώνητο,²⁸ ἀλλ', ὑπὸ Θρηϊκῶν ἐξελασθεῖς,²⁹ τιμὰς νῦν ὑπὸ Τηίων τῶν ἐν Ἀβδήροις ὡς ἥρως ἔχει.

CLXIX. Οὗτοι μὲν νυν Ἰώνων μῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι,³⁰ ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο³¹ Ἀρπάγω, κατὰπερ οἱ ἐκλιπόντες· καὶ ἄνδρες ἐγένοντο ἀγαθοὶ, περὶ τῆς ἐωντοῦ ἕκαστος,³² μαχόμενοι.³³ ἐσσωθέντες δὲ καὶ ἀλόντες, ἔμενον κατὰ χώραν ἕκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέλεον.³⁴ Μιλήσιοι δὲ, ὡς καὶ πρότερόν³⁵ μοι εἴρη-

20. Κύρνον] *hæc autem insula Græce Cygne dicitur, a Cyro Herculis filio*, Servius, on Virg. E. ix. 30. L. G.

21. κτίσαι] must mean *to set up* as an object of worship. S.

22. Τήϊοι] Teos, now Sigagik, was the birth-place of Anacreon. L. A.

23. ἐπὶ] with a genitive, for either ἐπὶ or ἐς with an accusative, is common in Herodotus i. 1. 164. ii. 28. 73. 75. &c. P. and occurs in Thucydides v. 25. in Xenophon, H. i. 2. 11. and in Euripides, El. 1339. Schweighæuser considers ἐπὶ with a genitive as signifying only *towards*, and not *to*.

24. Θρηϊκίης] γῆς understood; the substantive is Θρηϊκη, now Romania, S. A.

25. Ἀβδηρα] Ἀ. καλὴ Τηίων ἀποικία, Strabo, xiv. p. 953. W. Τήϊοι δὲ τὴν πόλιν συνώκισαν φυγόντες ὑπὸ τὰ Περσικὰ, Marcian; οὐ φέροντες τὴν τῶν Περσῶν ὕβριν, Str. SAL. Abdera gave birth to Protagoras, Anaxarchus, and Democritus, *cujus prudentia monstrat summus posse viros, et magna exempla daturus, vervecum in patria, crassoque sub aëre nasci*, Juvenal, x. 48. L.

26. Κλαζομένιος] *hanc Abderam collapsam Clazomeniæ ex Asia, ad majorem faciem restitutam, oblitteratis quæ præcesserant, nomini suo vindicarunt*, Solinus, 10. Clazomenæ is

now Bourla, and was the birth-place of Anaxagoras. L. A.

27. Τιμήσιος] or Timesias, quitted his country to escape from the virulence of envy. His history is given at length by Ælian, V. H. xii. 9. and Plutarch, ii. p. 96. B. L.

28. οὐκ ἀπώνητο] *was not benefited from it*: imperfect passive of ἀπώνημαι. M. G. G. 243.

29. ἐξελασθεῖς] See p. 82. n. 72.

30. ἀνεχόμενοι] ὑπομένοντες, ἐνδεχόμενοι, καταδεχόμενοι, Hesychius; see p. 47. n. 75. οὐκ ἀνασχέσθαι τὴν πλεονεξίην, vii. 149. πᾶν γένος ἐνδεΐας ἀνασχόμενοι, Polybius, i. 58, 4. SCHL.

31. διὰ μάχης — ἀπικέατο] *they gave battle; ἐμάχοντο*. M. G. G. 580. e. ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην, Euripides, M. 868.

32. ἕκαστος] *quisque* in Latin is generally joined with the plural, as *ut suas quisque abirent domos*, Livy, ii. 7. *pro se quisque fremunt*, ii. 6. p. s. q. *demigrant*, ii. 10.

33. μαχόμενοι] τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοις πεσόντα ἄνδρ' ἀγαθόν, περὶ ἧς πατρίδι μαρνάμενον γῆς περὶ τῆσδε μαχώμεθα, Tyrtæus, i. 1 and 13. See p. 58. n. 97. Schleusner appears mistaken in connecting this participle with ἐγένοντο.

34. τ. ἐ. ἐπετέλεον] οἱ Ἕλληνες, οἱ

ται, αὐτῷ Κύρῳ ὄρκιον ποιησάμενοι, ἡσυχίην ἄγον. οὕτω δὴ τὸ δεύτερον³⁶ Ἰωνίῃ ἐδεδούλωτο. ὥς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἴωνας ἐχειρώσατο Ἀρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωτες, καταβρύδῃσαντες ταῦτα,³⁷ σφέας αὐτοὺς ἔδοσαν Κύρῳ.

CLXX. Κεκακωμένων δὲ Ἰώνων, καὶ συλληγομένων οὐδὲν ἥσσον ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἴωσι χρησιμωτάτην· τῇ εἰ ἐπέιθοντο, παρεῖχε ἄν σφι εὐδαιμονέειν Ἑλλήνων μάλιστα· ὅς ἐκέλευε “κοινῷ στόλῳ Ἴωνας ἀερθέντας πλέειν ἐς Σαρδῶν,³⁸ καὶ ἔπειτα πόλιν μίαν κτίζειν πάντων Ἰώνων· καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης εὐδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους, καὶ ἄρχοντας ἄλλων· μένουσι δὲ σφι ἐν τῇ Ἰωνίῃ οὐκ” ἔφη “ἐνορᾶν ἐλευθερίην ἔτι ἐσομένην.” αὕτη μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ διεφθαρμένοισι³⁹ Ἴωσι γενομένη· χρηστὴ δὲ καὶ, πρὶν ἢ διαφθαρῆναι Ἰωνίην, Θάλεω⁴⁰ ἀνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν⁴¹ γένος⁴² ἐόντος Φοίνικος· ὅς ἐκέλευε “ἐν βουλευτήριον Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ· Τέων γὰρ μέσον εἶναι Ἰωνίης· τὰς δὲ ἄλλας πόλεις οἰκομένας μηδὲν ἥσσον νομίζεσθαι,⁴³ κατάπερ εἰ δῆμοι εἶεν.” Οὕτω⁴⁴ μὲν δὴ σφι γνώμας τοιαύδε ἀπεδέξαντο.

CLXXI. Ἀρπαγος δὲ, καταστρεψάμενος Ἰωνίην, ἐποιέετο στρα-

ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τείχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κύρως ἐπαγγέλλοι, Xenophon, Cyr. vii. 4. 9.

35. πρότερον] c. 143. S.

36. δεύτερον] c. 6. and c. 28. S.

37. ταῦτα] i. e. μὴ καὶ αὐτοὶ νικηθῇσονται, καὶ οὕτω πολλὰ χαλεπώτερα πείσονται ὑπὸ τοῦ Κύρου, ἢ εἰ ἐθέλονται παραδοῖεν ἑαυτοὺς ἐκείνῳ. ST.

38. Σαρδῶν] afterwards Sardinia, named after Sardus a son of Hercules, and antiently called Sandaliotis, or Ichnusa from ἴχνος “the sole of the foot.” L. A. It is again spoken of as νήσος ἡ μεγίστη, v. 106. and by Scylax, Strabo, Diodorus, and Marcian mention it as inferior in size to Sicily only. Bochart, Ch. i. 31.

39. διεφθαρμένοισι] i. e. διεφθαρμένοι Herod.

νων ἤδη τῶν Ἰώνων. ἐπ’ ἐξεργασμένοι, iv. 164. viii. 94. ix. 77. ST. M. G. G. 565. obs. see p. 19. n. 64.

40. Θάλεω] The genitive is also Θαλοῦ and Θάλητος. M. G. G. 91. 1. Thales, one of the seven wise men of Greece, was an eminent geometrician and astronomer, and founded the Ionic sect. A.

41. τὸ ἀνέκαθεν] ἀνωθεν, ἐξ ἀρχῆς. BL. See p. 10. n. 36. Θάλης δὲ Φοῖνιξ ὢν τὸ γένος, Clement of Al., Str. i. p. 354. He was descended from Cadmus. L. ἐόντες ἂ. Πύλαιοι, v. 65. γένος ἐόντες τὰ ἂ. Γεφυραῖοι, v. 55. τὰ μὲν ἂ. ἀπ’ Αἰακοῦ τε καὶ Αἰγίνης γεγονῶς, vi. 35. SCH.

42. γένος] p. 11. n. 40.

43. νομίζεσθαι] to be regulated by laws of their own just as much as if they were independent republics.

44. οὕτω] nominative dual, Reisk.

τηῖν ἐπὶ Κᾶρας καὶ Καννίου⁴⁵ καὶ Λυκίου, ἅμα ἀγόμενος καὶ Ἰωνας καὶ Αἰολέας.

CLXXIV. Οἱ μὲν νυν Κᾶρες, οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι, ἐδουλώθησαν ὑπὸ Ἀρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες ἀποδεξάμενοι οὐδὲν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν χώραν οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἀποικοὶ Κνίδιοι,⁴⁶ τῆς χώρας τῆς σφετέρης τετραμμένης ἐς πόντον, τὸ δὴ Τριόπιον⁴⁷ καλέσεται. ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυβασσίδος,⁴⁸ εὐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιρρόβου· τὰ μὲν γὰρ αὐτῆς πρὸς βορρῇν ἄνεμον ὁ Κεραμεικὸς⁴⁹ κύλπος ἀπέργει, τὰ δὲ πρὸς νότον ἢ κατὰ Σύμην⁵⁰ τε καὶ Ῥόδον⁵¹ θάλασσα· τὸ δὲ ὦν δὴ ὀλίγον τοῦτο, ἐὼν ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον⁵² οἱ Κνίδιοι, ἐν ὅσῳ Ἀρπαγος τὴν Ἰωνίην κατεστρέφετο, βουλόμενοι νῆσον τὴν χώραν ποιῆσαι. ἐντὸς δὲ πᾶσα⁵³ σφί ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμὸς ἐστί, τὸν ὥρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων⁵⁴ τῶν Κνιδίων· μᾶλλον γάρ τι καὶ θειότερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος, τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυομένης τῆς πέτρης· ἔπεμπον ἐς Δελφοὺς θεοπρόπους ἐπερησομένους τὸ ἀντίξουν.⁵⁵ ἡ δὲ Πυθίη σφί, ὥς αὐτοὶ Κνίδιοι λέγουσι, χρᾶ ἐν τριμέτρῳ⁵⁶ τόνῳ τάδε·

45. Καννίους] Caunus, now Kai-guez or Rosa, was the birth-place of Protogenes. *L.*

46. Κνίδιοι] Cnidus was the birth-place of Ctesias. *L.*

47. Τριόπιον] antiently Ἀγροῦ κέρας, now Capo Crio "Cape Ram." *L.*

48. Βυβασσίδος] Bybassus was also called Bubassus, and Bybastus. *W.*

49. Κεραμεικὸς] Κεραμίδος, Xenophon, *H.* i. 4. 8. Κεράμειος, *H.* ii. 1. 15. now Golfo di Castel Marmora. It was named after the town of Ceramus, now Keramo. *L.*

50. Σύμην] an island between Cnidus and Rhodes, now Symi. *L.*

51. Ῥόδον] Rhodes had a variety of names. The etymology is doubtful. See Ruodius, *A.* It was celebrated for its Colossus, *L.* see p. 12. n. 65.

52. ὥρυσσον] here and just below, has the inceptive force of the imper-

fect; began digging: κατεστρέφετο, the contemporary force; was subjugating.

53. ἐντὸς—πᾶσα] i. e. ἐντὸς δὲ τοῦ ὀρύγματος [ισθμοῦ, *S.*] πᾶσα σφί ἡ χώρα ἐγένετο. πρῶτον μὲν ἀπετείχισε τὸν ἰσθμὸν, ἀπὸ δὲ τοῦ ἰσθμοῦ ἡ χερσονήσος εἶσω πᾶσα ἐστί, vi. 36. *W.*

54. ἐργαζομένων] preceding ἔπεμπον, is another instance of anacoluthia occasioned by a parenthetical proposition with γάρ. *ST.* *M. G. G.* 613. vii. p. 50. n. 5.

55. ἀντίξουν] τὸ ἐναντιούμενον. *GL.*

56. τριμέτρῳ] When trimeters simply are mentioned, iambs are meant; as in speaking of hexameters, i. 62. they are understood to be dactylic or heroic. The iambic trimeter was also called *senarius*, as consisting of six feet, viz. two to each metre.

Ἴσθμὸν δὲ ⁵⁷ μὴ πυργοῦτε, μήδ' ὀρύσσετε·
Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἐβούλετο. ⁵⁸

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρησάσης, τοῦ τε ὀρύγματος ἐπαύσαντο· καὶ Ἀρπάγῳ, ἐπιόντι σὺν τῷ στρατῷ, ἀμαχητὶ σφεας αὐτοὺς παρέδωσαν.

CLXXV. Ἦσαν δὲ Πηδασέες οἰκοῦντες ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν· οὗτοι τῶν περὶ Καρίην ἀνδρῶν μῦνοι τε ἀντέσχον χρόνον ⁵⁹ Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλείστα, ὅρος τείχισαντες· τῷ οὐνομά ἐστι Λίδη.

CLXXVI. Πηδασέες μὲν νυν χρόνῳ ἐξαίρεθησαν· Λύκιοι δὲ, ὡς ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ Ἀρπαγος τὸν στρατὸν, ὑπεζιόντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς, ἀρετὰς ἀπεδείκνυντο· ⁶⁰ ἐσσωθέντες δὲ, καὶ κατειληθέντες ἐς τὸ ἄστυ, συνήλισαν ⁶¹ ἐς τὴν ἀκρόπολιν τὰς τε γυναῖκας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι. ⁶² ταῦτα δὲ ποιήσαντες καὶ συνομόσαντες ὅρκους ⁶³ δεινοὺς, ὑπεξελθόντες ἀπέθανον πάντες Ξάνθιοι ⁶⁴ μαχόμενοι. τὴν μὲν δὴ Ξάνθον οὕτως ἔσχε

57. δὲ] i. 62. see p. 31. n. 92. The antecedent clause, which the abruptness of the speaker leaves to be supplied, would be to this effect: *πάσας μὲν ἄλλας μηχανὰς σωτηρίας ἡμᾶς γ' ἐρευνᾶν οὐδαμῶς φθονεῖ θεός.*

58. ἐβούλετο] "Some Dutchmen offered Charles II, king of Spain, to make the Tagus navigable as far as Lisbon, at their own expense, provided they were allowed, for a definite term of years, to levy certain duties on the merchandise to be embarked there. It was their intention to make the Mançanares navigable from Madrid to the point where it falls into the Tagus. The council of Castille after mature deliberation returned the following remarkable answer: Had it pleased God to make those two rivers navigable, he would not have needed man's assistance to accomplish that effect. Since he has not done so, it is clear that he did not judge it fit to make them navigable. Such an undertaking would seem a violation of

the decrees of Providence, and a wish to correct the imperfections which he has purposely left in his works," Clarke, on Spain, l. xv. p. 284. *L.*

59. χρόνον] a long while; ἐπὶ being understood. *L. M. G. G.* 424. *b.* βραχὺν χρόνον ἀντέχειν, Demosthenes, Ol. ii. p. 23.

60. ἀρετὰς ἀπεδείκνυντο] p. 3. n. 12. *achieved feats of valour.* i. 59. ἀρετὰς ἀποδεικνύμενοι μεγάλας, Pindar, N. vi. 80.

61. συνήλισαν] συναγαγεῖν τὰς γυναῖκας ἐς μίαν πόλιν· ἐς ταύτην συναλίσαντα, ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλει, ii. 111.

62. π. τ. καίεσθαι] Before these words understand ὥστε. *ST.*

63. ὅρκους] namely, ἡ μὴν νικήσειν, ἢ ἀποθανεῖσθαι μαχόμενοι. *ST.*

64. Ξάνθιοι] Plutarch records a similar act of despair on the part of this people, when besieged by Brutus, Brut. p. 998. *n.* Appian relates the same fact, οἱ Ξάνθιοι τὰ σφέτερα πάντα ἀνελόντες, ἐς πυρὰς προνηρησμένας ἐν

ὁ Ἄρπαγος. παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καῦ-
νιοὶ τοὺς Λυκίους ἐμμήσαντο τὰ πλέω.

CLXXVII. Τὰ μὲν νυν κάτω⁶⁵ τῆς Ἀσίας Ἄρπαγος ἀνάστατα
ἐποίησε· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστροφόμενος,
καὶ οὐδὲν παριείς. τὰ μὲν νυν αὐτῶν πλέω παρήσομεν· τὰ δὲ οἱ
παρέσχε πόνον τε πλεῖστον, καὶ ἀξιαπηγητότάτ' ἐστι, τούτων ἐπι-
μνήσομαι.

CLXXVIII. Κῦρος, ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρῃα
ἐποίησατο, Ἀσσυρίοισι ἐπετίθετο. Τῆς δὲ Ἀσσυρίας ἐστὶ τὰ μὲν
κου καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ ὀνομαστότατον καὶ
ἰσχυρότατον, καὶ ἔνθα σφι, Νίνου⁶⁶ ἀναστάτου γενομένης, τὰ βασι-
λῆϊα κατεστήκει, ἦν Βαβυλῶν,⁶⁷ εὐῶσα τοιαυτὴ δὴ τις πόλις. κέεται
ἐν πεδίῳ μεγάλῳ, μέγαθος εὐῶσα μέτωπον ἕκαστον⁶⁸ εἴκοσι καὶ
ἑκατὸν σταδίων,⁶⁹ εὐούσης⁷⁰ τετραγώνου·⁷¹ οὗτοι στάδιοι τῆς περι-

ταῖς οἰκίαις ἐπέθεσαν, καὶ τὸ πῦρ ἄψαν-
τες, ἐαυτοὺς ἐπικατέσφαξαν· Ἐάνθιοι
μὲν δὴ τρίτον ὑπὸ σφῶν αὐτῶν ἀπώλ-
λυντο, ἐλευθερίας οὐνεκα· καὶ γὰρ ἐπὶ
Ἄρπαγου τοῦ Μήδου, Κύρῳ τῷ μεγάλῳ
στρατηγοῦντος, ᾧδε σφᾶς ἀντὶ δουλο-
σύνης διέφθειραν, καὶ τάφος Ἐανθίων ἡ
πόλις ἀμεληθεῖσα ὑπὸ Ἄρπαγου τότε
ἐγένετο· καὶ ἐπὶ Ἀλεξάνδρου τοῦ Φι-
λίππου φασὶν ὅμοια παθεῖν, B. C. iv.
80. W. So when Hannibal besieged
Saguntum, *primores argentum aurum-
que omne, ex publico privatoque in fo-
rum conlatum, in ignem ad id raptim
factum conjicientes, eodem plerique
semet ipsi præcipitaverunt.—aut in-
clusi cum conjugibus ac liberis domos
super se ipsi concremaverunt; aut ar-
mati nullum ante finem pugnae, quam
morientes, fecerunt*, Livy, xxi. 14. and
the people of Astapa, besieged by
Marcius, *fucinus in se ac suos fœdum
ac ferum consciscunt. locum in foro
destinant, quo pretiosissima rerum
suarum congererent*: super eum cu-
mulum conjuges ac liberos considerare
quum jussissent, ligna circa exstruunt,
fascisque virgultorum conjiciunt.—ex-
secratio dira adjecta, si quem a proposi-
tospes mollitiave animi flexisset. erum-
punt: — (hostis) pugnantes ad unum
omnes occidit. fœdior alia in urbe tru-
cidatio erat, quàm turbam feminarum
puerorumque imbellem inermemque

*cives sui cæderent, et in succensum
rogum semianima pleraque injicerent
corpora, rivisque sanguinis flammam
orientem restinguerent: postremo ipsi,
cæde miseranda suorum fatigati, cum
armis medio se incendio injecerunt*,
xxviii. 22. 23. CAS. V.

65. κάτω] and ἄνω, as well as the
prepositions κατὰ and ἀνὰ, both in and
out of composition, are opposed as
denoting, respectively, situation, (1)
on plains, and on mountains, (2) on
the sea-coast, and in the interior, (3)
in the city, and in the country, (4) at
the king's court, and away from the
seat of government. They also signify
motion in these several directions.
Hutchinson, See p. 81. n. 68.

66. Νίνου] i. 106. W.

67. Βαβυλῶν] Rollin, iii. 1. § 1. 1,
&c.

68. μέτωπον ἕκαστον] See p. 78. n.
26.

69. σταδίων] p. 12. n. 67. The
whole area was not built over, for Cur-
tius says, *ædificia non sunt admota
muris, sed fere spatium unius jugeris
absunt: ac ne totam quidem urbem
tectis occupaverunt; per nonaginta
stadia habitatur; nec omnia continua
sunt: cætera serunt coluntque, ut, si
externa vis ingruat, obsessis alimenta
ex ipsius urbis solo subministrantur*, v.
1. 26, 27. R.

ἔδου τῆς πόλιος γίνονται συνάπαντες ὀγδῶκοντα καὶ τετρακόσιοι. τὸ μὲν νυν μέγαθος τοσοῦτόν ἐστι τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλήη ὕδατος περιθέει· μετὰ δὲ, τείχος⁷² πεντήκοντα μὲν πηχέων βασιλῆϊων ἐὼν τὸ εὖρος, ὕψος δὲ διηκοσίων πηχέων. ὁ δὲ βασιλῆϊος πῆχυς τοῦ μετρίου ἐστὶ πῆχεος μέζων τρισὶ δακτύλοις.

CLXXXIX. Ἐπεὶ τε δὲ ὁ Κῦρος, πορευόμενος ἐπὶ τὴν Βαβυλῶνα, ἐγένετο ἐπὶ Γύνδῃ⁷³ ποταμῷ· τοῦ αἰ μὲν πηγαὶ ἐν Ματιηνοῖσι⁷⁴ οὖρεσι, ῥέει δὲ διὰ Δαρδανέων,⁷⁵ ἐκδιδοῖ⁷⁶ δὲ ἐς ἕτερον ποταμὸν Τίγριν⁷⁷· ὁ δὲ, παρὰ Ὡπιν πόλιν ῥέων, ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ· τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειράτο ὁ Κῦρος, εὐντα νηυσὶ περιητόν, ἐιθαυτά οἱ τῶν τις ἱρῶν ἱππῶν⁷⁸ τῶν λευκῶν, ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειράτο. ὁ δὲ μιν συμψήσας⁷⁹ ὑποβρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἐχαλέπαινε⁸⁰ τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι,⁸¹ καὶ οἱ ἐπηπείλησε “οὕτω δὴ μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ

70. ἐούσης] as if τῆς ἑκαστον μέτων ἔστι had preceded. ST. M. G. G. 561. b.

71. τετραγώνου] in itself does not denote square, but only quadrangular. ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς, ὅσον καὶ τὸ πλάτος, Rev. xxi. 16. SCHL.

72. τείχος] These walls were by some reckoned among the seven wonders of the world: κρναὰς Βαβυλῶνος ἐπίδρομον ἄρμασι τεῖχος, Anthol. lib. i. B. A. τὸ πλάτος ἐξ ἄρμασιν ἱππασίμων, Ctesias; ὡς τέθριππα ἐναντιοδρομεῖν ἀλλήλοισ βαδίως, Strabo, xvi. Bochart, Ph. i. 12.

73. Γύνδῃ] The Gyndes is one of the four ποταμοὶ νηυσὶ περιητοί, τοὺς πᾶσά ἀνάγκη διαπορθμεῦσαι ἐστι, v. 52. S. now the Mendeli, (or the Diablu?) R. rapidus, Cyri dementia, Gyndes, Tibullus, iv. 1. 141. W.

74. Ματιηνοῖσι] Mount Zagros. R.

75. Δαρδανέων] There is now a district named Derne, on the confines of Persia. R

76. ἐκδιδοῖ] See p. 11. n. 47.

77. Τίγριν] Another form Τίγρης, Τίγρητος, occurs vi. 20. W. The mo-

dern name is variously spelt, Tigil, Didsjele, Hid-Dekhel. L. It signifies “the flight of an arrow,” see A., Μήδων Τίγριν καλούντων τὸ τόξευμα, Strabo, SAL.

78. ἱππῶν] vii. 40. 55. W.

79. συμψήσας] ἀφανίσας, sweeping away so as to leave no vestige. Βιαζομένους τοὺς κολυμβητὰς συμψήσας ὁ ποταμὸς ἔφερε κάτω καὶ οὐκ ἐτι ἀπενόστησαν, Iamblichus. Steph. Th. L. G. 10818. unum regionum equorum, candore formaque excellentem, transmeandi fiducia persuasum, abreptum precipitatumque meraserat, Orosius, ii. 6. This word would apply to “the Kelpie’s Flow,” in which Ravenswood perished. Bride of Lammermoor, c. xxvii.

80. ἐχαλέπαινε] National prejudice has perhaps misled our author. If Cyrus did act thus, his object was more probably to render the river fordable to his army. So the Halys, ἐπεὶ τε ἐσχίσθη τάχιστα ὁ ποταμὸς, ἀμφοτέρῃ διαβατὸς ἐγένετο, i. 75. L. See vii. 35.

81. τ. ὑβρίσαντι] ὑβρίσαντα τάδε, iii. 118. W. ὑβριστῆς ποταμὸς, οὐκ ὕδατος περῶν, ἐκφυσᾷ μένος, Æschylus, P. V. 742. BL.

γυναϊκάς μιν εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβήσεσθαι." μετὰ δὲ τὴν ἀπειλήν, μετεῖς⁸² τὴν ἐπὶ Βαβυλῶνα στρατεύουσιν, διαίρειε τὴν στρατιὴν δίχα· διελὼν δέ, κατέτεινε⁸³ σχοινοτενέας ὑποδέξας διώρυχας ὀγδῶκοντα καὶ ἑκατὸν, παρ' ἑκάτερον τὸ χεῖλος τοῦ Γύνδεω, τετραμμένας πάντα τρόπον· διατάξας δὲ τὸν στρατὸν, ὀρύσσειν ἐκέλευε. οἷα δὲ ὀμίλου πολλοῦ ἐργαζομένου, ἦνετο⁸⁴ μὲν τὸ ἔργον, ὅμως μέντοι⁸⁵ τὴν θερείην⁸⁶ πᾶσαν αὐτοῦ ταύτη⁸⁷ διέτριψαν⁸⁸ ἐργαζόμενοι.

CXC. Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τριηκοσίας καὶ ἐξήκοντά μιν διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλανε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατευσάμενοι ἔμενον αὐτόν. ἐπεὶ⁸⁹ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ, ἐσσωθέντες τῇ μάχῃ, κατελιθήσαν ἐς τὸ ἄστυ. οἷα δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες αὐτὸν παντὶ ἔθνει ὁμοίως ἐπιχειρόντα, προεσάζαντο⁹⁰ σιτία ἐτέων κάρτα πολλῶν.⁹¹ ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα· Κῦρος δὲ ἀπορίησι ἐνείχετο, ἅτε χρόνου τε ἐγγινομένου⁹² συχνοῦ, ἀνωτέρω⁹³ τε οὐδὲν τῶν πρηγμάτων προκοπτομένων.

CXCI. Εἴτε δὴ ὦν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς

82. μετεῖς] *differens et præsens in tempus omittens*, Horace, A. P. 44.

83. κατέτεινε] *understand* σχοίνους. S.

84. ἦνετο] ἦνέτο, Hesychius. ὅπως φέρῃον ἄνοιτο, Homer, II. Σ. 473. BL. ἅτε παντὸς ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον, viii. 71. W.

85. ὅμως μέντοι] *still however, yet still*. H. 6 or 5. i. 120.

86. τὴν θερείην] *ῥῆν understood, the summer season. τὴν χειμερινήν, the winter season*, i. 202. B. 336.

87. αὐτοῦ ταύτη] *in that same place*; ἐν and χώρα are understood. B. 324. even ταύτη is sometimes suppressed as καὶ μιν ἔθαψαν αὐτοῦ τῇ περ ἔπεσε, i. 30. S. *in that there place*, though literal, is a vulgarism.

88. διέτριψαν] *iratus fuit Cyrus flumini. Babylonem oppugnaturus, Cyndem amnem rudo transire tentavit. ibi unus ex his equis, qui trahere regium currum albi solebant, abreptus*

vehementer commovit regem. juravit itaque 'annem illum eo se redacturum ut transiri calcarique etiam a feminis posset.' huc deinde omnem transtulit belli apparatus, et tamdiu assedit operi, donec c et lxxx cuniculis divisum alueum in ccc et lx rivis dispergeret et siccum relinqueret, in diversum fluentibus aquis. periit itaque et tempus, et militum ardor, et occasio aggrediendi imparatos, Seneca, de I. iii. 21.

89. ἐπεὶ] ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, &c. Xenophon, Cyr. vii. 5. 1.

90. προεσάζαντο] *brought in for themselves beforehand*, viii. 20. S.

91. πολλῶν] οἱ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὥς ἔχοντες τὰ ἐπιτήδεια πλεον ἢ εἴκοσιν ἐτών, Xenophon, Cyr. vii. 5. 13. W.

92. ἐγγινομένου] *τῇ πολιορκίᾳ*. ST.

93. ἀνωτέρω] M. G. G. 132. ἐς τὸ πρόσω, iii. 56. *in a very similar passage.*

ἔμαθε, τὸ ποιητέον οἱ ἦν, ἐποίησε δὴ τοιόνδε· τάξας τὴν στρα-
τιὴν ἅπασαν,⁹⁴ ἐξ⁹⁵ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλ-
λει, καὶ ὑπισθε αὐτὶς τῆς πόλιος τάξας ἑτέρους, τῇ ἐξίει ἐκ τῆς
πόλιος ὁ ποταμὸς, προεῖπε τῷ στρατῷ, ὅταν διαβατὸν⁹⁶ τὸ ῥέεθρον
ἴδωνται γενόμενον, ἐσιέναι ταύτῃ⁹⁷ ἐς τὴν πόλιν. οὕτω τε δὴ τάξας,
καὶ κατὰ ταῦτα παραινέσας, ἀπήλυνε αὐτὸς σὺν τῷ ἀχρηΐῳ⁹⁸
τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τὰ περ ἢ τῶν Βα-
βυλωνίων βασιλεία⁹⁹ ἐποίησε κατὰ τε τὸν ποταμὸν καὶ κατὰ τὴν
λίμνην, ἐποίησε καὶ ὁ Κύρος ἕτερα τοιαῦτα¹⁰⁰ τὸν γὰρ ποταμὸν διώ-
ρυχι ἐσαγαγὼν ἐς τὴν λίμνην ἐοῦσαν ἔλος,¹ τὸ ἀρχαῖον ῥέεθρον
διαβατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένου δὲ
τούτου τοιούτου, οἱ Πέρσαι, οἵπερ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ
τὸ ῥέεθρον τοῦ Εὐφρήτεω² ποταμοῦ, ὑπονευστηκότος ἀνδρὶ³ ὡς
ἐς μέσον μηρὸν μάλιστά κη, κατὰ τοῦτο ἐσῆεσαν ἐς τὴν Βαβυλῶνα.
εἰ μὲν νυν προεπύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου
ποιούμενον, οὐδ' ἂν,⁴ περιϊδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πό-
λιν, διέφθειραν κάκιστα· κατακληίσαντες γὰρ ἂν⁵ πάσας τὰς ἐς τὸν

94. ἅπασαν] after this τοὺς μὲν must be understood, or Herodotus would contradict himself. Similar inaccuracies of expression are not at all unfrequent; ὠκυμορώτατος ἄλλων, the sense requires either the comparative or πάντων, Homer, Il. A. 505. ii *celerorum Britannorum fugacissimi*, Tacitus, Ag. 34. στρατιὰ μεγίστη ἐγένετο τῶν πρὸ αὐτῆς, Thucydides, i. 10. τῶν πρὶν, 11. ἐν ἀγνοίᾳ τῶν ἀπάντων Ἑλλήνων δυνάων, δεῖ σκοπεῖν ὑμᾶς, where ἄλλων is wanting to complete the sense. Demosthenes, de Cor. 19.

95. ἐξ] for ἐπὶ in answer to the question 'where?' κελεύει μείναι ἐπὶ τοῦ ποταμοῦ, ὅταν δ' ἄρξωνται, &c. Xenophon, An. iv. 3. 21. so χειρὸς ἐξ ἀριστερᾶς, Euripides, Hec. 1133. This signification is not noticed by Matthiae.

96. διαβατὸν] ἢ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγγίγνετο, Xenophon, Cyr. vii. 5. 16. εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ, 18.

97. ταύτῃ] ἐσῶδφ.

98. ἀχρηΐφ] i. e. μέρει; the words ἐς μάχας may also be supplied from

Appian, R. H. vii. 29. This expression is opposed to αὐτὸς σὺν τῷ καθαρῷ τοῦ στρατοῦ, iv. 135. i. 211. and equivalent to τῆς στρατιῆς τὸ φλανρότατον, i. 207. οἱ ἀσθενέες τῆς στρατιῆς, iv. 135. L. S.

99. βασιλεία] Nitocris.

100. τοιαῦτα] p. 75. n. 90.

1. λίμνην—ἔλος] a lake—a swamp.

2. Εὐφρήτεω] called by the Arabians *Forat*, "fertilizing;" the Greeks added εὖ to the original name. A.

3. ἀνδρὶ] αἵμασιν ὕψος ἀνέκουσαν ἀνδρὶ ἐς τὸν ὀμφαλόν, vii. 60. GR.

4. οὐδ' ἂν] Through negligence of style, a preceding clause appears to be wanting, to the following effect; ἐσώθησαν ἂν. G.

5. ἂν] with the participle is the same as εἰ with the finite verb; εἰ κατακληίσαν καὶ ἀνέβησαν. M. G. G. 597. b. πάντας ἂν πάντες τοὺς ἀφρονάς μαίνεσθαι, ὁρθῶς ἂν φαίμεν, Plato, Alc. ii. p. 139. c. ἀγῶνας ἂν δοκεῖ προειπῶν καὶ ἄθλα προτιθεῖς μάλιστ' ἂν ποιεῖν εὖ ἀσκεῖσθαι, ὥστε ἔχειν ἂν, &c. Xenophon, Cyr. i. 6. 18. See Hermann on Vic. viii. 3. 1. ST.

ποταμὸν πυλίδας ἐχούσας,⁶ καὶ αὐτοὶ ἐπὶ τὰς αἵμασιās ἀναβάντες τὰς παρὰ τὰ χεῖλεα τοῦ ποταμοῦ ἐλληλαμένας,⁷ ἔλαβον ἄν σφεας ὡς ἐν κύρτῃ.⁸ ἰὺν δὲ ἐξ ἀπροσδοκίτου σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος⁹ τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων,¹⁰ τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν¹¹ ἐαλωκέτας· ἀλλὰ, τυχεῖν γάρ σφι ἐαῦσαν ὕρτην,¹² χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι, ἐς ὃ δὴ καὶ τὸ κάρτα¹³ ἐπύθοντο. καὶ Βαβυλῶν μὲν οὕτω τότε πρῶτον¹⁴ ἀραίρητο.¹⁵

CCI. Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο, ἐπεθύμησε Μασσαγέτας¹⁶ ὑπ' ἐωυτῷ ποιήσασθαι.¹⁷ (τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ, πρὸς ἡῷ τε καὶ ἡλίου ἀνατολὰς,¹⁸ πέρην τοῦ Ἀράξεω¹⁹ ποταμοῦ, ἀντίον δὲ Ἰσσηδός-

6. ἐχούσας] *leading*; *φερούσας*, i. 180. vii. 201. *τρεπομένας*, ii. 17. are synonymous.

7. ἐλληλαμένας] *erected*. *ducere muros*, Virgil. *Æ.* i. 427.

8. κύρτῃ] *a iceel, a wear*, i. e. "a net of twigs to catch fish," Johnson. This signification comprises those of *basket*, *cage*, and *net*, which are assigned to κύρτη and κύρτος, Steph. Th. l. G. 5473. τῶν κύρτων τὸ ἀδιέξοδον, Lucian, i. 655.

9. μεγάθεος] The magnitude of the city, and the time which elapsed before its capture was fully known, are much exaggerated by Aristotle, Pol. iii. 2. Bochart, Ph. i. 12.

10. ἐαλωκότων] The syllabic augment ε was originally used in all verbs whether they began with a consonant or a vowel, M. G. G. 161. which accounts for the circumflex on dissyllables, ἦγον (ἔαγον), ἦλθον (ἔελθον), εἶχον (ἔεχον), &c.

11. μανθάνειν] for οἱ τ. μ. οἰκέοντες οὐκ ἔμαθον ἐαλωκότες; as if the ὡς, before λέγεται, had been omitted, or accented thus ὡς (for οὕτως, so): this construction, which is very common, i. 58. 65. ii. 8. iv. 5. 76. 95., may also be accounted for by supposing an elipsis, before the infinitive, of a second λέγεται, as ὡς ὁ λόγος ἄρμηται, λέγεται Πολυκράτει δοῦναι, &c. iii. 56. ST.

12. ὕρτην] ἑορτήν, ἐν ᾗ πάντες οἱ Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ καμᾶζουσι, Xenophon, Cyr. vii. 5. 15. Βαλτάσαρ ὁ βασιλεὺς ἐποίησε δαίπνον μέγα τοῖς μεγιστάσιν αὐτοῦ χιλίοις· ἐπινον οἶνον, &c. LXX. Daniel, v. 1—4. The correspondence of this event with prophecy is shown by Rollin, iv. 1. 2. § 1. L.

13. καὶ τὸ κάρτα] *and that but too surely*. p. 42. n. 28.

14. πρῶτον] It was taken, the second time, by Darius, iii. 159. W.

15. ἀραίρητο] vii. 83. ix. 102. W. Ionic for ἤρητο, pluperfect of αἰρέειν. S. iii. 65. 126. vii. 8, 3.

16. Μασσαγέτας] They were probably a branch of the Getæ or Goths who had settled in *Turkestan*. L. A.

17. ὑ. ἐ. ποιήσασθαι] *to reduce under himself*; Milton, P. L. iii. 319. ἐν νόφ' ἔχων πᾶσαν τὴν Ἑλλάδα ὑ. ἐ. π. vii. 157. πάντα τὰ πράγματα ὑφ' ἐ. π. Demosthenes, de Cor. 13. κατεστρέφετο καὶ ἐποιεῖτο ὑ. ἐ. 14. 15. 22.

18. ἀνατολὰς] is opposed to δυσμὰς, and ἡῷ to ἐσπέρην, vii. 58. ii. 31. iv. 8. The former two nouns are generally used in the plural, and ἡλίου is often understood, ἡ πρὸς ἀνατολὰς,—ἡ πρὸς μεσημβρίαν καὶ δυσμὰς, Ptolemy, ii. 14. St. Matthew, xxiv. 27. SCHL. in septentriones et orientem solem,—inter occasum solis et septentriones, Cæsar, B. G. i. 1. B. 105.

νων²⁰ ἀνδρῶν. εἰσὶ δὲ οἱ τινες καὶ Σκυθικὸν²¹ λέγουσι τοῦτο τὸ ἔθνος εἶναι.)

CCIV. Πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαίροντα καὶ ἐποτρύνοντα ἦν· πρῶτον μὲν²² ἡ γένεσις, τὸ δοκέειν πλεόν τι εἶναι ἀνθρώπου· δεύτερα δὲ ἡ εὐτυχία, ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι²³ Κῦρος, ²⁴ ἀμήχανον ἦν ἐκείνο τὸ ἔθνος διαφυγείν.

CCV. Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασσαγετέων βασιλεία· Τόμυρις οἱ ἦν οὐνομα. ταύτην, πέμπων ὁ Κῦρος, ἐμᾶτο τῷ λόγῳ,²⁵ θέλων γυναῖκα ἦν²⁶ ἔχειν. ἡ δὲ Τόμυρις συνιέῖσα οὐκ αὐτήν μιν μνώμενον,²⁷ ἀλλὰ τὴν Μασσαγετέων βασιληίην, ἀπείπατο τὴν πρόσδοον. Κῦρος δὲ μετὰ τοῦτο, ὥς οἱ δύλῳ οὐ προεχώρεε,²⁸ ἐλάσας ἐπὶ τὸν Ἀράξην, ἐποιέετο ἐκ τοῦ ἐμφανέος²⁹ ἐπὶ τοὺς Μασσαγέτας στρατήην,³⁰ γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν³¹ τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων³² τὸν ποταμὸν οἰκοδομούμενος.

CCVI. Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κήρυκα, ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων, τὰ σπεύδεις³³ οὐ γὰρ ἂν εἰδείης,³⁴ εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα·

19. Ἀράξην] The Iaxartes, now the Syr-Daria. Herodotus erroneously places its source in Matiene. A. R. S.

20. Ἰσσηδόνων] A people of Serrica, in the district now called *Shefisi*, A. ancestors of the *Yugures*, or *Eluths*. R.

21. Σκυθικόν] Arrian, Al. iv. 16. and Diodorus, ii. 44. call them Scythians. L.

22. πρῶτον μὲν] πρῶτα μὲν is opposed to δεύτερα δὲ, iii. 80. viii. 106. S.

23. στρατεύεσθαι] The active voice is used in the same sense, i. 77. vi. 7. S.

24. Κῦρος] K. εὐδαίμων ἀνὴρ, ἄρξας, ἔθηκε πᾶσιν εἰρήνην φίλοις· Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο, Ἰωνίαν τε πᾶσαν ἤλασεν βίᾳ· Θεὸς γὰρ οὐκ ἤχθηρεν, ὥς εὐφρων ἔφην, Æschylus, P. 774. τῶν γε ἔπειτα γεγεννημένων, ἴσως δὲ καὶ τῶν ἀπάντων, Κύρον, τὸν Μήδων μὲν ἀφελόμενον τὴν ἀρχήν, Πέρσας δὲ κτησάμενον, οἱ πλείστοι καὶ μάλιστα θαυμάζουσιν, Isocrates, Ev. p. 357.

Mitford. Cyrus was foretold by name above 100 years before his birth, Isaiah, xlv. 28. xlv. 1—5. where he is described as an irresistible conqueror, as well as in Daniel, viii. 4. Newton, on the Prop. diss. x. p. 166.

25. τῷ λόγῳ] To the forms given in p. 32. n. 7. may be added τ. λ. and νόψ, ii. 100. προφάσει and τῇ ἀληθείᾳ, Æschines, c. Tim. p. 33. ὀνόματι and τ. ἀ. Polybius, xxii. 2, 3.

26. ἦν] *his*: an abbreviated form of ἐήν. M. G. G. 149. note.

27. μνώμενον] See p. 58. n. 2.

28. οὐ προεχώρεε] p. 48. n. 85.

29. ἐκ τοῦ ἐμφανέος] iii. 150. iv. 120. vii. 205. ἐξ ἑ. v. 37. ἐμφανέως, i. 140. vi. 123. S. M. G. G. 574.

30. στρατήην] Ionic for στρατεῖαν, an expedition; στρατιήν, Ionic for στρατιὰν, an army, i. 14.

31. διάβασιν] in apposition to γεφύρας. M. G. G. 431.

32. διαπορθμευόντων] supply τὸ ἐτερον μέρος τοῦ στρατοῦ. ST.

33. τὰ σπεύδεις] is given as an in-

πανσάμενος δὲ, βασίλευε τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχεν ὀρέων³⁵ ἄρχοντας τῶν περ ἄρχομεν. οὐκ ὦν ἐθελήσεις³⁶ ὑποθήκησι τησίδε³⁷ χρεέσθαι, ἀλλὰ πάντα μᾶλλον ἢ δι' ἡσυχίης εἶναι.³⁸ σὺ δὲ εἰ μεγάλως προθυμέαι³⁹ Μασσαγετέων πειρηθῆναι, φέρε, μόχθον μὲν, τὸν ἔχεις ξευγνὺς τὸν ποταμὸν, ἄφες· σὺ δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμετέρην.⁴⁰ εἰ δ' ἡμέας βούλει ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέρην, σὺ τωὐτὸ τοῦτο ποίειε." Ταῦτα δὲ ἀκούσας, ὁ Κῦρος συνεκάλεσε Περσέων τοὺς πρώτους· συναγείρας δὲ τούτους, ἐς μέσον σφι προετίθεε τὸ πρῆγμα, συμβουλευόμενος, ὁκότερα ποιεοί.⁴¹ τῶν δὲ κατὰ τωὐτὸ αἰ γινῶμαι συνεξέπιπτον,⁴² κελυνόντων ἐσδέκεσθαι Τόμυριν τε καὶ τὸν στρατὸν αὐτῆς ἐς τὴν χώραν.

CCVII. Παρεῶν δὲ, καὶ μεμφόμενος τὴν γνώμην ταύτην, Κροῖσος ὁ Λυδοὺς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ, λέγων τάδε· “³⁵Ω βασιλεῦ, εἶπον μὲν καὶ πρότερόν τοι, ὅτι, ἐπεὶ με Ζεὺς⁴³ ἔδωκέ τοι, τὸ ἂν ὀρῶ σφάλμα ἐὼν οἴκῳ τῷ σῷ, κατὰ δύναμιν⁴⁴ ἀποτρέψειν. τὰ δὲ μοι παθήματα,⁴⁵ ἔοντα ἀχάρिता, μαθή-

stance of an intransitive verb with an accusative of the object. M. G. G. 417. To the examples collected in the glossary, referred to in p. 57. n. 92., may be added, from a prose author, the following; ἐχόντων, ὡς ἔχουσι, Θηβαίων ἡμῖν, Demosthenes, Ol. iii. p. 34.

34. οὐ—ἂν εἰδείης] *thou canst not know. ἂν διαγνοίῃ*, i. 134. *ῥέοι ἂν*; ii. 22. *μόγισ ἂν διαβῆξαις*, iii. 12. *οὐκ ἂν ἀμαρτάνοις*, iv. 9. *οὐδ' ἂν διαγνοίῃ*, iv. 74. *οὐκ ἂν δυναίμεθα*, iv. 114. *οὐκ ἂν εἴῃ*, vi. 63. The optative in all these passages has a potential signification. ST.

35. ὀρέων] Ionic for ὀράων. L.

36. οὐκ ὦν ἔ.] *if then thou wilt not.* οὐκ ὦν in Herodotus before the future tense, second person, has the force of *εἰ ὦν οὐκ*, or of *ἢν μὴ* followed by the aorist subjunctive. Schweighäuser explains thus the following passage, οὐκ ὦν ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοντες, ὁμολογῆ χρῆσόμεθα, iv. 118. in this next passage he has *ἢν μὴ* πανσησθε after οὐκ ὦν, but the two former words are merely a gloss, which has crept into the text, οὐκ ὦν παύσεσθε,

ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατὰγοντες Ἰππῆην, ἵστε ὑμῖν Κορινθίους γε οὐ συναινέοντας, v. 92. 7.

37. τησίδε] BO. τησίδε, which is the reading of most editions, offends against the rule that the circumflex is only admissible on the ultimate or penult.

38. δι' ἡσυχίης εἶναι] i. e. ἡσυχάσειν. M. G. G. 580. c.

39. προθυμέαι] See p. 24. n. 9.

40. ἡμετέρην] γῆν or χώραν is understood. B. 46.

41. ποιεοί] p. 29. n. 66.

42. συνεξέπιπτον] coincided; a metaphor taken from lots which fall out together from a helmet or an urn. ST. ἐς τωὐτὸ αἰ γινῶμαι συνέδραμον, i. 53.

43. Ζεὺς] ἐπεὶ σ' ἔθηκε Ζεὺς ἀμνηνίας δόμοις κοινωνῶν εἶναι χερνίβων, πολλῶν μετὰ δούλων, Æschylus, Ag. 1003. BL.

44. κατὰ δύναμιν] κωλύειν κ. δ., Thucydides, i. 45. παντὶ σθένει κ. τὸ δυνατόν, Demosthenes, Ol. iii. p. 33.

45. παθήματα] Ζῆνα τὸν πάθει μάθος θέντα κυρίως ἔχειν, Æschylus, Ag. 167. δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιβρέπει, 241. παθὼν δὲ τε νῆπιος ἔγνω, Hesiod, O. D. 216. κατὰ τὴν παροι-

ματα γέγονε. εἰ μὲν ἀθάνατος δοκέει εἶναι, καὶ στρατιῆς τοιαύτης⁴⁶ ἄρχειν, οὐδὲν ἂν εἴη πρῆγμα⁴⁷ γνώμας ἐμὲ σοὶ ἀποφαίνεσθαι· εἰ δ' ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἷς, καὶ ἐτέρων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὥς κύκλος⁴⁸ τῶν ἀνθρωπηίων ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἔῃ αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν. ἤδη ὦν ἐγὼ γνώμην ἔχω⁴⁹ περὶ τοῦ προκειμένου πρήγματος τὰ ἔμπαλιν⁵⁰ ἢ οὔτοι. εἰ γὰρ ἐθελήσομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώραν, ὅδε τοι ἐν αὐτῷ κίνδυνος ἐνι· ἐσσωθεὶς μὲν, προσαπολλύεις πᾶσαν τὴν ἀρχήν· δηλα γὰρ δὴ, ὅτι, νικῶντες, Μασσαγέται οὐ τὸ ὀπίσω φεύζονται, ἀλλ' ἐπ' ἀρχὰς τὰς σῆς ἐλῶσι·⁵¹ νικῶν δὲ, οὐ νικᾷς τοσοῦτον, ὅσον⁵² εἰ διαβίς ἐς τὴν ἐκείνων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τῷτὸ γὰρ ἀντιθήσω ἐκείνῳ,⁵³ ὅτι, νικήσας τοὺς ἀντιουμένους, ἐλᾷς ἰθὺ τῆς ἀρχῆς τῆς Τομύριος. χωρὶς τε τοῦ ἀπηγυμένου, αἰσχρὸν καὶ οὐκ ἀνασχετὸν, τὸν Κῦρὸν γε τὸν Καμβύσσει, γυναικὶ εἷζαντα ὑποχωρῆσαι⁵⁴ τῆς χώρας. νῦν ὦν μοι δοκέει, διαβάντας προελθεῖν, ὅσον ἂν ἐκεῖνοι διεξίωσι· ἐνθεῦτεν δὲ, τάδε ποιεῦντας, πειρᾶσθαι ἐκείνων περιγενέσθαι· ὥς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν⁵⁵ τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπαθείες. τούτοισι ὦν τοῖσι ἀνδράσι, τῶν προβιά-

μίαν, παθόντα γινῶναι, Plato, Sym. p. 272. BL. ὁ πονήσας δὲ, νόφ καὶ προμάθειαν φέρει, Pindar, I. i. 56. G.

46. τοιαύτης] i. e. ἡ καὶ αὕτη ἀθάνατός ἐστι. ST.

47. πρῆγμα] p. 45. n. 58.

48. κύκλος] καθάπερ καὶ φασὶ κύκλον εἶναι τὰ ἀνθρώπινα, Aristotle, Pro. xii. p. 129. W. Eth. i. 10. ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον ἄρκτου στροφάδες κέλευθοι· μένει γὰρ οὐτ' αἰόλα νῆξ βροτοῖσιν, οὔτε κῆρες, οὔτε πλοῦτος, ἀλλ' ἄφαρ βέβακε· τῷ δ' ἐπέρχεται χαίρειν τε καὶ στέρεσθαι, Sophocles, Tr. 131.

49. γνώμην ἔχω] i. e. γνώσκω. ST. κατὰ may be understood, on account of the adverb ἔμπαλιν, which follows, iii. 82. but no preposition is wanting in the expressions τήνδε ἔ. γν. ii. 27. τήνδε ἔ. τὴν γν. iv. 31. S. and here our author might have said γν. ἔ. ἐναντίην τῇ τούτων. ST. The phrase γν. ἔχειν occurs, Thucydides, ii. 86. Aristophanes, N. 158. SCHL. Each of the three forms is found in Demosthenes, Ph. i. ἀ γινώσκω, p. 44. ταύτην ἔ.

τὴν γν., p. 45. οὕτω τὰς γνώμας ἔ., p. 48.

50. τὰ ἔμπαλιν] τὰμπαλιν, τοῦναντίον, τοῦμπαλιν, in Attic Greek. V. Instead of κατὰ with γνώμην, ἐς might be understood here, as in the phrase τοῦμπαλιν πεσεῖν φρενῶν, Euripides, Hip. 392.

51. ἐλῶσι] for ἐλάσονται, M. G. G. 178. a. ἐλάσω, ἐλάω, ἐλῶ.

52. ὅσον] Supply ἂν νικῆς. ST.

53. ἐκείνῳ] i. e. ἐκείνῃ τῇ γνώμῃ ὅτι, “νικῶντες, Μασσαγέται οὐ τὸ ὀπίσω φεύζονται, ἀλλ' ἐπ' ἀρχὰς τὰς σῆς ἐλῶσι.” ST.

54. εἰ. ὑποχωρῆσαι] τότε ἐγὼ τῷ Πύθωνι οὐκ εἷξα, οὐδ' ὑπεχώρησα, Diodorus, xvi. 85. W.

55. ἀγαθῶν] i. 126. τῶν Λυδῶν ἀγαθῶν, Xenophon, Cyr. vi. 2. 22. νίκης γενομένης ἡμετέρας καὶ ἀναχωρῆσαντων τῶν πολεμίων, παρεκάλουν ἐγώ σε, ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ, εἴ τι καλὸν κἀγαθὸν συμβαίνοι, τοῦτο καρποίμεθα, Cyr. v. 9. 19. ὅ τι καλὸν κἀγαθὸν ἐστὶν ἐν Σάρδεσιν, Cyr. vii. 2. 12 and 13. Thucydides, i. 82. St. Luke, xvi. 25.

των⁵⁶ ἀφειδέως πολλὰ κατακόψαντας καὶ σκευάσαντας,⁵⁷ προθεῖναι ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ δαῖτα· πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἶνον ἀκρήτου, καὶ σιτία παντοῖα· ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτῖς ἐξαναχωρεῖν ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι, ἰδόμενοι ἀγαθὰ πολλὰ, τρέφονται τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων.”

CCVIII. Γνωμαι μὲν αὗται συνέστασαν.⁵⁸ Κῦρος δὲ, μετεῖς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἐλόμενος, προηγόρευε Τομύρι⁵⁹ ἐξαναχωρεῖν, ὡς αὐτοῦ διαβησομένου ἐπ’ ἐκείνην. ἡ μὲν δὴ ἐξαναχώρεε, κατὰ⁶⁰ ὑπέσχετο πρῶτα. Κῦρος δὲ, Κροῖσον ἐς τὰς χεῖρας ἐσθεῖς τῷ ἑωυτοῦ παιδί Καμβύσῃ, τῷ περ τὴν βασιλιήν ἐδίδου,⁶¹ καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιεῖν, ἦν ἡ διάβασις ἢ ἐπὶ Μασσαγέτας μὴ ὀρθωθῇ· ταῦτα ἐντειλάμενος, καὶ ἀποστειλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποταμόν καὶ ὁ στρατὸς αὐτοῦ.

CCIX. Ἐπεὶ τε δὲ ἐπεραιώθη τὸν Ἀράξα, νυκτὸς ἐπελθούσης, εἶδε ὕψιν, εὐδων ἐν τῶν Μασσαγετέων τῇ χώρῃ, τοιήνδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὁρᾶν τῶν Ὑστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος, ἐόντι ἀνδρὶ Ἀχαιμενίδῃ,⁶² ἦν τῶν παίδων Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἰκοσὶ κου μάλιστα ἔτεα· καὶ οὗτος καταλέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχέ κω ἡλικίην στρατεύεσθαι. ἐπεὶ ὧν δὴ ἐξεγέρθη ὁ Κῦρος, ἐδίδου⁶³ λόγον ἑωυτῷ περὶ τῆς ὕψιος. ὡς δὲ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὕψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μῶνον,⁶⁴ εἶπε· “Ὑστασπες, παῖς σὸς ἐπιβουλεύων ἐμοί τε καὶ τῇ ἐμῇ ἀρχῇ

56. *προβάτων*] The antients called by this name πάντα τὰ τετράποδα θρέμματα, Scholiast on II. Ξ . 124. *W.* i. 188. vi. 56. 57. as distinguished from man, i. 203. vii. 171. Hesiod, O. D. 556. It applies to βόες, ii. 41. and ἵπποι, iv. 61. vii. 171. Pindar, fr. inc. cxxxviii. and seems to include not only oxen and horses, viii. 137. but asses and camels, i. 133. though in i. 167. it is opposed to beasts of burthen as well as to man.

57. *σκευάσαντας*] *dressing*.

58. *συνέστασαν*] *came in competition*; *conflicted*. iv. 132. vi. 108. vii. 142. *W. S.*

59. *Τομύρι*] For the reason of this

accentuation see p. 25. n. 17.

60. *κατὰ*] See p. 71. n. 61.

61. *ἐδίδου*] It was the custom for the king of Persia, before going on a foreign expedition, to name his successor: δέῃ μιν, ἀποδέξαντα βασιλῆα, κατὰ τὸν Περσέων νόμον, οὕτω στρατεύεσθαι, vii. 2. *W.*

62. *Ἀχαιμενίδῃ*] See vii. 11. A noble and numerous clan of the Parsagadæ, which was the chief tribe of the Persians, i. 125. To this the royal family belonged.

63. *ἐδίδου*] *he began*, &c. p. 20. n. 75. p. 98. n. 52.

64. *μῶνον*] *apart*.

εάλωκε· ὡς δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδονται,⁶⁵ καὶ μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ἤδη ὦν ἐν τῇ παροισομένη νυκτὶ, εὖδων, εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον, ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὦν ἐστὶ μηχανή⁶⁶ ἀπὸ τῆς ὕψιος ταύτης οὐδεμία, τὸ μὴ κεῖνον ἐπιβουλεύειν ἐμοί. σὺ τοίνυν τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ ποίεε, ὅκως, ἐπεὰν ἐγὼ, τάδε καταστρεψάμενος, ἔλθω ἐκεῖ, ὡς⁶⁷ μοι καταστήσης⁶⁸ τὸν παῖδα ἐς ἔλεγχον.”⁶⁹

CCX. Κύρος μὲν, δοκέων Δαρεῖόν οἱ ἐπιβουλεύειν, ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε, ὡς αὐτὸς μὲν τελευτήσῃ αὐτοῦ ταύτῃ μέλλοι, ἡ δὲ βασιλήνῃ αὐτοῦ περιχωρεῖ ἐς Δαρεῖον. ἀμείβεται⁷⁰ δὲ ὦν ὁ Ὑστάσπης τοῖσδε· “ὦ βασιλεῦ, μὴ εἴῃ ἀνὴρ Πέρσης γεγώνως, ὅστις τοι ἐπιβουλεύσει· εἰ δ' ἐστὶ, ἀπόλοιτο ὡς τάχιστα· ὅς ἀντὶ μὲν δούλων⁷¹ ἐποίησας ἐλευθέρους Πέρσας εἶναι· ἀντὶ δὲ ἄρχεσθαι⁷² ὑπ' ἄλλων, ἄρχειν ἀπάντων. εἰ δὲ τίς τοι ὕψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα⁷³ βουλεύειν περὶ σέο, ἐγὼ τοι

65. κήδονται] Διὸς δὲ τοι ἄγγελός εἰμι· ὅς σε, ἀνευθεν ἔων, μέγα κήδεται ἢ δ' ἐλαίρει, Homer, II. B. 26. From πάντα· μάλ' ἀτρεκέως, 10. and other expressions, it would seem that Herodotus had this passage in view.

66. μηχανή] οὐκ ἔστι μ. οὐδεμία τὸ μὴ, there is no possibility but that; there is no help for it, but, &c. Hubert. “Come, boy, prepare yourself.” Arthur, “Is there no remedy?” Hubert, “None, but to lose your eyes.” Shakspeare, K. J. iv. 1.

67. ὡς] Either this word or ὅκως is superfluous; the ὡς appears to be used in consequence of the parenthesis. S.

68. καταστήσης] κείνας ἐναργεῖς δεῖρό μοι στήσης ἄγων, Sophocles, Œ. C. 910. S.

69. ἐς ἔλεγχον] καθιστάναι ἐς ἔ. to present for trial, or examination. The phrase occurs in Isocrates and Plutarch; Steph. Th. L. G. 3679.

70. ἀμείβεται] This verb is put either (1) absolutely, ἀμείβεται Κροῖσος, i. 40. or (2) with an accusative of the thing, ταῦτα ἀμείψατο, i. 37. or (3) with an accusative of the person as well as of the thing, ταῦτα τοὺς

φίλους ἀμείψατο, ii. 173. or (4) with a dative of the thing, ἀμείβεται Κροῖσος τοῖσδε, i. 38. or (5) with an accusative of the person and a dative of the thing, which is most usual, τοιοῦτοισι ἀμείψατο Κροῖσον, i. 43. S.

71. ἀντὶ—δούλων] I. e. ἀντὶ τοῦ δούλους εἶναι. ST. See p. 52. n. 22. γυναικας ἀντ' ἀνδρῶν, i. 155.

72. ἀντὶ—ἄρχεσθαι] ἀντὶ εἶναι, vii. 32. vii. 170. ἀντὶ γενέσθαι, vii. 170. S. The omission of the article after a preposition is unusual. M. G. G. 541.

73. νεώτερα] seditious innovations, treason. Supply either βουλευήματα from the verb, or πρήγματα from v. 106. (where βουλευσαι πρήγμα also occurs;) vi. 2. 74. or ἔργα from vii. 6. νεωτέρων ἐπιθυμοῦντες πραγμάτων, Xenophon, H. v. 2. 9. οὐ καινῶν δεῖσθαι π. οὐδὲ μεταστάσεως, H. i. 4. 16. nota moliri, Paternulus, ii. 129. novis rebus studere, Cicero, Cat. i. 1. The use of the comparative is explained p. 13. n. 81. and in that sense καινὸν is used by Attic writers, λέγεται τι καινόν; γένοιτο ἂν τι καινότερον ἢ Μακεδῶν Ἀθηναίους καταπολεμῶν; Demosthenes, Ph. i. p. 47.

παραδίδωμι χρῆσθαι⁷⁴ αὐτῷ τοῦτο, ὃ τι⁷⁵ σὺ βούλει.” Ὑστάσπης μὲν, τοῦτοισι ἀμειψόμενος, καὶ διαβάς τὸν Ἀράξα, ἦϊε ἐς Πέρσας, φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον.

CCXI. Κύρος δὲ, προελθὼν ἀπὸ τοῦ Ἀράξου ἡμέρης ὁδόν, ἐποίεε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν Ἀράξα, λειφθέντος δὲ τοῦ ἀχρηίου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορις⁷⁶ τοῦ στρατοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευσεν ἀλεξιόμενους⁷⁷ καὶ, τὴν προκειμένην ἰδόντες δαῖτα, ὡς ἐχειρώσαντο τοὺς ἐναντίους, κλιθέντες δαίνυντο.⁷⁸ πληρωθέντες δὲ φοριβῆς καὶ οἶνου,⁷⁹ εὖδον. οἱ δὲ Πέρσαι, ἐπελθόντες, πολλοὺς μὲν σφῶν ἐφόνευσαν· πολλῶ δ' ἔτι πλεῖνας ἐξώγρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ ὄννομα ἦν Σπαργαπίσης.

CCXII. Ἡ δὲ, πυθομένη τά τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ Κύρον, ἔλεγε τάδε· “Ἀπληστε αἵματος⁸⁰ Κύρε, μηδὲν ἐπαρθῆς τῷ γεγονότι τῷδε πρήγματι, εἰ⁸¹ ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὕτω, ὥστε, κατιόντος⁸² τοῦ οἶνου ἐς τὸ σῶμα, ἐπαναπλῶειν⁸³ ἡμῖν ἔπεα κακὰ, τοιοῦτ' φαρμάκῳ δολώσας,⁸⁴ ἐκράτησας παιδὸς τοῦ

74. χρῆσθαι] *to treat*. ἀνθρώποις ὡς χρηστῶν οὐ γινώσκειν, Xenophon, H. i. 6. 4.

75. τοῦτο, ὃ τι] οὕτω ὅκως.

76. τριτημορις] τῆς στρατιῆς τρ. vii. 131. *tertia pars copiarum*, Justin, i. 8.

77. ἀλεξιόμενους] ἀμυνομένους. GL.

78. δαίνυντο] Homer, Il. A. 468. εὐωχοῦντο, Hesychius. When the Istrians took a Roman camp, *ibi quum omnium rerum paratam expositamque copiam, et strulos lectos in quæstorio invenissent, regulus ad cubans epulari caput. mox idem ceteri omnes, armorum hostiumque obliti, faciunt: et, ut quibus insuetus liberalior tictus esset, avidius vino ciboque corpora onerant*, Livy, xli. 2. the consequences were similar. W.

79. φορβῆς καὶ οἶνου] M. G. G. 330. *b.* φορβή] is a word mostly used by poets, and by them applied to the food of brutes: to express that of men, Homer has the following terms, βρω-

μή, βρώσις, βρωτὺς, ἐδητὺς, ἐδωδή, ὕψον, and σίτος; which he very generally couples with μέθυ, οἶνος, πόσις, or ποτή.

80. ἀπληστε αἵματος] M. G. G. 322.

81. εἰ] p. 34. n. 31.

82. κατιόντος] τὸν Διόνυσον μαίνον οἱ πολλοὶ λέγουσιν, ἀπὸ τοῦ τοὺς πλείονος ἀκράτου σπῶντας θορυβάδεis γίνεσθαι. “οἶνος καὶ κένταυρον ὤλεσ’ ὃ δ’, ἐπεὶ φρένας ἔασεν οἶνον, μαίνόμενος κακ’ ἔρεξε.” (Then follows this passage of Herodotus and another quotation.) Ξενοφάντος δὲ ὁ Ἀγησίλαος μέθης μὲν ἀπέχεσθαι ὁμοίως ᾤετο χρῆναι καὶ μανίας, Athenæus, xiv. 1. I.

83. ἐπαναπλῶειν] *to rise to the surface, to float up*. ἀναπλῶει ἔπεα μαίνονέφ' ἐπρέποντα, Eustathius, on Il. Σ. p. 1212, 12. V. p. 6. n. 68.

84. δολώσας] ἐλὼν δόλω, i. 214. S. παῖδά μου κατακτενοῦσι σοῖς δολώσαντες γάμοις, Euripides, I. A. 898. V.

έμοῦ, ἀλλ' οὐ μάχῃ κατὰ τὸ καρτερόν.⁸⁵ νῦν ὦν μὲν εὖ παραινεύ-
σης ὑπόλαβε⁸⁶ τὸν λόγον·⁸⁷ ἀποδοὺς μοι τὸν παῖδα, ἀπιθι ἐκ τῆσδε
τῆς χώρης ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυ-
βρίσας·⁸⁸ εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμενυμί τοι, τὸν
Μασσαγετέων δεσπότην,⁸⁹ ἢ μὴν⁹⁰ σε ἐγὼ, καὶ ἀπληστον ἐόντα,
αἵματος κορέσω.”

CCXIII. Κῦρος μὲν νυν τῶν ἐπέων οὐδένα τούτων ἀνενειχθέν-
των ἐποίηετο λόγον. ὁ δὲ τῆς βασιλείης Τομύριος παῖς Σπαργαπί-
σης, ὡς μιν ὁ τε οἶνος ἀνῆκε, καὶ ἔμαθε, ἴνα⁹¹ ἦν κακοῦ, δεηθεὶς
Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὡς δὲ ἐλύθη τε τάχιστα καὶ
τῶν χειρῶν ἐκράτησε, διεργάζεται εὐωτόν. καὶ διὴ οὗτος μὲν τοῦτω
τοιούτῳ τελευτᾷ.

CCXIV. Τόμυρις δὲ, ὡς οἱ⁹² ὁ Κῦρος οὐκ ἐσήκουσε, συλλέξασα
πᾶσαν τὴν ἐωυτῆς δύναμιν, συνέβαλε Κῦρῳ. ταύτην τὴν μάχην,
ᾧσαι⁹³ δὴ βαρβάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἰσχυροτάτην
γενέσθαι· καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γεγόμενον. πρῶτα μὲν
γὰρ λέγεται αὐτοὺς διαστάντας⁹⁴ ἐς ἀλλήλους τοξεύειν· μετὰ δὲ, ὡς
σφι τὰ βέλεια ἐξετετόξευτο,⁹⁵ συμπεσόντας τῇσι αἰχμῇσί τε καὶ τοῖσι

85. κατὰ τὸ καρτερόν] See p. 44. n. 45.

86. ὑπόλαβε] adopt, iii. 146. ὑπο-
δέχον, Thomas Mag. When τὸν λό-
γον is not expressed, but understood,
it signifies to take up the conversation,
vii, 101. S. SCH.

87. τὸν λόγον] i. 60. p. 34. n. 27.

88. κατυβρίσας] generally governs
an accusative; but Sophocles has τοῖς
σοῖς ἄχεσιν κατυβρίζων, Aj. 153. L.

89. δεσπότην] This title was par-
ticularly given to the Sun; ὦ δεσπότα
ἥλιε, καὶ θεοὶ πάντες, an Egyptian
prayer in Porphyry, de Abst. An. iv.
10. ὦ δεσπότα ἥλιε, καὶ σελήνη δεσποί-
να, Heliodorus, x. but applied to the
gods in general, as to Neptune, (Pin-
dar, I. vi. 7.) to Bacchus, (Euripides,
B. 573.) to Apollo, (Aristophanes, V.
875.) θεοὺς δεσπότας καλεῖν χρῶν,
Eur. Hip. 87. L. S. dominos omnium
rerum, deos, Cicero, de Leg. ii. 7. V.
terrarum dominos, deos, Horace, I. Od.
i. 6.

90. ἢ μὴν] assuredly, ὅτως μὲν,
Hesychius. ἢ μὲν is the more com-
mon Ionic form. S. θεοὺς ὕμνυμι, ἢ

μὴν ἐμοὶ δοκεῖν, Xenophon, Cyr. viii. 4.
7. ὁμοσσον, ἢ μὲν μοι ἀρήξειν, Homer,
Il. A. 76. H. 2. and 8. or 3.

91. ἴνα] denoting situation, is con-
strued with an indicative mood and a
genitive case. H. ii. 8. or 5. οὐκ εἰδῶι'
ἄρα, ἴν' ἤμεν ἄτης, Sophocles, El. 941.
οὐδ' ὄρν', ἴν' εἰ κακοῦ, E. R. 367. ἤξομεν,
ἴν' ἐλθεῖν βουλόμεσθα τῆς τύχης, Eu-
ripides, Hel. 1465. B. A. p. 92. n. 78.
ubi loci fortunæ tuæ sint, intelligis,
Plautus, Cap. v. 2. 5.

92. οἱ] ὡς οἱ οὐδὲ οὕτω ἐσήκουον οἱ
Ἀθηναῖοι, vi. 86, 5. S.

93. ᾧσαι] Before this word, under-
stand ἀπασέων.

94. διαστάντας] standing at a dis-
tance, is opposed to συμπεσόντας clo-
sing together, to συνέχεσθαι, (under-
stand ἀλλήλοις,) to engage, and to
συνεστάναι to maintain close combat.
“The bow-strings twanged, and arrows
hissed:—anon, the hosts met in the
shock of battle, horse and man Con-
flicting,” Southey, Rod. xxv. 161.

95. ἐξετετόξευτο] Zosimus has imi-
tated this passage, γέγονε μάχῃ πάσης,
ὡς εἰπεῖν, ἄλλης καρτερωτέρα· τῶν γὰρ

ἐγχειριδίοισι συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι
μαχομένους, καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δέ, οἱ Μασσα-
γέται περιεγενέατο,⁹⁶ ἢ τε δὴ πολλὴ τῆς Περσικῆς στρατῆς αὐτοῦ
ταύτῃ διεφθάρη, καὶ δὴ καὶ αὐτὸς Κῦρος τελευτᾷ, βασιλεύσας τὰ
πάντα ἐνὸς δέοντα τριήκοντα ἔτεα.⁹⁷ ἄσκὸν δὲ πλήσασα αἵματος
ἀνθρωπίνου, Τόμυρις ἐδίξητο ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν
Κύρου νέκυν. ὥς δὲ εὔρε, ἐναπῆπτε⁹⁸ αὐτοῦ τὴν κεφαλὴν ἐς τὸν
ἄσκον.⁹⁹ λυμαιομένη¹⁰⁰ δὲ τῷ νεκρῷ, ἐπέλεγε¹ τάδε· “Σὺ μὲν
ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας,² παῖδα τὸν ἐμὸν
ἐλὼν δόλῳ· σὲ δ' ἐγὼ, κατὰπερ ἠπείλησα, αἵματος κορέσω.”³ τὰ⁴
μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν⁵ λόγων λεγο-
μένων, ὅδε μοι ὁ πιθανώτατος εἴρηται.

βελῶν ἐκτοξευθέντων ἐκατέρῳ στρατεύ-
ματι, ταῖς αἰχμαῖς καὶ τοῖς δόρασιν ἐπὶ
χρόνον συχνὸν συνεπλάκησαν, ii. 18.
W.

96. περιεγενέατο] ii. 166. M. G. G.
201. obs. 4.

97. ἔτεα] *Cyrus undetriginta annis
rerum potitus est: Scythis bellum in-
ferens, in prælio cecidit*, Sulpicius Sev.
ii. 9. W.

98. ἐναπῆπτε] from ἐναφάπτω, sus-
pended in. *Caput Cyri amputatum in
utrem humano sanguine repletum con-
fici regina jubet, cum hac exprobra-
tione crudelitatis, “sattia te,” inquit,
“sanguine, quem sitisti, cujusque in-
satiabilis semper fuisti,”* Justin, i. 8.
τὴν κεφαλὴν ἀποτεμοῦσα αὕτη τοῦ Κύ-
ρου, ἐς ἄσκον ἐμβαλεῖ πλήρη αἵματος,
Lucian, Cont. xiii. W.

99. ἐς τὸν ἄσκον] *quam Tomyris
turbata valet, cognovit (Cyrus) in utre*,
Anth. Lat. ii. Ep. 6. W.

100. λυμαιομένη] maltreating. M.
G. G. 384. 7.

1. ἐπέλεγε] *she added these words.*
Romulus slew Remus, *quum verbis
quoque increpitans adjecisset*, Livy,
i. 7. κρατερὸν δ' ἐπὶ μῦθον ἔτελλε,
Homer, Il. A. 25. 326.

2. ἀπώλεσας] Gronovius first point-

ed out the oxymoron of this passage,
which he illustrates by many quota-
tions. Niobe, having lost her sons,
exclaims, “*pascere, crudelis, nostro
Latona dolore, corque ferum satia: per
funera septem effero*,” Ovid, Met. vi.
280. In Lucian, a father speaks of
himself as *προανηρημένος* in the per-
son of his son, Tyran. p. 801. *homo
totiens moritur, quotiens amittit suos*,
Publius Syrus; and these expressions
throw light on the word *καθήραντα*,
p. 27. n. 48. and render Larcher's
supposition unnecessary.

3. κορέσω] Similar to this was the
treatment of Crassus by the Parthi-
ans: *BE. caput ejus recisum, ad
regem reportatum, ludibrio fuit, neque
indigno; aurum enim liquidum in ric-
tum oris infusum est; ut, cujus animus
arserat auri cupiditate, ejus etiam
mortuum et exsangue corpus auro
uteretur*, Florus, iii. 11.

4. τὰ] put absolutely, for *περὶ τῶν*.
ST.

5. πολλῶν] According to Xeno-
phon, Cyr. viii. 7. 28. Strabo, xv. p.
1061. b. and Lucian, de Macr. xiv.
he died a natural death; according to
Ctesias of a wound received in battle,
xi. W. G.

ARGUMENT OF THE SECOND BOOK.

Cambyzes succeeds Cyrus, and invades Egypt : i. Amasis, the king, favours the Greeks ; conquers Cyprus : clxxii. clxxvii. clxxviii. clxxxii.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΔΕΥΤΕΡΗ.

ΕΥΤΕΡΠΗ.

Ι. ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιληίην Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδράνης τῆς Φαρνάσπεω θυγατρὸς· τῆς προαποθανούσης, Κῦρος αὐτὸς τε μέγα πένθος¹ ἐποιήσατο, καὶ τοῖσι ἄλλοισι προεῖπε² πᾶσι, τῶν ἦρχε, πένθος ποιέεσθαι. ταύτης δὲ³ τῆς γυναικὸς ἐὼν παῖς καὶ Κύρου, Καμβύσης Ἰωνας μὲν καὶ Αἰολέας ὡς δούλους πατρῷους ἔοντας⁴ ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε παραλαβὼν,⁵ τῶν ἦρχε, καὶ δὴ καὶ Ἑλλήνων, τῶν ἐπεκράτεε.⁶

CLXXII. Ἐβασίλευσε δὲ Ἀμασις. τὰ μὲν δὴ πρῶτα, κατόνοντο τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμιῇ μοίρῃ⁷ μεγάλη ἦγον, ἅτε δὴ δημότην⁸ τὸ πρὶν ἔοντα, καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίῃ αὐτοῦς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη,⁹ προσηγάγετο.¹⁰

1. μέγα πένθος] Homer, II. Δ. 417.

2. προεῖπε] Admetus, on the death of his queen Alcestis, issued similar orders, *TR.* πᾶσιν, ὧν ἐγὼ κρατῶ, πένθους γυναικὸς τῆς δὲ κοινοῦσθαι, λέγω, &c. Euripides, *Alc.* 437—445. and 346.

3. δὲ] In resuming the thread of the narration, δὲ is here repeated, on account of the preceding parenthesis. *H.* 20.

4. ὡς—έοντας] i. e. ὡς δούλοι πατρῷοι εἶεν. *ST.* M. G. G. 569, 2.

5. παραλαβὼν] here means *taking along with him*, ἅμα ἀγόμενος, vii.

115. in the beginning of the chapter it signifies *receiving as successor*, οἱ διάδοχοι παρέλαβον, Xenophon, *H.* i. 1. 31.

6. ἐπεκράτεε] The use of this verb by Herodotus does not warrant Wyttembach in giving to ἐπὶ, in this compound, the force of *insuper* “in addition.”

7. μοίρῃ] τοὺς θεοὺς μοίρας ποιεῖσθε μηδαμῶς, Sophocles, *Œ.* C. 277. *SCH.*

8. δημότην] a plebeian; τὸν τῶν πολλῶν ἕνα, in Ionic writers, and in Xenophon alone of Attic authors: others, in this sense, use δημοτικόν,

CLXXVII. Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας ¹¹ τὰς οἰκομένας.

CLXXVIII. Φιλέλλην δὲ γενόμενος, ὁ Ἀμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν ¹² πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι.

CLXXXII. Εἶλε δὲ Κύπρον ¹³ πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρον ἀπαγωγὴν.

and, with them, δημότης signifies ὁ τοῦ αὐτοῦ δήμου· as φυλῆτης, ὁ τῆς αὐτῆς φυλῆς· and λοχίτης, ὁ ἐν τῷ αὐτῷ λόχῳ τεταγμένος, Zonaras, Lex. p. 494. τὸν ἐκ τῶν δημότων, Xen. Cyr., viii. 3. 5. *L. G.*

9. οὐκ ἀγνωμοσύνη] *not by an obstinate and foolish pride; οὐκ ἀνοήτως.* These words may be taken as an explanation of σοφίη. *W.* οὐκ ἀναισθησία, οὐκ ἀγνοία, οὐκ ὀλιγωρία, Phavorinus, and Etym. M.

10. προσηγάγετο] *won over; εὐνους κατεσκευάσατο, ἐξειδιοποίησατο.* This verb is found with the following datives, ἀπάτῃ, Thucydides, iii. 43. οἰκτῷ and ἐπιεικείᾳ, 48. χρήμασι καὶ δωρεαῖς, Plato, de Leg. p. 695. π. ταῖς ὀμιλίαις καὶ τῇ τῶν τρόπων ἐ. Diodorus, i. 54. τιμαῖς καὶ δ., ἔτι δ' ἐπαγγελίαις, xv. 8. *V. brought to a sense of their duty: πολέμῳ, Plutarch, Rom. S.*

11. δισμυρία] 20,000. According to Diodorus, i. 31. there were 18,000 cities and towns formerly, and in his time 30,000; according to Theocritus xvii. 82. there were 33,333. Among these the most insignificant villages were included; and these were thick-

ly scattered over the country. *L.* Egypt now contains about 2,500 towns and villages; its extent was not equal to the twelfth part of France, in which all the villages, including even the smallest, amount to no more than 39,000; De Pauw, Diss. on E. and Ch. i. 1. The astonishing ruins everywhere seen prove that the cities must have been thrice as numerous as they now are; Savary. *TR.* According to Khalil Dhabéri, there were (in the 15th century) 5,040 towns and villages, and several cities: Makrizi says there were, in antient times, 153 cities and 55,845 towns; De Sacy, Chr. Ar. ii. p. 2 and 19.

12. Ναύκρατιν] now *Terrane*, Bruce. In this name, which is of Greek origin, there seems an allusion to some "naval victory." Athenæus was born in this city. The factory at Naucratis was in some respects similar to that of the Europeans at Canton. *A. L.*

13. Κύπρον] Cyprus had many names antiently; among others *Ærosa* from its mines of *copper*, which metal was named after the island. *A.* Its conquest is mentioned by Diodorus, i. 68. *W.*

ARGUMENT OF THE THIRD BOOK.

Origin of the quarrel between Cambyzes and Amasis: i. Preparations for the invasion of Egypt: iv. v. vii. ix. Psammenitus succeeds Amasis, and is defeated by the Persians: x. xi. Cambyzes, after the conquest of Egypt, meditates that of other countries: xiii—xvii. The Æthiopians: xviii—xxii. Failure of the expeditions against them and the Ammonians: xxv. xxvi. Cambyzes shows symptoms of insanity, mortally wounds Apis, has his own brother Smerdis put to death, and kills his sister: xxvii—xxxi. He afterwards slays his cup-bearer. Cræsus narrowly escapes a like fate: xxxiv—xxxvii. Two Magi, Smerdis and Patizithes, revolt from Cambyzes; the king meets with a fatal accident. Smerdis usurps the throne: lxi—lxix. Successful conspiracy of seven Persian nobles. Darius elected king: lxx—lxxxiv. lxxxvi. Darius establishes satrapies: lxxxviii. lxxxix. Democedes, a Greek physician, suggests the subjugation of Greece: cxxix. cxxx. cxxxii—cxxxviii. Darius conquers Samos: cxxxix. Babylon revolts, and is taken by means of Zopyrus: cl—clx.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ.

ΘΑΛΕΙΑ.

I. ΕΠΙ τοῦτον δὴ τὸν Ἀμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, αἶγων καὶ ἄλλους, τῶν ἦρχε, καὶ Ἑλλήνων Ἰωνάς τε καὶ Αἰολέας, δι' αἰτίην τοιήνδε· πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα, αἷτεε¹ Ἀμασιν θυγατέρα· αἷτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἰγυπτίου, ὅς μεμφόμενος Ἀμασιν² ἔπρηξε ταῦτα, ὅτι μιν ἐξ ἀπάντων τῶν ἐν Αἰγύπτῳ ἰητρῶν, ἀποσπάσας ἀπὸ γυναικὸς τε καὶ τέκνων, ἔκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κῦρος, πέμψας παρὰ Ἀμασιν, αἷτεε ἰητρὸν ὀφθαλμῶν,³ ὃς εἶη ἄριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος, ὁ Αἰγύπτιος ἐνῆγε τῇ συμβουλίῃ, κελεύων⁴ αἰτέειν τὸν Καμβύσεια Ἀμασιν θυγατέρα· ἵνα ἢ δοὺς ἀνιῶτο, ἢ μὴ δοὺς Καμβύση ἀπέχθοιτο. ὁ δὲ Ἀμασις, τῇ δυνάμει τῶν Περσέων ἀχθόμενος, καὶ ἀρρώδων, οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι⁵ εὖ γὰρ ἠπίστατο,

1. αἷτεε] has a double accusative ; αἰτεῖν τὸν δῆμον φύλακας τινας, Plato Rep. viii. p. 229. is the same as δέεσθαι τοῦ δῆμου φυλακῆς τινὸς πρὸς αὐτοῦ κυρῆσαι, i. 59. M. G. G. 411. 4.

2. Ἀμασιν] may either be governed by μεμφόμενος, M. G. G. 383. 6. Obs. 1. (but see c. 4. and 11.) or by ἔπρηξε, M. G. G. 409. b.

3. ἰητρὸν ὀφθαλμῶν] an oculist. Diseases of the eye are so frequent, and so difficult of cure, in Egypt, that it may be called the Country of the Blind. Granger's Travels, p. 21. L.

4. κελεύων] might be omitted, the

sense being complete without it. ST. The construction is ἐ. τῇ σ. τὸν K., κ. αὐτὸν αἰ' A. θ. S.

5. δοὺς—ἀρνήσασθαι] This passage is very similar to one in Æschylus, οὐκ ἔχω βλάβης ἄτερ—οὐδ' αὖ τόδ' εὐφρον—ἀμχανῶ δέ, καὶ φόβος μ' ἔχει φρένας, δρᾶσαι τε, μὴ δρᾶσαι τε, καὶ τύχην ἐλεῖν, Sup. 389. and to the imitation of it by Euripides, τὸ πρᾶγμα ἀπόρως εἶχε Τυνδάρει πατρὶ, δοῦναί τε, μὴ δοῦναί τε, τῆς τύχης ὅπως ἀψαίτ' ἄριστα· καὶ νῦν εἰσῆλθεν τάδε, I. A. 55. V.

ὅτι οὐκ ὡς γυναῖκά μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὡς παλλακὴν. ταῦτα δὴ ἐκλογιζόμενος, ἐποίησε τάδε· ἦν Ἀπρίεω, τοῦ προτέρου βασιλέως, θυγάτηρ κάρτα μεγάλη⁶ τε καὶ εὐειδής, μούνη τοῦ οἴκου λελειμμένη· οὐνομα δέ οἱ ἦν Νίτητις.⁷ ταύτην δὴ τὴν παῖδα ὁ Ἀμασις, κοσμήσας ἐσθῆτί τε καὶ χρυσῷ,⁸ ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα. μετὰ δὲ χρόνον ὡς μιν ἡσπάζετο,⁹ πατρόθεν¹⁰ οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς· “ὦ βασιλεῦ, διαβεβλημένος¹¹ ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὅς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, ὡς ἑωυτοῦ θυγατέρα διδούς, εὐοῦσαν τῇ ἀληθείᾳ Ἀπρίεω· τὸν ἐκεῖνος, ἐόντα ἑωυτοῦ δεσπύτητα, μετ' Αἰγυπτίων ἐπαναστάς, ἐφόνευσε.” Τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτία¹² ἐγγενομένη ἦγαγε Καμβύσέα τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ' Αἴγυπτον.

IV. Συνήνεκε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γεινέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ, γένος μὲν Ἀλικαρνησσεὺς, οὐνομα δέ οἱ Φάνης, καὶ γνώμην ἱκανὸς καὶ τὰ πολέμια¹³ ἄλκιμος. οὗτος ὁ Φάνης, μεμφόμενός κού τι Ἀμάσι, ἐκδιδρῆσκει πλοῖον ἐξ Αἰγύπτου, βουλόμενος Καμβύσῃ ἐλθεῖν ἐς λόγους. εἴα δὲ εὐντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ,¹⁴ ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἀμασις, σπουδὴν ποιούμενος ἐλεῖν. μεταδιώκει δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ¹⁵ κατ' αὐτόν· ὃς αἰρέει μιν ἐν

6. μεγάλη] τέκνα εὐειδέα τε καὶ μεγάλη, iii. 3. W. i. 112. μέγας καὶ ἄλλως εὐειδής, i. 60. μεγέθει τε, κάλει τε, Æschylus, P. 189. BL.

7. Νίτητις] Apries lived for some time after he was deposed by Amasis, in whose reign Nitetis might have been born. Jablonski derives this name from Neith, the Egyptian Minerva, Panth. Æg. i. p. 55. L.

8. ἐσθῆτί τε καὶ χρυσῷ] To the example from Virgil, p. 67. n. 100. add pateris et auro, G. ii. 192. L.

9. ἡσπάζετο] understand ὁ Καμβύσης. ST.

10. πατρόθεν] π. ἐκ γενεῆς ὀνομάζων ἄνδρα Φέκαστον, πάντας κυδαίνων, Homer, Il. K. 68. The father's name was added either for distinction, or from respect, Trollope.

11. διαβεβλημένος] The nominative of the participle is much used after verbs signifying “to perceive;” and οὐ μανθάνεις is equivalent to οὐ γινώσκεις

or οὐκ αἰσθάνη. οὐδ' ἐμάνθανον τρέφων, Sophocles, An. 538. ἔγνωκα φωτὸς ἡπατημένην, Aj. 818. Pausanias, ii. p. 157. ἀπατάμενοι συνήκαν, vii. p. 557. πρὸς ἀνδρὸς ἥσθετ' ἡδικημένην, Euripides, M. 26. οὐκ αἰσθάνεσθε ἐξαπατάμενοι, Xenophon, H. vii. 1. 12. sensit delapsus in hostes, Virgil, Æn. ii. 377. V. Vir. vi. 1. 16, &c.

12. αἰτία] The same story is told by Ctesias, and Athenæus, xiii. 10. L. W.

13. τὰ πολέμια] is found joined with the following words, οὐδαμῶν ἀμεινους, v. 78. κάρτα δόκιμος, v. 111. ἄριστοι, vii. 9, 3. ἀγαθοί, vii. 238. πρῶτοι, ix. 58. W. Compare notes 15 and 16. p. 30. of Bloomfield's Thucydides.

14. λ. οὐ σμικροῦ] Sophocles, C. C. 1163. p. 74. n. 88.

15. τριήρεϊ] v. 85. vi. 39. ἀπέπεμπε τριήρεσι, iii. 44. W.

Λυκίῃ, ἔλων δέ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περι-
ῆλθε ¹⁶ ὁ Φάνης. καταμεθύσας γάρ τοὺς φυλάκους, ἀπαλλάσσετο
ἐς Πέρσας. ὠρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ ἐπ' Αἴγυπτον, καὶ
ἀπορέοντι τὴν ἔλασιν, ¹⁷ ὅκως τὴν ἄνυδρον ¹⁸ διεκπερῇ, ἐπελθὼν
φράζει μὲν καὶ τᾶλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέεται δὲ καὶ τὴν
ἔλασιν, ὥδε παραινέων· πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα
δέεσθαι, τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.

V. Μούνη δὲ ταύτῃ εἰσὶ φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον.

VII. Τότε δὲ Καμβύσης, πυθόμενος ¹⁹ τοῦ Ἀλικαρνησοῦ ξεί-
νου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλῆς
ἔτυχε, πίστις ²⁰ δούς τε καὶ δεξάμενος παρ' αὐτοῦ.

IX. Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι, τοῖσι παρὰ Καμβύσεω
ἀπιγμένοισι, ἐποίησατο ὁ Ἀράβιος, ἐμχανᾶτο τοιάδε· ἀσκούς ²¹
καμήλων πλήσας ὕδατος ἐπέσαξε ἐπὶ τὰς ζωάς τῶν καμήλων ²² πάσας·
τοῦτο δὲ ποιήσας, ἤλασε ἐς τὴν ἄνυδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν
Καμβύσεω στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται·
δεῖ δὲ καὶ τὸν ἥσσον πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. ποταμός
ἐστι μέγας ἐν τῇ Ἀραβίῃ, τῷ ὄννομα Κόρυς· ²³ ἐκδιδοὶ δὲ οὗτος ἐς
τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ
λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον τῶν ὠμοβοέων ²⁴
καὶ τῶν ἄλλων δερμάτων ὅχετόν μήκει ἐπικνεύμενον ἐς τὴν ἄνυδρον,

16. σοφίῃ—περιῆλθε] outwitted.

17. ἔλασιν] understand κατά. IV. οἱ ἀπορέοντι τὴν ἐξαγωγήν, iv. 179. S. ἀποροῦντες ταῦτα, Thucydides, v. 40. Xenophon joins a dative to this verb. ST. ἀθυμοῦμεν τὴν τελευταίην, Thuc. v. 91.

18. τὴν ἄνυδρον] iii. 9. understand γῆν or χώραν, as with αἴην, Hesiod, O. D. 458. τὴν ξηρὰν, St. Matthew, xxiii. 15. Aratus, Diosem. v. 182. which Virgil renders by *siccum*, (*solum* being understood,) G. i. 363. Heyne. SCHL. B. 47. Abulfeda mentions two places in this desert, where there are houses and palm-trees; but there could not be enough water to supply the army of Cambyses. L.

19. πυθόμενος] understand περὶ τῆς ἐλάσεως, or περὶ τῆς ἀνύδρου. S.

20. πίστις] M. G. G. 80. obs. 4.

21. ἀσκούς] The caravans at the present day carry their water on

camels, in skins of camels. R.

22. καμήλων] When a substantive and adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case. M. G. G. 353. Observe however that in such expressions the adjective denotes only an accidental, and not an essential, quality of the substantive; οἱ ἀθάνατοι τῶν Θεῶν would be incorrect.

23. Κόρυς] called by Abulfeda "the Torrent of Corey," was inadequate to the supply of so large an army; and it would have been impossible to procure hides enough to form conduits extending, on the whole, for a distance of nearly 800 miles. L.

24. ὠμοβοέων] agrees with δορῶν understood. SCH. B. 70. of raw ox-hides, iv. 65. vii. 91.

ἀγαγεῖν διὰ δὴ τούτου τὸ ὕδωρ· ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενὰς²⁵ ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι.²⁶ ὁδὸς δ' ἔστι δυνάδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν ἀνυδρον. ἀγειν δέ μιν διὰ ὀχετῶν τριῶν ἐς τριᾶ χωρία.²⁷

X. Ἐν²⁸ δὲ τῷ Πηλουσίῳ²⁹ καλεομένῳ στόματι τοῦ Νείλου³⁰ ἑσποατοπεδεύετο³¹ Ὑαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεα. Ἀμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης, ἐλάσας ἐπ' Αἴγυπτον· ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα καὶ τεσσεράκοντα ἔτεα, ἀπέθανε· ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον³² πρῆγμα συνενείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς,³³ ἐτάφη.

XI. Οἱ δὲ Πέρσαι ἐπεὶ τε, διεξελάσαντες τὴν ἀνυδρον, ἴζοντο τέλος τῶν Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτίου, ἔοντες ἄνδρες Ἕλληνές τε καὶ Κῆρες, μεμφόμενοι τῷ Φάγῃ, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε· ἦσαν τῷ Φάγῃ παῖδες ἐν Αἰγύπτῳ καταλειμμένοι· τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὕψιν τοῦ πατρὸς, κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων· μετὰ δὲ, ἀγινέοντες³⁴ κατὰ ἓνα³⁵ ἕκαστον τῶν παίδων, ἔσφαζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες³⁶ τῶν παίδων, οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν. ἐμπιόντες³⁷ δὲ τοῦ αἵματος³⁸ πάντες

25. δεξαμενὰς] *cisterns, tanks*. The etymology is explained by what follows.

26. τὸ ὕδωρ σώζωσι] Therefore called *reservoirs* in French and in English.

27. χωρία] From the notes of *R.* and *L.* it is probable that the Persian forces were supplied with water by a twofold method: (1) from skins carried by camels; and (2) from reservoirs into which were conducted, through pipes of hide, the waters both of such fresh springs as exist in the desert, and of draw-wells. There are three places on the route, where water is to be met with, namely *Catia, Varrada*, and *El-Arisch*.

28. ἐν] is sometimes used with names of places, when proximity only is implied. *M. G. G.* 577. v. 116. *L.* ii. 163. in the same sense as *κατὰ*, i. 80. *ST.* p. 6. n. 45.

29. Πηλουσίῳ] from *πηλὸς* "mud;" This town, called *Sin* in the Scriptures,

and now *Tineh*, was the key of Egypt. *A. dividui pars maxima Nili in vada decurrit Pelusia, septimus annis, Lucan, viii. 465. L.*

30. Νείλου] See *NILUS* and *NIGER. A.*

31. ἑσποατοπεδεύετο] *στρατοπεδεύσασθαι ἐν Πηλουσίῳ*, ii. 141. *W.*

32. ἀνάρσιον] *πάσχειν ἀνάρσια*, i. 114. iii. 74. v. 89. ix. 37. *BL. S.*

33. ταριχευθεὶς] *after being embalmed*.

34. ἀγινέοντες] See p. 4. n. 26.

35. κατὰ ἓνα] *one by one, one at a time*, vii. 104. *M. G. G.* 581.

36. διεξελθόντες] *διὰ—ἐξ, through-out*. Demosthenes, *Ph.* ii. p. 71. *καθ' ἕκαστον τούτων διεξιὼν χωρὶς*, *Ph.* i. p. 50.

37. ἐμπιόντες] So Catiline was said *humani corporis sanguinem vino permixtum in pateris circumtulisse; inde, cum post execrationem omnes degustarissent, aperuisse consilium suum*, Sallust, 23. *TR.* A similar atrocity

οἱ ἐπικούροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι.

XIII. Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν,³⁹ ἔπεμπε ἄνὰ ποταμὸν ⁴⁰ Καμβύσης νέα Μυτιληναίην, κήρυκα ἄγουσιν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλούμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα ἴδον ἐσελθούσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς ⁴¹ ἄνδρας κρεουργηδὸν ⁴² διασπάσαντες ⁴³ ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεύμενοι χρόνῳ παρέστησαν.⁴⁴ οἱ δὲ προσεχές Λίβνες,⁴⁵ δείσαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδοσάν σφεας αὐτοὺς ἀμαχητί· καὶ φόρον τε ἐτάξαντο,⁴⁶ καὶ δῶρα ἔπεμπον. ὡς δὲ Κυρηναῖοι ⁴⁷ καὶ Βαρκαῖοι,⁴⁸ δείσαντες ὁμοίως ἅ καὶ οἱ Λίβνες, ἕτερα τοιαῦτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως ⁴⁹ ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθεῖς, ὡς ἐμοὶ δοκεῖ, ὅτι ἦν ὀλίγα· ἔπεμψαν γὰρ δὴ πεντηκοσίας μνέας ⁵⁰ ἀργυρίου

is narrated by Diodorus, xxii. p. 563. W. The custom was Scythian, iv. 70.

38. τοῦ αἵματος] or rather τοῦ κράματος, i. e. of the mixture: Markland. πίνειν προσφαγμάτων, Euripides, Al. 861. φαγεῖν ἐλατῆρος, Aristophanes, Eq. 1177. Monk. The sacred writers insert ἐκ, and sometimes ἀπὸ, before the genitive case; as Herodotus does before ἀμφοτέρων in the next sentence, though he omits it, i. 76.

39. Μέμφιν] The villages of *Mocanan* and *Metrahenny* are on the site of this ancient city; Pococke. L. There is a position still called *Menouf*, or *Mimf*, Bruce. R.

40. ἄνὰ ποταμὸν] up the river, M. G. G. 579. 2. ἅ. τὸν π. i. 194. ii. 96. iv. 18. opposed to κατὰ π. iv. 44. κ. τὸν π. i. 194, twice; κ. ῥόν, ii. 96. V.

41. τοὺς] denotes all the men, in number 200. S.

42. κρεουργηδὸν] after the manner of butchers. The following adverbs are similar in their formation, ἱππηδὸν, Æschylus, Th. 317. ταυρηδὸν, Aristophanes, R. 803. κυνηδὸν, N. 483. κριηδὸν, L. 309. BL.

Herod.

43. διασπάσαντες] διαιροῦντες, διασπαράξαντες, διασχίσαντες, Hesychius. SCHL.

44. παρέστησαν] surrendered; v. 65. vi. 99. 140. Demosthenes, Andr. p. 280. W. Θάσιοι τρίτῳ ἔτει πολιορκεύμενοι ὁμολόγησαν Ἀθηναίοις, Thucydides, i. 101.

45. Λίβνες] The inhabitants of Marmarica.

46. ἐτάξαντο] To this verb may be traced the English word 'tax.' ναὺς παραδόντες φόρον τε ταξάμενοι, Thucydides, i. 108. ν. π., χρήματά τε, ὅσα ἔδει ἀποδοῦναι αὐτίκα, τ., καὶ τὸ λοιπὸν φέρειν, 101.

47. Κυρηναῖοι] Cyrene, now *Curin*, was the chief city of Pentapolis, and gave birth to Aristippus, Callimachus, Carneades, and Eratosthenes. L. A.

48. Βαρκαῖοι] Barce, another city of Pentapolis, afterwards called *Ptolemais*, from the name of a neighbouring sea-port, and now *Barca* or *Tolometa*. L.

49. φιλοφρόνως] φίλα φρονέων, Homer, Il. Δ. 219.

50. πεντηκοσίας μνέας] about 1600 pounds.

οά Κυρηναῖοι ταύτας δρασσόμενος, αὐτοχειρήν διέσπειρε τῇ στρατιῇ.

XIV. Ἡμέρῃ δὲ δεκάτῃ, ἀπ' ἧς παρέλαβε τὸ τεῖχος⁵¹ τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς τὸ προύστειον ἐπὶ λύμῃ⁵² τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι, διεπειρᾶτο αὐτοῦ τῆς ψυχῆς, ποιέων τοιάδε· στείλας αὐτοῦ τὴν θυγατέρα ἐσθίῃτι δουλήν, ἐξέπεμπε ἐπ' ὕδωρ⁵³ ἔχουσαν ὑδρήϊον·⁵⁴ συνέπεμπε δὲ καὶ ἄλλας παρθένους⁵⁵ ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὥς δὲ βοῇ τε καὶ κλαυθμῷ παρήσαν αἱ παρθένοι κατὰ⁵⁶ τοὺς πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων⁵⁷ τε καὶ ἀντέκλαιον, ὁρέοντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος, προΐδων καὶ μαθὼν, ἔκυψε ἐς τὴν γῆν. παρεξελθουσέων⁵⁸ δὲ τῶν ὑδροφόρων, δευτέρᾳ οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἔχόντων, τοὺς τε αὐχένας κάλῳ⁵⁹ δεδεμένους⁶⁰ καὶ τὰ στόματα ἐγκεχαλιωμένους.⁶¹ ἄγοντο δὲ ποιὴν τίσοντας Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηϊ· ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλυσθαι. ὁ δὲ, ἰδὼν παρεξιώντας, καὶ μαθὼν τὸν παῖδα ἀγεόμενον⁶² ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιούντων, τωὐτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ.⁶³ παρελθόντων δὲ καὶ τούτων, συνήνεκε, ὥστε⁶⁴ τῶν συμπο-

51. τεῖχος] Memphis consisted of three parts; one of which, the fort, was called Λευκὸν Τεῖχος, 'White Wall.' L. iii. 91.

52. ἐπὶ λύμῃ] p. 25. n. 21.

53. ἐπ' ὕδωρ] p. 49. n. 97. ἐπὶ πῦρ ἔλθων, Xenophon, C. ii. 15. M.

54. ἔ. ὑδρήϊον] ἄνθρωπος κεράμιον ὕδατος βαστάζων. St. Mark, xiv. 13. This was the employment of the lowest slaves. Moses, speaking of the whole congregation of Israel, commences with οἱ ἀρχιφυλοὶ ὑμῶν, and ends with ἕως ὑδροφόρου ὑμῶν, LXX. Deut. xxix. 10, 11.

55. παρθένοι] unmarried daughters.

56. κατὰ] near where their fathers were seated. M. G. G. 581. b. ὥς δὲ κ. τοὺς φυλάσσοντας ἦν, ii. 121, 4. ὥς κ. τοῦτο τὸ χωρίον ἐγίνοντο, iii. 86. V.

57. ἀνεβόων] ἀνεβόησε φωνῇ Ἡσαῖο καὶ ἔκλανσεν, LXX. Gen. xxvii. 38.

58. παρεξελθουσέων] vi. 117. W.

59. κάλῳ] κάλος, Ionic for κάλως, a rope; καλὸς, good, fair.

60. δεδεμένους] as if the preceding expression had been οἱ τὸν παῖδα ἔπεμπε καὶ ἄλλους Αἰγυπτίους. ST.

61. ἐγκεχαλιωμένους] by way of ignominy; iii. 118. L.

62. ἀγεόμενον] See p. 71. n. 60. ἐπὶ μὲν τῷ νιῇ ἀγομένῳ ἐπὶ τὸ ἀποθανεῖν, οὐκ ἐδάκρυσεν, ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι· τοῦτο μὲν γὰρ, ἐλεεινόν· ἐκείνο δὲ, δεινόν, Aristotle, Rh. ii. 10. 4. W.

63. ἐπὶ τ. θ.] in the case of his daughter. H. Vic. ix. 4. 15. with, M. G. G. 586. δ. but this seems less accurate. ἐπ' ἐκάστη ἐξόδῳ, below.

64. ὥστε] M. G. G. 531. obs. 2.

τέων οἱ ἄνδρα ἀπηλικέστερον,⁶⁵ ἐκπεπτωκότα ἐκ τῶν ἐόντων, ἔχοντά τε οὐδέν, εἰ μὴ ὅσα πτωχός, καὶ προσαιτέοντα τὴν στρατιὴν, παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαιτεῖν κατημέρους τῶν Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος, ὡς ἴδε, ἀνακλαύσας μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπλήξατο τὴν κεφαλὴν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύσῃ ἐσήμαινον. Θωνμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα, πέμψας ἄγγελον, εἰρώτα⁶⁶ αὐτὸν, λέγων τάδε· “ Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ, διότι δὴ τὴν μὲν θυγατέρα ὀρέων κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέβωσας, οὔτε ἀπέκλαυσας⁶⁷ τὸν δὲ πτωχὸν, οὐδέν σοι προσήκοντα,⁶⁸ ὡς ἄλλων πυιθάνεται, ἐτίμησας;” Ὁ μὲν δὴ ταῦτα ἐπειρώτα· ὁ δ' ἀμείβετο τοῖςδε· “ Ὡ παῖ Κύρον, τὰ μὲν οἰκῆϊα ἦν μέζω⁶⁹ κακὰ, ἢ ὥστε⁷⁰ ἀνακλαίειν· τὸ δὲ τοῦ ἐταίρου πένθος ἄξιον ἦν δακρύνων, ὅς, ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν, ἐς πτωχητὴν ἀπῖκται⁷¹ ἐπὶ γήραος οὐδῶ.⁷² Καὶ ταῦτα ὡς ἀπενειχθέντα⁷³ ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρῆσθαι· ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύνειν⁷⁴ μὲν

65. ἀπηλικέστερον] πρεσβύτερον. GL.

66. εἰρώτα] the imperfect; εἰρωτᾷ, the present.

67. ἀπέκλαυσας] ἀποκλαύσαντα ἢ κατοικτισάμενον, ii. 121, 3. τὰποκλαῦσαι ἀποδύρασθαι, Æschylus, P. V. 658. Sophocles, C. R. 1467. Ph. 704. and Procopius repeatedly. W.

68. οὐδέν σοι προσήκοντα] in no wise connected with thee. i. 91. π. οὐ. πόλει, Euripides, Sup. 482. Æschylus, Ag. 1046. MAR.

69. μέζω] M. G. G. 131. obs.

70. ἢ ὥστε] When it is an entire proposition with which the subject is compared, and the comparative has the sense of ‘too much,’ ἢ is followed by the infinitive, with ὥστε or ὡς, but more frequently without it: M. G. G. 448. b. 449. c. μείζον, ἢ ὥστε φέρειν δύνασθαι, κακόν, Xenophon, M. iii. 5. 3. μείζον, ἢ φέρειν, Sophocles, C. R. 1293. μείζον, ἢ πυνθεῖν, Bacchylides; Thucydides expresses the same idea by μείζω, ἢ κατὰ δάκρυα, vii. 75. V. curæ leves loquuntur, ingentes stupent, sec. Soph. Ant. 1259—1270. where πένθος οἰκεῖον occurs.

71. ἐς πτ. ἀπῖκται] is come to po-

verty. This expression implies that the reverse was formerly the case, though this is sometimes suppressed; ἦκει εἰς ἀπαιδίαν (i. e. ἐξ εὐπαιδίας), Euripides, Sup. 181. ἐλθεῖν εἰς ἡδονὰς (ἐκ μερίμνων), Ion 1180. εἰς ἀπορίαν (ἐξ εὐπορίας) ἐρχεσθαι, Xenophon, M. v. p. 826. MAR.

72. ἐπὶ γήραος οὐδῶ] Homer, Il. X. 60. Ω. 487. Od. O. 246. 347. On the threshold, or verge, of old age. In Attic, ἐπὶ γήραος οὐδῶ, Lysias. V. There is another termination of an hexameter line in c. 20. where καὶ δῶρα φέροντας answers to *et dona ferentes*, Virgil, Æn. ii. 49.

73. ὡς ἀπενειχθέντα] ὡς ἀπενείχθη would be more simple; or (the rest of the sentence being in the infinitive after λέγεται) ὡς ἀπενειχθῆναι, as ὡς εὐρεθῆναι, iii. 35. ἐπεὶ ἵεναι, ii. 32. When a participle is used, ὡς is generally followed by ἕκαστος, as ὡς ἕκαστην αἰρούντες, i. e. ἥρεον, vi. 31. ὡς ἕκαστους ἐκκαλέμενος, i. e. ἐξεκαλέστο, vi. 79. S. ὡς ἕκαστω προστάσσων, i. 114. ἦσαν may be understood with αἰρέοντες, and ἦν with the other participles. ST.

74. δακρύνειν] It is no weakness,

Κροῖσον· ἐτετεύχεε⁷⁵ γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ' Αἴ-
γυπτον· δακρύειν δὲ Περσέων τοὺς παρόντας· αὐτῷ τε Καμβύσῃ
ἐσελθεῖν⁷⁶ οἶκτόν τινα, καὶ αὐτίκα κελεύειν, τὸν τέ οἱ παῖδα ἐκ τῶν
ἀπολλυμένων σώζειν, καὶ αὐτὸν, ἐκ τοῦ προαστείου αἰαστήσαντας,
ἀγειν παρ' ἐωυτόν.

XV. Τὸν μὲν δὴ παῖδα εὔρον οἱ μετιόντες οὐκέτι περιέοντα, ἀλλὰ
πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἤγον
παρὰ⁷⁷ Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον.
εἰ δὲ καὶ ἡπιστήθη⁷⁸ μὴ πολυπρηγμονεῖν, ἀπέλαβε ἂν Αἴγυπτον,
ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν βασιλέων
τοὺς παῖδας· τῶν,⁷⁹ εἰ καὶ σφεων ἀποστέωσι, ὅμως τοῖσι γε παισὶ αὐ-
τῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν νυν καὶ ἄλλοις ἐστι
σταθμώσασθαι, ὅτι τοῦτο οὕτω νενομίκασι ποιεῖν· ἐν δὲ δὴ καὶ
τῷδε, τῷ Αἰβύδος Ἰνάρῳ παιδὶ Θαννύρα, ὃς ἀπέλαβε τὴν οἱ ὁ
πατὴρ εἶχε ἀρχήν· καὶ τῷ Ἀμυρταίου Πανσίρι· καὶ γὰρ οὗτος ἀπέ-
λαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρῳ τε καὶ Ἀμυρταίου⁸⁰ οὐδα-
μοὶ κω Πέρσαι κακὰ πλέω ἐργάσαντο. νῦν δὲ, μηχανώμενος κακὰ, ὁ
Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἦλω. ἐπεὶ
τε δὲ ἐπάϊστος⁸¹ ἐγένετο ὑπὸ Καμβύσειω, αἶμα ταύρου πίων,⁸²
ἀπέθανε παραχρῆμα. οὕτω δὴ οὗτος ἐτελεύτησε.⁸³

XVI. Καμβύσης δὲ ἐκ Μέμφιος ἀπῆκετο ἐς Σάϊν⁸⁴ πόλιν, βου-
λόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεὶ τε γὰρ ἐσῆλθε ἐς τὰ τοῦ

even in heroes, to weep, but the very effect of humanity, and proof of a generous temper; Eustathius.

75. ἐτετεύχεε]. i. e. ἐτετυχήκει. M. G. G. 251.

76. αὐτῷ—ἐσελθεῖν] Verbs, compounded with prepositions which never govern a dative, take that case to express direction towards an object; τοῖσι ἐ. ἄδονην, i. 24. M. G. G. 394. c. Euripides has διῆλθε with an accusative, Sup. 298. *MARK*.

77. παρὰ] M. G. G. 588. c.

78. ἡπιστήθη] he had had the sense, he had known how. This verb has an active signification with a passive form, as μέφομαι has; ἐπίστασο εἶναι αἰεὶ τοιούτος, vii. 29. Werfer. *S*.

79. τῶν] Either τῶν is to be construed with τὴν ἀρχήν, or αὐτῶν is redundant.

80. Ἀμυρταίου] The revolt of Inarus and Amyrtaeus took place about the 79th olympiad; Thucydides, i. 110. Diodorus, xi. 71. and Ctesias. *W*.

81. ἐπάϊστος] φανερός. *GL*. Understand τὴν ἀπόστασιν τῶν Αἰγυπτίων μηχανώμενος. *ST*.

82. πίων] i. e. ἀναγκασθεὶς πιεῖν. *ST*.

83. ἐτελεύτησε] Since that time Egypt has had no native race of princes, but has passed under the sway, in succession, of the Persians, the Greeks, the Romans, the Arabs, the Saracens, and the Turks. Thus has been fulfilled the prophecy of Ezekiel, xxx. *L*.

84. Σάϊν] The former capital of lower Egypt. *A*.

Ἀμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω. ὡς δὲ ταυτὰ οἱ ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τᾶλλα πάντα λυμαίνεσθαι. ἐπεὶ τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες·⁸⁵ ὁ γὰρ δὴ νεκρὸς, ἄτε τεταριχευμένος, ἀντειχέ τε καὶ οὐδὲν διεχέετο· ἐκέλευσέ μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὕσια. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ.⁸⁶ τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισι ἐστι.

XVII. Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβουλεύσατο τριφασίας στρατηίας, ἐπὶ τε Καρχηδονίους, καὶ ἐπὶ Ἀμμωνίους,⁸⁷ καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας,⁸⁸ οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ.⁸⁹ βουλευομένῳ δέ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν· ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ⁹⁰ ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίοπας, κατόπτας⁹¹ πρῶτον, ὀφρομένους τε τὴν ἐν τούτοις τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπεζαν,⁹² εἰ ἔστι ἀληθές, καὶ πρὸς ταύτῃ τὰ ἄλλα κατοφρομένους, δῶρα δὲ τῷ λόγῳ⁹³ φέροντας τῷ βασιλεῖ αὐτῶν.

XIX. Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης⁹⁴ πόλιος τῶν Ἰχθυοφάγων⁹⁵ ἀνδρῶν

85. ἔκαμον ποιεῦντες] *they were tired of doing.*

86. πῦρ] Θεὸς παρὰ Πέρσαις νομίζεται τὸ πῦρ, Chrysostom, t. ii. p. 54. n. W. Hence Euphrates, a Persian slave, thus addresses his master: Εὐφράτην μὴ καίε, μηδὲ μῆνης πῦρ ἐπ' ἐμοί· Πέρσης εἰμί· πῦρ δὲ μῆναι ἡμῖν πικρότερον θανάτου, Dioscorides, Anth. t. i. p. 503. *L. hic gaudere libet, quod non violaverit ignem*, Juvenal, xv. 84. The Fire-worshippers, who are detested by the Mahometans, bear a prominent part in oriental romance.

87. Ἀμμωνίους] Among them was the oracle of Jupiter Ammon, in a spot now called the Oasis of Siwah. A. The Greeks derived the name from ἄμμος 'sand.'

88. μ. Αἰθίοπας] The Abyssinians. R.

89. τῇ νοτίῃ θαλάσῃ] The Arabian gulf. L.

90. τοῦ πεζοῦ] understand μέρος τι. ST. ὁ πεζὸς in military affairs is generally opposed to ὁ ναυτικὸς and in-

cludes ἡ ἵππος, Thucydides, ii. 9. but is sometimes opposed to the latter and denotes *infantry* only.

91. κατόπτας] iii. 21. οὐδὲ μάρτυρας, οὐδὲ κατόπτας, Homer, H. Mer. 372. αὐτὸς κατόπτῃς εἴμ' ἐγώ, Æschylus, Th. 41. σκοποὺς καὶ κατοπτῆρας στρατοῦ ἐπεμψα, 36. BL.

92. ἡλίου τράπεζαν] *locus est opiparis epulis semper refertus, quibus indiscretim omnes rescuntur: nam et divinitus eas augeri ferunt*, Solinus, xxx. From its being open to all alike, it derived its name; *L. compare St. Matthew, v. 45. Homer is supposed to allude to this institution, Il. A. 423. De Pauw, E. and C. iii. 7.*

93. τῷ λόγῳ] λέγοντας δὲ, ὅτι δῶρα φέροιν τῷ βασιλεῖ. ST.

94. Ἐλεφαντίνης] The city was situated in an island of the same name, now called *Geziret-el-Sag*, 'Isle of Flowers.' *L. A.* In c. 20. πόλιος is omitted. *B. 224.*

95. Ἰχθυοφάγων] from ἰχθὺς 'fish,' and φάγειν 'to eat;' called also 'Tro-

τοὺς ἐπισταμίους τὴν Αἰθιοπίδα γλῶσσαι. ἐν ᾧ δὲ τοὺτους μετῆσαν,⁹⁶ ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσιν ταῦτα· ὀρκίοισι τέ γὰρ μεγάλοισι ἐι δεδέσθαι,⁹⁷ καὶ οὐκ ἂν ποίειν ὅσια,⁹⁸ ἐπὶ τοὺς παῖδας τοὺς ἐωυτῶν στρατευόμενοι. Φοινίκων δὲ οὐ βουλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόσιοι μὲν νυν οὕτω δουλосύνην διέφυγον πρὸς Περσέων.⁹⁹ Καμβύσης γὰρ βίην οὐκ ἐδικαίον προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσησι, καὶ πᾶς ἐκ Φοινίκων ἡρτητο¹⁰⁰ ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριω σφέας αὐτοὺς Πέρσησι, ἐστρατεύοντο ἐπ' Αἴγυπτον.

XX. Ἐπεὶ τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἴχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας, ἐντειλάμενος τὰ λέγειν χρῆν, καὶ δῶρα φέροντας πορφύρεόν τε εἶμα καὶ χρύσειον στρεπτὸν¹ περιαυχένιον καὶ ψέλια² καὶ μύρου ἀλάβαστρον³ καὶ φοινικῆτος⁴ οἶνου κάδον.⁵

glodytæ, from τρώγλη 'a cave,' and δῶναι 'to enter.' A. Now the *Shangallas*. L.

96. μετῆσαν] He adds ἄγοντες, c. 28. Compare p. 45. n. 53. and p. 49. n. 97. with p. 25. n. 15. To the verbs there given, add μεθήκειν, Euripides, Ph. 451. Tr. 1261. μεταπίσσεσθαι, Tr. 131. μεταστείχειν, Hec. 507. μετακαλεῖν, Plato, Ax. μεταστέλλειν, Lucian, ii. 931. The participle μετιών occurs c. 15. ἡλθόν με μέτα, Sophocles, Ph. 346. V. W.

97. ὁ. μ. ἐνδεδέσθαι] understand μήποτε ἐπὶ τοὺς Καρχηδονίους στρατεῦσεσθαι. In the same sense Herodotus uses κατέχεσθαι, i. 29. ST.

98. ὅσια] The parent state, or μητρόπολις, vii. 51. stood in the same relation to its colonies, ὡς γονεῖς πρὸς τέκνα, Polybius, xii. 10. The duties were reciprocal, hence Themistocles says to the Ionians, οὐ ποιεῖτε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι, viii. 22. W. Compare the above passages of Herodotus; and iv. 147. 148. viii. 48. with Thucydides, ii. 10. v. 84. &c. vi. 82. Arnold.

99. πρὸς Περσέων] ἀπειλομένην. ST.

100. ἡρτητο] was dependent. The Phœnicians constituted the most considerable part of his fleet in courage

and skill, as well as in numbers: without them in short it would have been worse than useless to attempt any naval expedition. Geinoz. L.

1. στρεπτὸν] a twisted collar, or necklace. ix. 20. στρεπτὸς is properly a masculine adjective, agreeing with ὄρμος understood; ὁ περιδεραιὸς κόσμος, Suidas. Steph. Th. L. G. 8803. The ornaments here mentioned were Median, as Xenophon informs us; Astyages used paint, rouge, and false hair, ταῦτα πάντα Μηδικὰ ἐστί, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδρες, καὶ οἱ στρεπτοὶ περὶ τῇ δέρῃ, καὶ τὰ ψέλια περὶ ταῖν χερσίν, Cyr. i. 3. 2 and 3. Cyrus went to his uncle in a Persian dress with neither πορφυρίδα, ψέλια, nor στρεπτὸν, ii. 4. 6. Abradatas received from his queen χρυσοῦν κράνος, καὶ περιβραχιόνια (armlets), καὶ ψέλια (bracelets) πλατέα περὶ τοὺς καρπούς τῶν χειρῶν, καὶ χιτῶνα πορφυροῦν, καὶ λόφον ὑακινθινοβαφῇ, vi. 4. 2. The daughter of Cyaxares wore στέφανον χρυσοῦν, καὶ ψέλια, καὶ στρεπτὸν, καὶ στολὴν Μηδικὴν ὡς δυνατὸν καλλίστην, viii. 5. 18.

2. ψέλια] τὰ ἄκροισ βραχίοισι περιτιθέμενα κόσμια, Ammonius. They were also worn as anklets, iv. 168.

3. μ. ἀλάβαστρον] St. Matthew, xxvi. 7. St. Mark, xiv. 3. Crates in

XXI. Ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ Ἰχθυόφραγι, δίδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον τάδε· “Βασιλεὺς ὁ Περσέων Καμζύσης, βουλόμενος φίλος τοι καὶ ξεῖνος γενέσθαι, ἡμέας τε ἀπέπεμψε, ἐς λόγους τοι ἔλθεῖν κελεύων, καὶ δῶρα ταυτὰ τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα ἥδεται χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν, ὅτι κατόπται ἦκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· “Οὐτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας ἔπεμψε φέροντας, προτιμῶν πολλοῦ⁶ ἔμοι ξεῖνος γενέσθαι, οὔτε ὑμεῖς λέγετε ἀληθέα· ἤκετε⁷ γὰρ κατόπται τῆς ἐμῆς ἀρχῆς· οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ’ ἂν ἐπεθύμησε χώρας ἄλλης ἢ τῆς ἑωυτοῦ, οὐτ’ ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε ὑπ’ ὧν μηδὲν ἰδίκηται. νῦν δὲ αὐτῷ τόξον τόδε⁸ δίδόντες, τάδε ἔπει λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλευεῖ τῷ Περσέων βασιλεῖ, ἐπεὶ οὕτω εὐπετέως⁹ ἔλκωσι τὰ τόξα Πέρσαι ἔντα μεγάθει τσαῦτα, τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους, πλήθει ὑπερβαλλόμενον, στρατεύεσθαι· μέχρι δὲ τούτου θεοῖσι εἰδέναι χάριν,¹⁰ οἱ¹¹ οὐκ ἐπὶ νόον τρέπουσι Αἰθιόπων παισὶ γῆν ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν.”

Ath. vi. 94. Alexis in Ath. xv. 44. Callimachus, Pall. 13. 15. Συρίω μύρω χρύσει' ἀλάβαστρα, Theocritus, xv. 114. from which it appears to signify a vase for perfumes without restriction as to the materials of which it was made; σκεὺς μύρων δεκτικὰ, Scholiast. The Greek etymology is ἀ 'without,' and λαβή 'a handle;' ἄγγος μύρου μὴ ἔχον λαβὰς, λίθινος μυροθήκη, Suidas; λήκυθος λίθινη πρὸς μύρων ἀπόθεσιν, σκεὺς τι ἐξ ὑέλου, Etym. M. *SCHL.* These vases were generally made of ὄνυξ 'onyx,' therefore called λίθος ἀλαβαστρίτης, Dioscorides, v. 153. which was found best for preserving unguents, Pliny, H. N. xxxvi. 8. and was met with near Thebes in Egypt, Theophrastus, de Lap. p. 154. and in the Arabian mountains, Plin. xxxvi. 7. *nardī pavus onyx eliciet cadum*, Horace, iv Od. xii. 17. L.

4. φοινικῆτος] i. 193. ii. 86. *Date wine* is still the ordinary drink of the Eastern nations. βίκους φοινικῆτους οἶνου πλέους, i. 194. οἶνος ἀμπέλινος, *barley wine*, ii. 37. 60. οἶ. ἐκ κριθέων, *barley wine, beer*, ii. 77. οἶ. ἐκ τοῦ λωτοῦ, *lotus wine*, iv. 177. L.

5. κάδον] By this name the Ionians

call τὸ κεράμιον, Clitarchus in Ath. xi. 45. but the latter word occurs also in our author, κεράμιον οἰνηρὸν, iii. 6. S.

6. προτιμῶν πολλοῦ] i. e. περὶ πολλοῦ ποιούμενος. *ST.* See p. 52. n. 27.

7. ἤκετε] κατάσκοποι ἐστε, κατανοῆσαι τὰ ἔχνη τῆς χώρας ἤκατε, LXX. Gen. xlii. 9.

8. τόξον τόδε] *this my bow*. πειράσωμεν τόδε τόξον, Anacreon, iii. 24.

9. οὕτω εὐπετέως] understand ὡς ἐγὼ νῦν. The Persian bows were large, vii. 61. Xenophon, An. iii. 4. 9. about three cubits in length; but the Æthiopian bows were ἐκ φοίνικος σπάθης πεποιημένα μακρὰ, τετραπληγέων οὐκ ἐλάσσω; with these they used καλαμίνους δίστους μικροῦς, which shows that the bows were difficult to bend, vii. 69. Heliodorus, ix. Agatharchidas. The same length is given by Strabo, xvii. and Diodorus, iii. Bochart, Ph. iv. 26. Hence the bow of Pandarus, Homer, Il. Δ. 109. is not so extravagantly long as some have thought it.

10. χάριν] Compare this passage with i. 27. and 71.

11. οἱ] p. 19. n. 62.

XXII. Ταῦτα δὲ εἶπας καὶ ἀνείς τὸ τόξον παρέδωκε τοῖσι ἤκουσι.

XXV. Θεησάμενοι δὲ τὰ πάντα, οἱ κατάσκοποι ἀπαλλάσσοντο ὀπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὀργὴν ποιησάμενος,¹² ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δοὺς, ὅτι ἐς τὰ ἔσχατα¹³ τῆς γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἔμμανῆς¹⁴ τε ἔων καὶ οὐ φρενέρης,¹⁵ ὥς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ πεζὸν¹⁶ πάντα ἅμα ἀγόμενος. ἐπεὶ τε δὲ στρατευόμενος ἐγένετο ἐν Θήβῃσι,¹⁷ ἀπέκρινε τοῦ στρατοῦ ὡς¹⁸ πέντε μυριάδας· καὶ τούτοις μὲν ἐνετέλλετο, Ἀμμωνίους ἐξανδραποδισμένους, τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτὸς δὲ, τὸν λοιπὸν ἄγων στρατὸν, ἥϊε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιὴν, αὐτίκα πάντα αὐτοὺς, τὰ εἶχον σιτίων ἐχόμενα,¹⁹ ἐπελελοίπεε·²⁰ μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζῦγια ἐπέλιπε κατεσθίόμενα. εἰ μὲν νυν, μαθὼν ταῦτα, ὁ Καμβύσης ἐγνωσιμάχεε,²¹ καὶ ἀπήγε

12. ὀργὴν ποιησάμενος] οὐκ ἐποίησατο ὁ. οὐδεμίαν, ἀλλ' ἡπίως αὐτὸν ἀπέπεμψατο, vii. 105. ὁ. ποιούμενοι, Thucydides, iv. 122. and ὀργισθέντες, 123. are the same. Similar phrases are λήθην π. i. 127. καταστροφὴν π. vi. 27. θῶμα π. viii. 74. συμφορὴν π. iv. 79. V. πένθος π. ii. 1. σπονδὴν π. i. 4. and many others. S.

13. ἔσχατα] understand πέρατα. B. 215. εἴ κε τὰ νεύατα πείραθ' ἴκηαι γαίης καὶ πόντοιο, Homer, II. Θ. 478. *iturus Caesar in ultimos orbis Britannos*, Horace, i Od. xxxv. 29. *extremi orbis Iberi*, Lucan, vii. 541. The queen of Abyssinia is said to have come ἐκ τῶν περάτων τῆς γῆς, St. Matthew, xii. 42.

14. ἔμμανῆς] What is said of adjectives M. G. G. 444. 5. is true of other parts of speech; the same idea which has been expressed positively, is repeated negatively, (or vice versa, as οὐ φρενέρης, ἀκρομανῆς τε, v. 42.) παραφρονέειν, καὶ οὐκ εἶναι νοήμονα, iii. 34. μαινόμενον, καὶ οὐ φρενῆρεα, ix. 55. λυσσῶσαν, οὐδ' ἐπὶ βολον φρενῶν, Sophocles, An. 498. ἐσωφρόνουν, καὶ οὐκ ἐμαίνοντο, Antiphon, Or. iii. p.

117. In Thucydides and Xenophon, Æschylus and Euripides, such parallelisms are more rare. V. σοφίη, οὐκ ἀγνωμοσύνη, ii. 172.

15. φρενέρης] σώφρων. GL. in his sober senses.

16. πεζὸν] στρατὸν is understood; this substantive is supplied in Thucydides, iv. 8. Fischer. B. 255. and in iv. 97.

17. Θήβῃσι] Thebes, the early capital of Egypt, was celebrated for its hundred gates, and bore the names of Diospolis and Tritonis. On its site Luxor and Carnac now stand. L. A.

18. ὡς] nearly, about, in a conjectural sense. H. i. 14.

19. σ. ἐχόμενα] p. 74. n. 84.

20. ἐπελελοίπεε] had failed. In this sense Xenophon uses ἐκλείπειν, H. i. 5. 3.

21. ἐγνωσιμάχεε] had given in, had changed his mind. This verb implies γινῶναι τὴν ἑαυτοῦ ἀσθένειαν, τὴν τε τῶν ἐναντίων ἰσχύιν. GL. οἱ γινόντα, ὅτι πρὸς κρείττονα ἔχει αὐτοῦ μάχην, ἡσυχάσαι, ἢ μετανοῆσαι, Hesychius, B.A. vii. 130. viii. 29. Aristophanes, Av. 555. τί πονεῖς ἄλλως, ἀ σὲ βλά-

ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν γενομένη ἁμαρτάδι ἦν ἂν σφὸς ἀνὴρ· νῦν δὲ, οὐδένα λόγον ποιούμενος, ἦϊε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες²² διέζωον· ἐπεὶ δὲ ἐς τὴν ψάμμον²³ ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἕνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας²⁴ τὴν ἀλληλοφαγίην, ἀπείσ τὸν ἐπ' Αἰθίοπας στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν, τοὺς Ἕλληνας ἀπῆκε ἀποπλέειν. Ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε.²⁵

XXVI. Οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεὶ τε ὄρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς, ἀπικόμενοι μὲν φανεροί²⁶ εἰσι ἐς Ὀασιν²⁷ πόλιν, τὴν ἔχουσι μὲν Σάμιοι,²⁸ τῆς Αἰσχριωνίης²⁹ φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ

φει· χρῆν γνῶσιμαχεῖν, τὰ δ' ἀμήχαν' ἔαν, Euripides, *Her. E.* μετεμέλησε, μετέγνω. It properly means τῇ [πρότερῃ ἑωυτοῦ] γνῶσι [i. e. γνώμῃ] μάχεσθαι. *S.*

22. ποιηφαγέοντες] Seneca describes this expedition and its catastrophe, with his usual embellishments, *intra primum iter deerant necessaria, nec quidquam subministrabat sterilis, et inculta, humanoque ignota vestigio, regio: sustinebant famem primo tenerrima frondium, et cacumina arborum, tum coria igne mollita, et quidquid necessitas cibum fecerat: postquam inter arenās radices quoque et herbæ defecerant, apparuitque inops etiam animalium solitudo, decimum quemque sortiti alimentum habuerunt fame sævius*, de I. iii. 20. *W.*

23. ψάμμον] On the supposition that they started from Thebes, and that *Senmar* was the entrance into Ethiopia, they never got through the desert of *Selima*. *R.*

24. δείσας] *timuit ne et ipse vocaretur ad sortem: servabantur interim illi generosæ aves, et instrumenta epulorum camelis rehebantur; quum sortirentur milites ejus, quis male periret, quis prius viveret*, Seneca, de I. iii. 20. *L.*

25. οὕτω ἔπρηξε] *fared thus; οὕτω ἐδυστύχησε*. The word *κακῶς* is often suppressed, *iv.* 77. Thucydides, vii. 24. Demosthenes, *pro Cor.* lvii. *V.* It is added in c. 27. ἑωυτοῦ κ. πρήξαντος. The omission is an euphemism.

26. φανερό] i. e. φανερόν ἐστι, ὅτι ἀπίκοντο. *ST.* p. 87. n. 28.

27. Ὀασιν] The Oases are insulated fertile spots in the midst of the desert. This was the greater Oasis, *Al-Wuh* of the moderns. *R. L.* The word according to its Coptic etymology signifies "a habitable place, a fertile island." *A.* Strabo compares *Africa* to a leopard, *κατάστικτος γὰρ ἐστὶ ταῖς οἰκήσεσι περιεχομέναις ἐρήμω καὶ ἀνύδρῳ γῇ· καλοῦσι δὲ τὰς τοιαύτας οἰκήσεις Αὐάσεις οἱ Αἰγύπτιοι*, ii. p. 130. *D.* *Αὐ. οἱ Αἱ. καλ. τὰς οἰκουμένας χώρας, περιεχομένας κύκλῳ μεγάλαις ἐρημίαις, ὡς ἂν νήσους πελάγαις*, xvii. p. 791. *A.* Bochart, *Ph.* iv. 29.

28. Σάμιοι] *Samos* had anciently many other names. *Juno* received peculiar honours there. *Pythagoras* was a native of the island. *A.*

29. Αἰσχριωνίης] According to *Themistagoras*, there were originally but two tribes at *Samos*, namely, *Schesia* or *Chesia*, and *Astypalæa*. *V.*

ἐπὶ τὰς ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου.³⁰ οὐνομάζεται δὲ ὁ χῶρος οὗτος, κατὰ Ἑλλήνων γλῶσσαν,³¹ Μακάρων νῆσος.³² ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατόν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπικοντο, οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ τάδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφεας, γενέσθαι τε αὐτοὺς μεταξὺ κου μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτέοισι ἐπιπνεῦσαι³³ νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θίνας τῆς ψάμμου, καταχῶσαι σφεας, καὶ τρώφῃ τοιούτῃ ἀφανισθῆναι. Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

XXVII. Ἀπικμένον δὲ Καμβύσῳ ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι ὁ Ἄπις,³⁴ τὸν Ἕλληνες Ἐπαφόν³⁵ καλέουσι· ἐπιφανέος δὲ τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἴματά τε ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας, ὁ Καμβύσης, πάγχυ σφέας καταδύξας, ἐωυτοῦ κακῶς πρήξαντος, χαρμόσυνα ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος· ἀπικομένους δὲ ἐς ὅψιν εἶρετο, “ὅ τι πρότερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίεον τοιοῦτον οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρεῖη τῆς στρατιῆς πληθός τι ἀποβαλὼν;” οἱ δὲ ἔφραζον, “ὥς σφί θεὸς³⁶ εἶη φανεῖς, διὰ χρόνου πολλοῦ ἐωθὼς³⁷ ἐπιφαίνεσθαι”³⁸ καὶ ὥς, ἐπεὰν φανῇ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες

30. διὰ ψάμμου] i. e. καὶ αὕτη ἡ ὁδὸς ἐστὶ δ. ψ. over or across the sand.

31. κ. Ἑ. γλῶσσαν] The article τὴν is inserted before Ἑλλήνων, ii. 30. iv. 52. it is omitted in the expression κατὰ Ἑλλάδα γλ. iv. 110. vi. 98. V.

32. Μακάρων νῆσος] Isle of the Blessed. These “tufted isles, That verdant rise amid the Libyan world,” Thomson, Summer, 922. abound in springs encircled by large palm groves, which form a little paradise. Bruce. R. TR. L. By a similar metaphor the Arabs call a camel “ship of the desert.”

33. ἐπιπνεῦσαι] aliquando Camby-ses ad Ammonem misit exercitum: quum arena, austro mota, et more nivis incidens, texit; deinde obruit, Seneca,

N. Q. ii. 30. The army might have perished through fatigue and from thirst, R. or possibly from the Simoom or blast of the desert.

34. Ἄπις] ii. 38. S.

35. Ἐπαφόν] ὁ δὲ Ἄ. κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἑ. ii. 153. S. The Egyptians denied this identity, and affirmed Apis to be the more ancient by several hundred centuries, Ælian, N. A. xi. 10. Æschylus derives the name from ἐπαφάω, P. V. 874. L.

36. θεὸς] This ox was the emblem, or representative, of Osiris or the Sun. L.

37. ἐωθὼς] M. G. G. 189. obs. 3. ἐωθε ἐπιφαίνεσθαι, ii. 91.

38. ἐπιφαίνεσθαι] to manifest himself. Hence the English word “Epi-phany.”

ὀράζοιεν." ταῦτα ἀκούσας, ὁ Καμβύσης ἔφη ψεύδεσθαι σφεας· καὶ ὡς ψευδομένους, θανάτῳ ἐξημίον.

XXVIII. Ἀποκτείνας δὲ τούτους, δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὕψιν· λεγόντων δὲ κατὰ τὰ αὐτὰ τῶν ἱρέων, οὐ λήσειν ἔφη αὐτὸν, εἰ θεός τις χειροῖθης³⁹ ἀπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας. οἱ μὲν δὴ μετῆϊσαν ἄξοντες. ἔχει δὲ ὁ μύσχος οὗτος, ὁ Ἄπιν καλεόμενος, σημήϊα⁴⁰ τοιάδε· ἔων μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν τι τρίγωνον⁴¹ φορέει· ἐπὶ δὲ τοῦ νώτου, αἰετὸν εἰκασμένον· ἐν δὲ τῇ οὐρῇ, τὰς τρίχας διπλᾶς· ἐπὶ⁴² δὲ τῇ γλώσσῃ, κάνθαρον.

XXIX. Ὡς δὲ ἤγαγον τὸν Ἄπιν οἱ ἱρέες, ὁ Καμβύσης, οἷα ἔων ὑπομαργότερος,⁴³ σπασάμενος⁴⁴ τὸ ἐγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ Ἄπιος, παίει⁴⁵ τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τοὺς ἱρέας· “Ὡ κακαὶ κεφαλαί,⁴⁶ τοιοῦτοι θεοὶ γίνονται, ἔναιμοί τε, καὶ σαρκώδεις, καὶ ἐπαίοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὗτός γε ὁ θεός· ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες⁴⁷ γέλῳτα ἐμὲ θήσεσθε.”

39. χειροῖθης] Virgil describes a tame stag, as *adsuetus imperiis: manum patiens, mensæque adsuetus herili*, Æ. vii. 487. 490. The Latin word *mansuetus* is derived from *manui adsuetus*. Steph. Th. L. G. 10472.

40. σημήϊα] Elian says these marks were twenty-nine in number, N. A. xi. 10. *maximeque omnium corniculantis lunæ specie latere dextro insignis*, Ammianus M. xxii. 33. L.

41. τι τρίγωνον] This emendation of Count Caylus is adopted by L. and approved of by W. V. and S. The brazen figures of Apis have on their forehead a triangle, which was emblematical of Egypt and of fertility. W. V.

42. ἐπὶ] Some copyist probably wrote this instead of ὑπὸ, from his eye catching the words ἐπὶ δὲ in the preceding line. Pliny has *sub*, N. H. viii. 46. and Porphyrius ὑπὸ τῇ γλώττῃ, in Euseb. Pr. Ev. iii. 13. W.

43. ὑπομαργότερος] *ira furor brevis est*, Horace, 1 Ep. ii. 62. *Κάτων ὁ πρεσβύτερος* ἔφη, ἄνδρα θυμιούμενον μανικοῦ διαφέρειν μόνον τῷ χρόνῳ, Plutarch. Aroph. B. A.

44. σπασάμενος] ἐλκύσας, γυμνάσας, Hesychius. τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν, Aristophanes, R. 564. The same verb is used with ἄσος, Homer, Od. K. 439. ἔγχος, Il. T. 387. μάχαιραν, St. Mark, xiv. 47. ῥομφαίαν, LXX. Jud. viii. 20. SCHL.

45. παίει] Artaxerxes Ochus, on hearing that the Egyptians called him “an ass,” said “ὁ μέντοι ὄνος οὗτος ὑμῶν κατενωχῆσεται τὸν βοῦν;” and then, Plutarch adds, ἔθυσσε τὸν βοῦν, de I. et O. 31. V.

46. κεφαλαί] Ἀπολλων, ἃ δία κεφαλὰ, Euripides, Rh. 226. ὦ φίλῃα φίλῃα κ., τέκνον, 899. *κάρα* frequently occurs in Greek tragedy, ὦ κακὸν κάρα, Hip. 647. *ausus es, nefundissimum caput?* Justin, xviii. 7. *ridiculum caput?* Terence, An. ii. 2. 34. *ingratum caput*, Seneca, M. 465.

47. χαίροντες] with impunity, p. 80. n. 47. iii. 36. *γεγηθῶς* is used in the same sense, ἢ καὶ γεγηθῶς ταῦτ' ἀεὶ λέξειν δοκεῖς; CE. R. 368. L. which question expresses concisely those of Juvenal, *impune ergo mihi recitaverit, ille togatas, hic elegos? impune diem consumpsertit ingens Telephus?* i. 3.

Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα πρήσσουσι,⁴⁸ τοὺς μὲν ἱρέας ἀπομαστιγῶσαι· Αἰγυπτίων δὲ τῶν ἄλλων, τὸν ἂν λάβωσι ὀρτάζοντα, κτείνειν. ὀρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ ἱερεῖς ἐδικαιεῦντο.⁴⁹ ὁ δὲ Ἄπις, πεπληγμένος τὸν μηρὸν, ἔφθινε ἐν τῷ ἰρῷ κατακείμενος. καὶ τὸν μὲν, τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν⁵⁰ οἱ ἱερεῖς λάθρη Καμβύσεω.

XXX. Καμβύσης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενίρης. καὶ πρῶτα μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν,⁵¹ ὄντα πατρός καὶ μητρός τῆς αὐτῆς· τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου, ὅτι τὸ τόξον μῦθος Περσέων ὅσόν τε ἐπὶ δύο δακτύλους εἴρυσσε, τὸ παρὰ τοῦ Αἰθίοπος ἡνικαὶν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὐδεὶς οἷός τε ἐγένετο. ἀποικοινοῦν ὦν ἐς Πέρσας τοῦ Σμέρδιος, ὅψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξέ οἱ ἄγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν, ὡς ἐν τῷ θρόνῳ τῷ βασιλείῳ ἱζόμενος Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψάυσειε.⁵² πρὸς ὧν ταῦτα,⁵³ δέσας περὶ ἐνωτοῦ, μή μιν ἀποκτεῖνας ὁ ἀδελφεὸς ἄρχῃ, πέμπει Πηξάσπεα ἐς Πέρσας, ὅς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ, ἀναβὺς ἐς Σοῦσα,⁵⁴ ἀπέκτεινε Σμέρδιν· οἱ μὲν λέγουσι, ἐπ' ἄγρην ἐξαγαγόντα· οἱ δὲ, ἐς τὴν Ἐρυθρὴν θάλασσαν προσαγαγόντα⁵⁵ καταποντῶσαι.

XXXI. Πρῶτον μὲν δὴ λέγουσι Καμβύσῃ τῶν κακῶν ἄρξαι τοῦτο. δευτέρα δὲ ἐξεργάσατο τὴν ἀδελφεὴν, ἐπισπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε, καὶ ἦν⁵⁶ οἱ ἀπ' ἀμφοτέρων⁵⁷ ἀδελφεή.

48. τ. τ. πρήσσουσι] τοῖς τοῖς, ὧν τὸ ἔργον ἦν ταῦτα πράττειν. ST.

49. ἐδικαιεῦντο] δικαιῶν has two significations, δίκαιον νομίζειν and κολλάειν, Suidas, i. 100. v. 92, 2. S.

50. ἔθαψαν] Plutarch says Cambyses ordered the carcass to be thrown to the dogs, de I. et O. p. 368. f. L.

51. Σμέρδιν] so called also by Aristotle, but Merdis by Æschylus, Merdis by Justin, Tanaoxares by Xenophon, Tanyoxarces by Ctesias. ἐπεὶ Κῦρος ἐτελευτήσεν, εὐθὺς αὐτοῦ οἱ παῖδες ἐστασίαζον, Xen. Cyr. viii. 8. 2. SCHN.

52. ψάυσειε] The same expression occurs in Aristænetus, i. 11. and Ælian, V. H. xii. 41. ἡ δόξα τῶν ἄστρον ἔψαυε, Eunapius, V. Ædes. p. 48. πα-

τέρων ἀρεταὶ ψάουσιν τῆς οὐρανίας ἀψίδος, Libanius, t. ii. p. 115. v. sublimi feriam sidera vertice, Horace, i. Od. i. 36. tangere divos rebar, Statius, Th. iii. 155. IV. ἐς οὐρανὸν ἔμμι ἀλεῦμαι, Theocritus, v. 144. caput extulit, et tetigit summos vertice deos, Ovid, F. i. 209. sese attollit in auras, et caput inter nubila condit, Virgil. Æn. iv. 176.

53. πρὸς ὧν ταῦτα] π. ὦ. τὴν ὕψιν ταύτην, i. 38.

54. Σοῦσα] "The city of Lilies," Shushan in Scripture, now Shuster or Tostar, the capital of Cissia, and the winter residence of the Persian kings. A. L.

55. προσαγαγόντα] enticing him.

56. καὶ ἦν] When there are two

XXXIV. Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη· λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πηρξίσπεια.⁵⁸ τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος,⁵⁹ τούτου τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὕτη οὐ σμικρὴ· εἰπεῖν δὲ λέγεται τάδε· “ Πηρξασπες, κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν· “ ὦ δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέαι, τῇ δὲ φιλοινίῃ⁶⁰ σέ φασι πλεόνως⁶¹ προσκείσθαι.” Τὸν μὲν διὴ λέγειν ταῦτα περὶ Περσέων· τὸν δὲ, θυμωθέντα, τοιάδε ἀμείβεσθαι· “ Νῦν ἄρα μέ φασι Πέρσαι οἶνῳ προσκείμενον παραφροτέειν, καὶ οὐκ εἶναι νοήμονα· οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθεές.” Πρότερον γὰρ διὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων καὶ Κροῖσου, εἶρετο Καμβύσης, “ κοῖός τις δοκεῖ αἰνῆρ εἶναι πρὸς τὸν πατέρα τελέσαι⁶² Κῦρον.” οἱ δὲ ἀμείβοντο, “ ὥς εἴη ἀμείνων τοῦ πατρός· τὰ τε γὰρ ἐκείνου πάντα ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν θάλασσαν.” Πέρσαι μὲν διὴ ταῦτα ἔλεγον· Κροῖσος δὲ, παρέων τε καὶ οὐκ ἀρεσκόμενος⁶³ τῇ κρίσει, εἶπε πρὸς τὸν Καμβύσεια τάδε· “ Ἐμοὶ μὲν νυν, ὦ παῖ Κῦ-

verbs of different government, ὁς—ἡ—δ—are often put but once, instead of being repeated with the latter verb and in a different case. M. G. G. 428. ST. Strictly speaking, this should be either καὶ ἡ ἦν, or ἐούση. Compare note 59.

57. ἀπ' ἀμφοτέρων] understand γονέων or τοκέων. SCHW. Ξέρξω α. ἀ. ἀδελφός, vii. 97. which Pausanias imitates Δωρίως α. ἀ. ἀδελφός, iii. 4. he also has ὁ Πτολεμαῖος Ἀρσινόης ἀδελφῆς ἀμφοτέρωθεν ἐρασθεῖς, i. 7. SCH. Our author said in c. 30. ἀδελφός ἔων πατρός καὶ μητρός τῆς αὐτῆς.

58. Πηρξίσπεια] *Cambyses regem, nimis deditum vino, Præxuspes unus ex carissimis monebat, ut parcius liberet. ad hoc ille, "ut scias," inquit, "quem admodum nunquam excidam mihi, approbabo jam, et oculos post vinum in officio esse, et manus." bibit deinde liberalius, et objurgatoris filium ultra limen jubet stare. tunc intulit arcum et ipsum cor adolescentis, id enim se petere dixerat, figit; recisoque pectore hærens in ipso corde spiculum ostendit: ac respiciens patrem "satiusne certam haberet manum?" interrogavit. ut ille*

Herod.

negavit "Apollinem potuisse certius dimittere," Seneca, de I. iii. 14. V.

59. οἱ—οὗτος] In the construction mentioned in note 56., instead of the relative being repeated, a demonstrative is often used in the latter clause. M. G. G. 468. 3. These words should be, regularly, ὁς αὐτῷ; so τὴν ἔσχε, καὶ νῦν αὐτῆς τυραννεύει, i. e. κ. ἡς ν. τ. iii. 120. ἦπερ ἡμετέρη τέ ἐστι, καὶ τὰ λόγια λέγει ὑπ' ἡμέων αὐτὴν δέειν κτισθῆναι, i. e. κ. ἡν τ. λ. λ. ὁ. ἡ. δ. κ. viii. 62. ὁς συνεθέρα ἡμῖν, καὶ σύ μοι ἐδόκεις θαυμάζειν αὐτὸν, Xenophon, Cyr. iii. 1. 38. ST.

60. φιλοινίῃ] The Persians οἶνῳ κάρτα προσκείται, i. 133. φίλινός ἐστιν, ὁ πρὸς οἶνον ἔτοιμος· πλείστον δὲ ἔπινε τῶν ἡρώων Νέστωρ ὁ τριγέρων· φανερώς γὰρ αὐτὸς πρόσκειτο τῶν ἑλλων μᾶλλον τῷ οἶνῳ· καὶ διὰ τὴν φιλοποσίαν λαμβάνει δῶρον φιάλην, Athenæus, x. 42. V.

61. πλεόνως] ἡ πρόποι. ST.

62. τελέσαι] understand ὥστε, so as to come up to, Reisk. Abresch. W.

63. ἀρεσκόμενος] with a dative. M. G. G. 383. 5.

ρου, οὐ δοκέεις ὁμοίος εἶναι τῷ πατέρει· οὐ γάρ κώ τοί ἐστι υἱός, οἷόν σε ἐκεῖνος κατελίπετο.” Ἦσθη τε ταῦτα ἀκούσας ⁶⁴ ὁ Καμβύσης, καὶ ἐπαίνειε τὴν Κροίσου κρίσιν.

XXXV. Τούτων δὴ ὦν ἐπιμνησθέντα, ὀργῇ λέγειν πρὸς τὸν Πηξιάσπεα· “Σὺ νῦν μάθε αὐτὸς, εἰ ⁶⁵ λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε, ἐστεῶτος ἐν τοῖσι προθύροισι, βαλὼν τύχοιμι μέσης τῆς καρδίας, Πέρσαι φανέονται λέγοντες οὐδέν· ⁶⁶ ἦν δ’ ἀμάρτω, φάναι ⁶⁷ Πέρσας τε λέγειν ἀληθέα, καὶ με μὴ σωφρονέειν.” Ταῦτα δὲ εἰπόντα, καὶ διατείναντα τὸ τόξον, ⁶⁸ βαλέειν τὸν παῖδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν κελεύειν, καὶ σκέψασθαι τὸ βλήμα· ⁶⁹ ὥς δὲ ἐν τῇ καρδίῃ εὑρεθῆναι ἐνέοιτα τὸν οἷστον, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς, γελάσαντα καὶ περιχαρέα γενόμενον· “Πηξιάσπε, ὥς μὲν ἔγωγε οὐ μαίνομαι, Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε· ἰὺν δέ μοι εἰπὲ, τίνα ⁷⁰ εἶδες ἤδη πάντων ἀνθρώπων οὕτως ἐπίσκοπα τοξέοντα;” ⁷¹ Πηξιάσπεα δὲ, ὁρέοντα αἰδρα οὐ φρενίρεα, καὶ περὶ ἑωυτῷ δειμαίνοντα, εἰπεῖν· “Δέσποτα, οὐδ’ αὖτ’ ⁷² αὐτὸν ἔγωγε δοκέω τὸν θεὸν ⁷³ οὕτω ἂν καλῶς βαλέειν.” Τότε μὲν ταῦτα ἐξεργάσατο· ἐτέρωθι δὲ Περσέων, ὁμοῖα ⁷⁴ τοῖσι πρώτοισι, δυνάδεα ἐπ’ οὐδεμιῇ αἰτίῃ ἀξιόχρεω ἐλὼν, ζῶντας ἐπὶ κεφαλὴν κατάρνυε. ⁷⁵

64. ἦσθη — ἀκούσας] ἥδομαί σ’ εἰσιδὼν, Sophocles, Ph. 903. οὐκ ἄχθομαί σ’ ἰδὼν καὶ λαβὼν φίλον, 680. τέρπομαι ὄρῶν, Diphilus Ath. ii. 27. ἀκούων ἡχθόμεν, Lysias, p. 153, 6. ὁμιλῶν ἥδεται, Euripides, Phœn. ix. 7. δυνατωτέρους ποιοῦντες ἥδονται, Xenophon, Hier. v. 3. V. The participle is sometimes omitted, and the accusative remains; ἥδεται τὴν εἰρήνην, Menander, Leg. Exc. p. 135. ἦσθην βαιὰ, Aristophanes, Ach. 2. τί ἦ; 4. ἕτερον ἦ, 13. W. SCH. B. 16.

65. εἰ] whether, εἴτε or. εἰ δικαίως, εἴτε μὴ, Æschylus, Eu. 465. instead of εἴτε being used twice. HER. on VIG. viii. 6. 14.

66. λ. οὐδέν] i. e. ψευδέα. Plato uses this expression, Men. p. 79. e. p. 92. v. and for ἀληθέα, he has λ. τι, Crit. p. 46. d. ST.

67. φάναι] M. G. G. 544. ST. supply ἔξεστι.

68. διατείναντα τ. τ.] Xenophon,

Cyr. i. 4. 23. The substantive is often suppressed. SCH. B. 70.

69. βλήμα] Euripides, Sup. 340. W.

70. τίνα] εἰ τίνα ἤδη πάντων εἶδες ὀλβιώτατον; i. 30.

71. ἐπίσκοπα τ.] τόξον δ’ ἐντανύσαι, καὶ ἐπίσκοπον εἶναι οἰστῶν, Theocritus, xxiv. 105. L. ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ, Æschylus, Ag. 611. τύχην ἄντα σκοποῦ, ὥτ’ ἀπὸ τόξου ἰέλς, Pindar, N. vi. 46. ἔπεχε σκοπῷ τόξον· τίνα βάλλομεν οἰστοὺς ἰέντες; ἐπὶ Ἀκράγαντα τανύσαις, O. ii. 160. BL.

72. ἂν] Respecting the use of ἂν twice in the same sentence, see HER. on VIG. viii. 3. 1.

73. αὐτὸν—τὸν θεόν] Apollo, the god of Archery. Bellanger. L.

74. ὁμοῖα] Neuter plural used adverbially: of equal rank with. They were the same as the ὁμότιμοι, “Peers,” mentioned by Xenophon repeatedly. L. p. 143. n. 55.

75. ζ. ε. κ. κατάρνυε] buried alive

XXXVI. Ταῦτα δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Ἀνδρῶν νοουθεῖσθαι τοιοῦτε τοῖσι ἔπεσι· “⁷⁶Ω βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτρεπε, ἀλλ’ ἴσχε καὶ καταλαμβάνε σεωντόν·⁷⁷ ἄγαθόν τι, πρόουον εἶναι· σοφὸν⁷⁸ δὲ ἢ προμηθεῖ⁷⁹ σὺ δὲ κτείνεις μὲν ἄνδρας, σεωντοῦ πολίητας, ἐπ’ οὐδεμιῇ αἰτῇ ἀξιοχρεῶ ἔλων, κτείνεις δὲ παῖδας· ἦν δὲ πολλὰ τοιαῦτα ποιήης, ὅρα ὅπως μὴ σε ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατήρ σὺς Κῦρος ἐνετέλλετο πολλὰ κελεύων⁸⁰ σε νοουθετεῖν, καὶ ὑποτίθεσθαι ὅ τι ἂν εὐρίσκω ἀγαθόν.” Ὁ μὲν δὴ, εὐνοίαν φαίνων, συνεβούλευέ οἱ ταῦτα· ὁ δ’ ἀμείβετο τοῖσδε· “⁸¹Σὺ καὶ ἐμοὶ τολμᾷς συμβουλεύειν, ὅς χρηστῶς μὲν τὴν σεωντοῦ πατρίδα ἐπετρόπευσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα ἰέναι ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέραν; καὶ ἀπὸ μὲν⁸² σεωντὸν ὤλεσας, τῆς σεωντοῦ πατρίδος κακῶς προστάς· ἀπὸ δὲ ὤλεσας Κῦρον, πειθόμενόν σοι· ἀλλ’ οὐ τι χαίρων⁸¹ ἐπεὶ τοι καὶ πάλαι ἐς σὲ προφάσιός⁸² τευ ἐδεόμην ἐπιλαβέσθαι.” Ταῦτα δὲ εἶπας, ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν. Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω· ὁ δὲ, ἐπεὶ τε τοξεῦσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπουσι, λαβόντας μιν ἀποκτείνειν. οἱ δὲ θεράποντες, ἐπι-

up to the chin, *L.* or with the head downwards. *S.* This punishment was not uncommon among the Persians vii. 114. *W.* Barrow, if I mistake not, mentions an instance of a Hottentot at the Cape being put to death by his master in the former manner.

76. σεωντόν] *M. G. G.* 148. *obs.* 2.

77. σοφόν] *M. G. G.* 437. 4. διαβολή ἐστι δεινότατον, vii. 10, 7. understand κτήμα, which is expressed in φιλοτιμία, κτ. σκαῖον, iii. 53. *triste lupus stultus*, Virgil, *E.* iii. 80. *W.* *dulce satif humor*, 82. or supply χρήμα; which is used by Theocritus, σοφόν τι χρήμ’ ὠνθρωπος, xv. 83. and Ælian, *V. H.* i. 3. *SCHW. B.* 307. and Herodotus, τυραννίς, χρήμα σφαλερόν, iii. 53. Compare Juvenal, iv. 83, &c.

78. προμηθείη] Substantives derived from adjectives in ἦς, making the genitive in ἑος, throw away the termination *os*, and add *η* to the root; as προμηθῆς, προμηθέος, προμηθείη. Therefore read ἀεικέλη, i. 115. *AP.*

79. κελεύων] *bidding, desiring;*

and below, recommending.

80. ἀπὸ μὲν] Because prepositions in composition with verbs are used adverbially, these compounds are often found separated by other words, in early writers; the verb need not have been repeated after δέ; compare viii. 33. *M. G. G.* 594. 2. This figure is called *tnesis*.

81. ἀ. οὐ τι χ.] These same words occur, followed by ἦν τόδ’ ὀρθωθῇ βέλος; Sophocles, *Ph.* 1336. by δὲς γέ πημονὰς ἑρεῖς, *Æ. R.* 363. by ἦν γέ μὴ φύγῃς, Euripides, *O.* 1610. *W.* ταῦτα τολμήσεις λέγειν might follow here. This participle with a negative conveys a menace of serious evil; by the figure *litotes*. Hemsterhuys. *V.* Xenophon, *An.* v. 6. 18. *ST.*

82. προφάσιος] οἱ σατράπαι ἐξήτουν πρόφασιν εὐρεῖν κατὰ Δανιήλ· καὶ πᾶσαν π. καὶ παράπτωμα καὶ ἀμπλάκημα οὐχ εὖρον κατ’ αὐτοῦ, *LXX.* Dan. vi. 4. ἀπὸ τότε ἐξήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ, St. Matthew, xxvi. 16. or τοῦ παραδοῦναι αὐτόν, St. Luke, xxii. 6.

στάμενοι τὸν τρόπον αὐτοῦ, κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ,⁸³ ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφάναντες αὐτὸν, δῶρα λάμβονται ῥωάγρια⁸⁴ Κροῖσον· ἣν δὲ μὴ μεταμελῇται, μηδὲ ποθῇ⁸⁵ μιν, τότε καταχρῆσθαι.⁸⁶ ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον· καὶ οἱ θεράποντες, μάθοντες τοῦτο, ἐπήγγελλον αὐτῷ, ὡς περιεῖη. Καμβύσης δὲ “Κροῖσῳ μὲν συνήδεσθαι”⁸⁷ ἔφη “περιεόντι, ἐκείνους μέντοι τοὺς περιποιήσαντας οὐ καταπροῖξασθαι,⁸⁸ ἀλλ’ ἀποκτενεῖν” καὶ ἐποίησε ταῦτα.

XXXVII. Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς ξυμμάχους ἐξεμαίνετο, μένων ἐν Μέμφι.

LXI. Καμβύσῃ δὲ τῷ Κύρου, χρονίζοντι περὶ Αἴγυπτον, καὶ παραφρονήσαντι, ἐπανιστάται⁸⁹ ἄνδρες μάγοι,⁹⁰ δύο ἀδελφεοὶ, τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνόν⁹¹ ὁ Καμβύσης. οὗτος δὴ ὢν οἱ ἐπανεστή, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος,⁹² καὶ ὡς ὀλίγοι ἦσαν⁹³ οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείσαν. πρὸς ταῦτα⁹⁴ βουλεύσας τάδε, ἐπεχείρησε τοῖσι βασιληῖοις· ἦν οἱ ἀδελφεὸς, τὸν εἰπά οἱ συνεπανάστηναι, οἰκῶς⁹⁵ μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, ἔοντα ἐωντοῦ ἀδελφεόν, ἀπέκτεινε. ἦν τε δὴ

83. ἐπὶ—λόγῳ] i. e. τοιοῦνδε λογιζόμενοι, *ST.* with the following view.

84. δ.—ῥωάγρια] δῶρα is often suppressed; Homer, II. Σ. 407. Od. Θ. 462. *LEI. B.* 76.

85. ποθῇ] i. e. desiderium esset, *Livy*, ii. 2.

86. καταχρῆσθαι] The construction would require καταχρήσονται, *ST.* but supply ἔδοξέ σφί μιν κ.

87. συνήδεσθαι] συγκαίρειν, ἐφήδεσθαι, *Hesychius. SCHL.*

88. καταπροῖξασθαι] πρόικα ποιῆσαι, ἀτιμωρητὶ, οἷον καταφρονήσαντας, *GL.* ἀνατεῖ, ἀμισθί, ἀζημίως ἀπολυθῆσθαι, to escape scot-free; p. 80. n. 47. καταφρονῆσιν, δωρεὰν γελᾶσιν, *Hesychius*; ἐπεγχανεῖν, καταγελάσειν χωρὶς ζημίας, *Scholias* on Arist. to insult with impunity. iii. 156. v. 105. vii. 17. *V.*

89. ἐπανιστάται] *M. G. G.* 210. 1.

90. μάγοι] The magi were a caste consisting of the philosophers and priests of Persia: φιλόσοφοι καὶ φιλό-

θεοί, *Suidas*; θεοσεβεῖς καὶ θεολόγοι καὶ ἱερεῖς, *Hesychius*; οἱ περὶ τοὺς θεοὺς ἱερούργοι, *Ammonius. SCHL.*

91. τ. οἱ. μελεδωνόν] iii. 63. ἐπιτροπον τ. οἱ. iii. 63. 65. οἱ τῶν δωματίων φύλακες τῶν βασιλείων μάγοι, *Manasses, Ann. W.*

92. κρύπτοιο γενόμενος] Verbs of “concealing,” as well as “showing,” are constructed with a participle. *M. G. G.* *548. 5.

93. ἦσαν] Since ὡς, in quoting a person’s words, may have either an indicative or optative, the two constructions are here blended; ὡς κρύπτοιο,—καὶ ὡς ἦσαν,—οἱ δὲ εἰδείσαν. *M. G. G.* 507. 3.

94. πρὸς ταῦτα] wherefore. π. τ. βούλενε, *Æschylus, P. V.* 1066. *BL.*

95. οἰκῶς] *M. G. G.* 161. Personal resemblance has often fomented great political commotions. *TR.* An instance in the history of our own country is that of Perkin Warbeck.

ὁμοῖος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐνομα τῷτὸ εἶχε Σμέρδιν.⁹⁶ τοῦτον τὸν ἄνδρα ἀναγνῶσας ὁ μάγος Πατιζεΐθης,⁹⁷ ὥς οἱ αὐτὸς πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλῆϊον θρόνον. ποιήσας δὲ τοῦτο, κήρυκας τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ⁹⁸ ἐς Αἴγυπτον, προερέοντα⁹⁹ τῷ στρατῷ, ὥς Σμέρδιος τοῦ Κύρου ἀκουστέα¹⁰⁰ εἴη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσειω.

LXII. Οἱ τε δὴ ὧν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὗρισκε γὰρ Καμβύσεια καὶ τὸν στρατὸν ἐόντα τῆς Συρίας ἐν Ἀγβατάνοις,¹ προηγόρευε, στὰς ἐς μέσον, τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ, ἀκούσας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας² μιν λέγειν ἀληθέα, αὐτὸς τε προδεδῶσθαι ἐκ Πρηξάσπεος, πέμφθέντα γὰρ αὐτὸν ὥς ἀποκτενεόντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πρηξάσπεα εἶπε· “ Πρήξασπες, οὕτω μοι διεπρήξαι, τό τοι προσέθηκα πρῆγμα;” Ὁ δὲ εἶπε· “ Ὡ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως κοτέ σοι Σμέρδις ἀδελφεὺς ὁ σὺς ἐπανέστηκε, οὐδὲ ὅπως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκος τοι ἔσται ἢ μέγα ἢ σμικρόν·³ ἐγὼ γὰρ αὐτὸς, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερσὶ τῇσι ἐμεωυτοῦ. εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστήσασι,⁴ προσδέκεό τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ

96. Σμέρδιν] In Latin the proper name is sometimes the genitive after *nomen*, sometimes the nominative or accusative in apposition to it, and sometimes the dative to correspond with a noun or pronoun of the person or thing: (1) *nationes, quibus Clitarum cognomentum*, Tacitus, An. xii. 55. (2) *sallatio, cui Titius nomen esset*, Cicero, Br. 62. *cui Ascanium parentes dixere nomen*, Livy, i. 1. (3) *nomen Arcturo est mihi*, Plautus, R. pr. 5. τῷ οὐνομα ἦν Δηϊόκης, i. 96. W.

97. Πατιζεΐθης] The names of these magi are very different according to various authors. W. L.

98. καὶ δὴ καὶ] With the ellipsis fully supplied, the sentence would run thus, κ. δ. κ. κήρυκά τινα ἔπεμπε τῇ ἐς Αἴ. δὲ προερέοντα, &c.

99. προερέοντα] προηγόρευε, iii. 62. προεῖπε, i. 84. πρὸ in these verbs means by proclamation. V. προφωνῶ, Sophocles, Œ. R. 223.

100. ἀκουστέα] for ἀκουστέον, p. 9.

n. 16. M. G. G. 443. 1. τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα, Sophocles, E. 342. V. ἀκούειν means to obey, ἄλλων ἀκούειν, δοῦλον ὄντα, Euripides, Hel. 742. ἀκούει οὐδὲν οὐδεὶς οὐδένος, C. 120. *dicto audientem fuisse prætori*, Cicero, Ver. ii. 4. 12. SCHL. Livy, i. 41. “The trembling steed Nor hears the rein, nor heeds the sounding thong,” Thomson, Spring, 805. With respect to the construction, compare M. G. G. 327. obs. 2. and 374. obs. with 340. 3.

1. Ἀγβατάνοις] in monte (Carmelo) oppidum eodem nomine, quondam Ecbatana dictum, Pliny, H. N. v. 19. W.

2. ἐλπίσας] p. 45, n. 55. add Juvenal, iv. 57.

3. οὐδέ τι—ἢ μέγα ἢ σμικρόν] i. e. none at all. πρῆγμα, ἐκ τοῦ σοί τι ἢ μ. ἢ σ. ἐμελλε λυπηρὸν ἀνασχησεῖν, v. 106. The expression is frequent in the Attic orators. V.

4. ἀνεστήσασι] M. G. G. 205. 3. εἴ-περ ἄρα νεκροὶ οὐκ ἐγείρονται, 1 Cor.

δ' ἔστι ὥσπερ πρὸ τοῦ, οὐ μὴ⁵ τί τοι ἔκ γε ἐκείνου νεώτερον⁶ ἀναβλαστήσει. νῦν ὦν μοι δοκεί, μεταδιώξαντας τὸν κήρυκα, ἐξετάζειν εἰρωτευντας, παρ' ὅτεν ἦκων προαγορεύει ἡμῖν Σμέρδιος βασιλέος ἀκούειν."

LXIII. Ταῦτα εἶπαντος Πηξιάσπεος, ἤρесе γὰρ Καμβύση, αὐτικά μεταδιώκτος⁷ γενόμενος ὁ κῆρυξ ἦκε· ἀπιγμένον δέ μιν εἶρετο ὁ Πηξιάσπης τάδε· "Ὀνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος, νῦν ὦν, εἶπας τὴν ἀληθινήν, ἄπιθι χαίρων·⁸ κότερα αὐτός τοι Σμέρδις, φαινόμενος ἐς ὕψιν, ἐνετέλλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετέων;" Ὁ δὲ εἶπε· "Ἐγὼ Σμέρδιν μὲν τὸν Κύρον, ἐξ ὅτου βασιλεὺς Καμβύσης ἦλασε ἐς Αἴγυπτον, οὐ κω⁹ ὅπωπα· ὁ δὲ μοι μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο, φὰς Σμέρδιν τὸν Κύρον εἶναι τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς ὑμέας." Ὁ μὲν δὴ σφι ἔλεγε, οὐδὲν ἐπικατεψενσμένος. Καμβύσης δὲ εἶπε· "Πηξιάσπες, σὺ μὲν, οἷα ἀνὴρ ἀγαθός,¹⁰ ποιήσας τὸ κελευόμενον, αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ ἐπανεστεῶς, ἐπιβατεύων¹¹ τοῦ Σμέρδιος οὐνόματος;" Ὁ δὲ εἶπε· "Ἐγὼ μοι δοκέω συνιέναι τὸ γεγονός τοῦτο, ὦ βασιλεῦ· οἱ μάγοι εἰσὶ τοι οἱ ἐπανεστεῶτες, τὸν τε ἔλιπες μελεδωνὸν τῶν οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὺς Σμέρδις."

xv. 15. or, this verb may be equivalent to ἐπανεστίασι, see iii. 66. S.

5. οὐ μὴ] In negative propositions, the future active is used after οὐ μὴ instead of the first aorist subjunctive; M. G. G. 516. b. οὐ φοβητέον ἐστὶ μὴ is implied, ST. as in Æschylus, P. V. 396.

6. νεώτερον] This word used by way of euphemism, or charientismus, is common, and signifies accident, viii. 21. injury, viii. 142. Euripides, Rh. 586. mischief, Aristophanes, C. 338. rebellion, i. 210. v. 35. act of outrage, v. 19. harsh measure, v. 93. Thucydides, i. 132. V. so novissima is used by Tacitus, An. vi. 50.

7. μεταδιώκτος] Verbals in τὸς are oxytones, in τέος paroxytones; but the compounds are proparoxytones. M. G. G. 215.

8. ἄπιθι χαίρων] ἀποδοὺς τὸν παῖδα, ἄπιθι ἀζήμιος, i. 212. ST. πείσεται μὲν οὐδὲν, γῆς δ' ἀπεικὸν ἀβλαβῆς, Sophocles, OE. R. 229.

9. κω] yet, up to the present moment: hence οὐδέ ποτε is used of time universally, and οὐδέ πώ ποτε of time past only.

10. ἀγαθός] In writing Greek it is useful to recollect that, as a general rule, the following adjectives are oxytones: those ending in ῆς, ὅς, κός, ρός; verbals in τός; primitives signifying colours, deformities and defects. To these add the following twenty, ἀγαθός, καλός, ἐσθλός, σοφός, σεμνός, κακός, δειλός, δεινός, χαλεπός, ταπεινός, ὀρθός, ἱκανός, μεστός, πολλός, κοινός, καυνός, κενός, στενός, γυμνός, ψιλός. It has been the object to facilitate the retention of this list in the memory, by confining it to such primitives as are of most frequent occurrence.

11. ἐπιβατεύων] iii. 67. ix. 95. This expression has been borrowed by Iamblichus in Phot. B. p. 248. and by Procopius, B. G. i. 1. B. P. i. 25. V. i. 11. &c. W.

LXIV. Ἐνθαῦτα ἀκούσαντα Καμβύσεια τὸ Σμέρδιος οὐνομα ἔτυψε¹² ἡ ἀληθινή των τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκει ἐν τῷ ὑπνῷ ἀπαγγεῖλαι τινὰ οἱ, ὡς Σμέρdis, ἰζόμενος. ἐς τὸν βασιλῆϊον θρόνον, ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δέ, ὡς μάτην ἀπολωλεκῶς εἶη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δέ, καὶ περιημεκτίσας τῇ ἀπάσῃ¹³ συμφορῇ, ἀναθρώσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφεος ὁ μύκης¹⁴ ἀποπίπτει· γυμνωθὲν δὲ τὸ ξίφος¹⁵ παίει τὸν μηρόν· τρωματισθεὶς δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν Ἄπιν ἔπληξε, ὡς οἱ καιρίῃ¹⁶ ἔδοξε τετύφθαι, εἶρετο ὁ Καμβύσης, ὃ τι τῇ πόλει οὐνομα εἶη. οἱ δὲ εἶπαν, ὅτι Ἀγβάτανα. τῷ δὲ ἔτι πρότερον ἐκέχρηστο ἐκ Βουτοῦς¹⁷ πόλιος, ἐν Ἀγβατάνοισι τελευτήσῃ τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκει τελευτήσῃ γηραιὸς, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα¹⁸· τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρεόμενος ἐπύθετο τῆς πόλιος τὸ οὐνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος, ἐσωφρόνησε·¹⁹ συλλαβὼν δὲ τὸ θεοπρόπιον, εἶπε· “Ἐνθαῦτα Καμβύσεια τὸν Κύρου ἐστὶ πεπρωμένον τελευτᾶν.”²⁰

12. ἔτυψε] *percutit illico animum*, Terence, An. i. 1. 98.

13. ἀπάσῃ] *extreme, accumulated*, iii. 65. *eis pāsan ἤλθεν ἀπορίαν*, Polybius, i. 39, 3. *δοκεὶ τῆς πάσης γέμειν κακοπραγμοσύνης*, iv. 27, 2. S.

14. μύκης] is literally *a mushroom*; it was afterwards used for the *hilt* or *ommel* of a sword, and apparently for the *ferrule* or *knob* at the tip of the scabbard; τοῦ ξίφους ὁ κατὰ τὴν λαβὴν κρατητῆς καλούμενος, Hesychius; ἡ τοῦ ξ. λαβή, Suidas; Eustathius; τὸ ἄκρον τοῦ ξ., τὸ κατακλείων τὴν θήκην, Scholiast on Nicand. Alex. 103. W. P. Steph. Th. L. G. 6258.

15. τὸ ξίφος] ἔργον κάλλιστον καὶ δόξῃ φανηρώτατον ὁ Καμβύσου παρέσχετο ἀκινάκης, Pausanias, i. 28. V. *the sabre* or *cimeter*.

16. καιρίῃ] *θανασίμῃ*, Hesychius; understand *πληγῇ*. The accusative case might be used here; p. 35. n. 45. BL. as *ἐτρώθη καιρίαν*, Ælian, V. H. xii. 3. τὸ ξίφος διῆκε τοῦ μηροῦ, πρὸς

μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν, Philostratus, Vit. Apol. viii. 35. The substantive is often expressed; παίει αὐτὸν, καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, τύπτει δὲ αὐτὸν εἰς τὸν ἄμυν, καὶ τιτρώσκει, Xenophon, Cyr. v. 4. 5. B. 217. L.

17. Βουτοῦς] In this city there was an oracle of Latona. A.

18. πάντα τὰ πρήγματα] *summa rerum*, Livy, x. 14.

19. ἐσωφρόνησέ] *came to his senses, was sobered*. Euripides, Tr. 352.

20. τελευτᾶν] In the same manner Epaminondas was deceived by the oracle's bidding him beware of Pelagus, which meant a grove and not 'the sea;' and Hannibal was told that he would be buried at Libyssa, which was the name of a place in Bithynia as well as of one in Africa. Many other examples may be found. Pausanias, viii. 11. V. Alexander of Epirus fled from Pandosia in his own country, and fell at Pandosia in Italy, Livy, viii.

LXV. Τότε μὲν τοσαῦτα· ἡμέρησι δὲ ὕστερον ὥς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους, ἔλεγέ σφι τάδε· “²⁵ Πέρσαι, καταλελάβηκέ²¹ με, τὸ πάντων μάλιστα ἔκρυπτον²² πρηγμάτων, τοῦτο ἐς ὑμέας ἐκφῆναι. ἐγὼ γάρ, ἐὼν²³ ἐν Αἰγύπτῳ, εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμᾶ ὄφελον²⁴ ἰδεῖν· ἐδόκεον δέ²⁵ μοι ἄγγελον ἐλθόντα ἐξ οἴκου ἀγγέλλειν, ὥς Σμέρδης, ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, ψάσσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. δείσας δέ, μὴ ἀπαιρεθῆω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα·²⁶ ἐν τῇ γὰρ ἀνθρωπότηϊ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν·²⁷ ἐγὼ δὲ ὁ μάταιος²⁸ Πηξάσπεα ἀποπέμπω ἐς Σοῦσα ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου, ἀδεῶς διαιτώμεν, οὐδαμᾶ ἐπιλεξάμενος, μὴ κοτέ τις μοι, Σμέρδιος ὑπαριρημένον, ἄλλος ἐπανασταίῃ ἀνθρώπων. παντὸς δὲ τοῦ μέλλοντος ἔσεσθαι²⁹ ἁμαρτῶν, ἀδελφεοκτόνος³⁰ τε, οὐδὲν δέον,³¹ γέγονα, καὶ τῆς βασιλῆϊς οὐδὲν ἥσσον ἐστέρημαι. Σμέρδης γὰρ δὴ ἦν ὁ μάγος, τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὄψει ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἔοντα λογίζεσθε· οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν βασιλῆων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων, καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδης. τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ³² αἰσχυρὰ πρὸς τῶν μάγων πεπονθὸτος, τιμωρέειν ἐμοὶ, οὗτος μὲν³³ ἀνοσίῳ μόνῳ τετελεύτηκε ὑπὸ τῶν ἑωντοῦ οἰκῆιωτῶν.³⁴ τούτου δὲ μηκέτι ἔοντος, δεύτερα τῶν λοιπῶν³⁵ ὑμῖν, ὦ Πέρσαι, γίνεται μοι ἀναγκαϊότατον ἐντέλλεσθαι, τὰ

24. Henry the Fourth, who expected to die at Jerusalem, breathed his last in the Jerusalem chamber, Shakespeare, H. iv. part II, iv. end. *TR.*

21. καταλελάβηκε] κατέλιπε, Photius. G.

22. ἔκρυπτον] *I tried to conceal.*

23. ἐὼν] *whilst I was: θύων as he was sacrificing*, Xenophon, H. i. 1. 4.

24. ὄφελον] i. 111.

25. δέ] *namely*, p. 69. n. 36.

26. ταχύτερα ἢ σοφώτερα] *with more haste than wisdom. γνοὺς ὥς τ. αὐτὸς ἢ σ. ἐργασμένος εἶη*, vii. 194. πρόθυμος μᾶλλον ἢ σοφώτερα, Euripides, M. 485. *HER.* on *VIG.* iii. 2. 12. M. G. 456. Thucydides, i. 21.

27. ἀποτρέπειν] *ut ferre fugiendo in media fata ruitur*, Livy, viii. 24.

28. ὁ μάταιος] *fool that I was!*

29. τ. μ. ἔσεσθαι] τῶν φοβερῶν ὕντων γενέσθαι, Xenophon, H. i. 4. 17.

30. ἀδελφεοκτόνος] This adjective, as a proparoxytone, would apply to Smerdis; and, with either accent, to Eteocles or Polyneices.

31. δέον] δέον εἶξασθαι, Demosthenes, Ol. iii. p. 37. The Attics never use the genitive absolute of neuter participles, Phavorinus, p. 81. n. 61.

32. ἐμεῦ] p. 25. n. 20.

33. οὗτος μὲν] p. 68. n. 18.

34. οἰκῆιωτῶν] οἰκείος, having its penultimate long, makes οἰκειότατος; but the Ionic form οἰκήϊος, having a short penultimate, requires ω in the antepenultimate of the comparative and superlative degrees.

35. δεύτερα τῶν λοιπῶν] ἐπεὶ τοῦ

Οέλω μοι γενέσθαι, τελευτῶν τὸν βίον· καὶ δὴ ὑμῖν τάδε ἐπισκήπτω,³⁶ θεοὺς τοὺς βασιληῖους ἐπικαλέων, καὶ πᾶσιν ὑμῖν καὶ μάλιστα Ἀχαιμενιδέων τοῖσι παρεούσι, μὴ περιῖδεῖν τὴν ἡγεμονίην αὐτῖς ἐς Μήδους περιελθοῦσαν· ἀλλ', εἴτε δόλῳ ἔχουσι αὐτὴν κτησάμενοι, δόλῳ ἀπαيرهῖναι ὑπὸ ὑμέων, εἴτε καὶ σθένει τῷ κατεργασάμενοι, σθένει κατὰ τὸ καρτερόν³⁷ ἀνασώσασθαι. καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῇ τε καρπὸν ἐκφέρει, καὶ γυναικῆς τε καὶ ποίμνια τίκτοιεν, εὖοι ἐς τὸν ἅπαντα χρόνον ἐλευθέροισι· μὴ ἀνασωσάμενοισι δὲ τὴν ἀρχὴν, μηδ' ἐπιχειρήσας ἀνασώζειν, τὰ ἐναντία τούτοις ἀρέομαι³⁸ ὑμῖν γενέσθαι· καὶ πρὸς ἔτι τούτοις, τὸ τέλος³⁹ Περσέων ἐκάστῳ ἐπιγενέσθαι, οἷον ἐμοὶ ἐπιγέγονε." Ἄμα⁴⁰ τε εἶπας ταῦτα, ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἑωυτοῦ πρῆξιν.

LXVI. Πέρσαι δ' ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες, τὰ τε ἐσθῆτος ἐχόμενα⁴¹ εἶχον, ταῦτα κατηρέϊκοντο,⁴² καὶ οἰμωγῇ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλισε⁴³ τε τὸ ὕστεον

μέσον τυχεῖν ἄκρας χαλεπὸν, κατὰ τὸν δεύτερον, φασί, πλοῦν, τὰ ἐλάχιστα ληπτέον τῶν κακῶν, Aristotle, E. ii. 9. *the next best of what is left.*

36. ἐπισκήπτω] *I deliver as my dying injunctions.* This word occurs in a splendid passage of Æschines, νομίσατε ὄραν πρεσβύτας κλαίοντας, ἱκετεύοντας, ἐπισκήπτοντας μηδενὶ τρόπῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, in Ct. 49. Sophocles, C. R. 252. Aj. 567.

37. σ. κ. τ. καρτερόν] p. 106. n. 44.

38. ἀρέομαι] ταῦτα τοῖς μὴ δρῶσιν εἶχομαι θεοὺς μὴτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινα, μὴτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ τῷ νῦν φθереῖσθαι, καὶ τοῦδ' ἐχθρόν, Sophocles, C. R. 270. Such was the curse inflicted on the Pelasgians in Lemnos; οὔτε γῇ καρπὸν ἔφερε, οὔτε γυναικῆς τε καὶ ποίμνια ὁμοίως ἔτικτον καὶ πρὸ τοῦ, vi. 139. V. The denunciation of woes to the Israelites, in case of disobedience, was yet more awful, Deut. xxviii. 15—68. IV.

39. τὸ τέλος] understand βίον, as in τέλος εὐκλεές, Ælian, V. H. iii. 25. the ellipsis is filled up by Herodian, τόδε τὸ τέλος τοῦ βίου εἶχον δι' ἐλπίδος, ii. 4. SCHL.

40. ἄμα] Compare n. 52. and n. 57. p. 45.

41. ἐχόμενα] p. 74. n. 84.

42. κατηρέϊκοντο] κατεσχίζοντο, Hesychius. This was an indication of excessive grief; καλύπτρας κατερεϊκόμεναι διὰ δάκρυσι κόλπους τέγγουσ', ἄλγους μετέχουσιν· αἱ δ' ἄκρογοὶ Περσίδες πενθοῦσι γόοις ἀκορεστοτάτοις, Æschylus, P. 543. κατερεῖκεσθε χιτῶνας, in Hephæstion, p. 59. Compare also viii. 98. Xenophon, Cyr. iii. 1. 13. iii. 3. 67. v. 1. 6. Diodorus, i. 72. V. W. SCHN. BL. The garment is not always mentioned, as περιβρῆξάμενους, τύπτεσθαι τὰ τε στήθη καὶ τὰ πρόσωπα, Arrian, Al. vii. 24, LEI. B. 99. The middle voice in these passages denotes that they tore their own raiment; L. in the LXX, to indicate this, the pronoun is added, as in p. 11. n. 53. the verb being in the active voice, διέβρῆξεν ὁ βασιλεὺς τὰ ἱμάτια αὐτοῦ, iv Kings, v. 8.

43. ἐσφακέλισε] gangrened. Σφάκελος was properly said of bone, and γάγγραινα of flesh. These words were also applied to different stages of the malady; φλεγμονὴ inflammation was the incipient stage, which if neglected became γάγγραινα, and ultimately terminated in σφάκελος or mortification.

καὶ ὁ μὲρὸς τάχιστα ἐσάπη, ἀπὴναικε⁴⁴ Καμβύσεια τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα⁴⁵ ἐπτὰ ἔτεα καὶ μῆνας πέντε, ἀπαιδα δὲ τὸ παράπαν ἑόντα ἔρσηνος καὶ θήλεος γόνου.⁴⁶ Περσέων δὲ τοῖσι παρεούσι ἀπιστίη πολλή ὑπεκέχυτο, τοὺς μάγους ἔχειν τὰ πρήγματα· ἀλλ' ἠπιστέατο ἐπὶ διαβουλῇ εἰπεῖν Καμβύσεια, τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῇ⁴⁷ πᾶν τὸ Περσικόν. Οὗτοι μὲν νυν ἠπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἀνεστεῶτα·⁴⁸ δεινῶς γὰρ καὶ ὁ Πρηξάσπης ἔξαρκος ἦν⁴⁹ μὴ μὲν⁵⁰ ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς, Καμβύσειω τετελευτηκότος, φάναι τὸν Κύρου υἱὸν ἀπολωλεκέναι αὐτοχειρίη.

LXVII. Ὁ μὲν δὴ μάγος,⁵¹ τελευτήσαντος Καμβύσειω, ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἐπτὰ τοὺς ἐπιλοίπους Καμβύσειῃ ἐς τὰ ὀκτῶ ἔτεα τῆς πληρώσιος·⁵² ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας εὐεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ, παρέξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ μάγος ἐς πᾶν ἔθνος, τῶν ἦρχε, προεῖπε ἀτελείην εἶναι στρατηγῆς καὶ φόρον⁵³ ἐπ' ἔτεα τρία. προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστάμενος⁵⁴ ἐς τὴν ἀρχήν.

The latter may be defined ἡ τοῦ φθειρομένου δι' ὕλης αὐτοῦ οὐσίας ὅστω φθορὰ, Hippocrates, p. 1049. E. Galen. Miltiades was confined to his bed, σηπομένου τοῦ μέρου, and died σφακελίσαντος τ. μ. καὶ σαπέντος, vi. 136. W.

44. ἀπὴναικε] supply ἡνούσος, P. οἱ τὸ κακὸν, S. οἱ ὁ σφάκελος. τοὺς δὲ λοιμοὺς ὑπολαβὼν ἀ. vi. 27.

45. τὰ πάντα] in all only. S. Clement of Al. says ten years, Str. i. p. 395.; Ctesias eighteen, xii. L.

46. γόνου] SCHW., on B. 45., seems mistaken in giving this the sense of γένους, ii. 85.

47. ἐκπολεμωθῇ] should be rendered hostile. v. 73. W. i. e. πολέμιον ποιηθῇ; verbs in ὦω have generally this sense, as βεβαιῶ i. e. βέβαιον ποιῶ, Thucydides, ii. 187. δουλόω i. e. δοῦλον π. i. 94. compare vii. 7. οἰκειῶ i. e. οἰκεῖον π. i. 4. πιστῶ i. e. πιστὸν π. Th. iv. 88. See BL. on Ag. 131.

48. ἀνεστεῶτα] perhaps the same as ἐπανεστεῶτα, S. as in St. Mark, iii. 26. ἐνεστεῶς is used i. 120. and ἐνιστάμενος, iii. 67. V. ἀνέστη βασιλεὺς ἕτερος, Acts, vii. 18. ὁ ἀνιστά-

μενος ἄρχειν ἔθνων, Rom. xv. 12. SCHL.

49. ἔξαρκος ἦν] ἀπηνήσατο, ἡρνήσατο. So ἄπαρκος ἐστὶ μὴ μὲν νοσέειν, iii. 99. S. ὅτι, δὸς, νῦν ἔξαρκος ἐστίν, ἅπαντες ἴστε, Demosthenes, de Hal. p. 90.

50. μὴ μὲν] in oaths and solemn asseverations, is used by Ionic writers for μὴ μὴν, ii. 118. 179. iii. 99. γ. 106. S. in affirmations ἡ μὲν is used. L.

51. μάγος] As the kings of Persia, who impeded the building of the temple, are said in Scripture to be Ahasuerus and Artaxerxes, (the two who intervened between Cyrus and Darius); it follows that the former was Cambyzes, and the latter Smerdis; Ezra, iv. 5—7. Prideaux. TR.

52. τῆς πληρώσιος] to follow τοὺς ἐπιλοίπους. W.

53. φόρου] In conformity with the custom of Persian monarchs, Ahasuerus, on his marriage with Esther, δασμόν τ' ἐξαφίει πάνδημον, δῶρά τ' ὕπασσεν, E. 412. BA. τὸν προσοφειλόμενον φόρον μετίει πάσῃσι τῇσι πόλισι, vi. 59.

54. ἐνιστάμενος] ἐκέχρησθό σφι κατ'

LXVIII. Ὀγδόῃ δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ τοιῷδε· Ὀτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὁμοῖος⁵⁵ τῷ πρώτῳ Περσέων· οὗτος ὁ Ὀτάνης πρῶτος ὑπόπτευσεν τὸν μάγον, ὡς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν, τῇδε συμβαλλεόμενος, ὅτι τε οὐκ ἐξεφοῖτα ἐκ τῆς ἀκροπόλιος, καὶ ὅτι οὐκ ἐκάλεε ἐς ὕψιν ἐωυτῷ οὐδένα τῶν λογίμων Περσέων. ὑποπτεύσας δὲ μιν, ἐποίησε τάδε· ἔσχε αὐτοῦ ὁ Καμβύσης θυγατέρα, τῇ οὖνομα ἦν Φαιδίμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ μάγος, καὶ ταύτῃ τε συνοικέει καὶ τῇσι ἄλλῃσι πάσῃσι τῇσι τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα, ἐπυνθάνετο, “παρ’ ὅτῳ ἀνθρώπων κοιμῶτο, εἴτε μετὰ Σμέρδιος τοῦ Κύρου, εἴτε μετὰ ἄλλον τευ.” ἡ δὲ οἱ ἀντέπεμπε, φαμένη “οὐ γινώσκειν· οὔτε γὰρ τὸν Κύρου Σμέρδιν ἰδέσθαι οὐδαμᾶ, οὔτε ὅστις εἶη ὁ συνοικέων αὐτῇ εἰδέναι.” ἔπεμπε δεύτερα ὁ Ὀτάνης, λέγων· “Εἰ μὴ αὐτῇ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης⁵⁶ πύθου, ὅτῳ τούτῳ συνοικέει αὐτῇ τε ἐκείνῃ, καὶ σὺ· πάντως γὰρ δὴ κου τόν γε ἐωυτῆς ἀδελφεὸν γινώσκει.” Ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ· “Οὔτε Ἀτόσση δύναμαι ἐς λόγους ἐλθεῖν, οὔτε ἄλλην οὐδεμίαν ἰδέσθαι τῶν συγκατημένων⁵⁷ γυναικῶν· ἐπεὶ τε γὰρ τάχιστα οὗτος ὠνθρωπος, ὅστις κοτὲ ἐστί, παρέλαβε τὴν βασιλῆϊν, διέσπειρε⁵⁸ ἡμέας, ἄλλην ἄλλη τάξας.”

LXIX. Ἀκούοντι δὲ ταῦτα, τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ’ αὐτὴν, λέγουσαν ταῦτα· “ὦ θύγατερ, δεῖ σε, γεγοινῶν ἐν, κίνδυνον ἀναλαβεῖσθαι, τὸν ἂν ὁ πατὴρ ὑποδύνειν κελεύῃ· εἰ γὰρ δὴ μὴ ἐστί ὁ Κύρου Σμέρδης, ἀλλὰ τὸν καταδοκέω ἐγὼ, οὗ τοί μιν, σοί τε συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα, δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι

ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας, ii. 147. ἐπεὶ ἄλλος ἐνίστηται βασιλεὺς, vi. 59. W. where ὁ ἐσιῶν and ὁ κατιστάμενος β. are used of a person thus circumstanced.

55. ὁμοῖος] Ὀτάνης ἦν γένει καὶ πλούτῳ Περσῶν τοῖς πρώτοις ἐνάμιλλος, Zonaras, An. iv. p. 127. E. ὁμοια τ. πρ. Σικελιατῶν πεπλούτηκε, Phalaris, xxi. V. Μακεδόνων ὁμοίως τοῖς ἀρίστοις ἦγεν ἐν τιμῇ, Pausanias, i. 9. W. M. G. G. 289. 3. iii. 35. p. 134. n. 74.

56. Ἀτόσσης] This is perhaps the

same name as Hadassah in Scripture, Esth. ii. 7. BA.

57. συγκατημένων] Many females were immured in the harems of the Eastern monarchs, as appears from the book of Esther. They used to sit together, employing themselves in embroidery or other work. W. κατῆσθαι occurs in speaking of a sedentary business, ii. 86. S.

58. διέσπειρε] τοῦ δὲ πίπτοντος πέδῳ. πᾶλοι διεσπάρησαν εἰς μέσον δρόμον, Sophocles, E. 749.

δίκην. νῦν ὦν ποιήσον τάδε· ἐπεάν σοι συνεύδῃ, καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον⁵⁹ αὐτοῦ τὰ ὦτα· καὶ ἦν μὲν φαίνηται ἔχων⁶⁰ ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικεῖν· ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι.” Ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδίμη, φαμένη “κινδυνεύσειν μεγάλως, ἦν ποιῇ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπος⁶¹ δὲ ἀφάσσουσα ἔσται, εὖ εἰδέναι, ὡς αἰστώσει μιν· ὅμως μέντοι ποιήσιν ταῦτα.” ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσεσθαι.⁶² τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα ἀπέτεμε ἐπ’ αἰτίῃ δὴ τινι οὐ σμικρῇ. ἡ ὦν δὴ Φαιδίμη αὕτη, ἡ τοῦ Ὁτάνεω θυγάτηρ, πάντα ἐπιτελέουσα, τὰ ὑπεδέξατο τῷ πατρὶ, ὑπνωμένου καρτερῶς⁶³ τοῦ μάγου, ἥφασε τὰ ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς, ἀλλ’ εὐπετέως,⁶⁴ οὐκ ἔχοντα τὸν ἄνδρα ὦτα, ὡς ἡμέρῃ τάχιστα ἐγεγόνεε, πέμψασα ἐσήμνηε τῷ πατρὶ τὰ γενόμενα.

LXX. Ὁ δὲ Ὁτάνης παραλαβὼν Ἀσπαθίνην καὶ Γωβρύνην, Περσέων τε πρώτους ἑόντας καὶ ἑωυτῷ ἐπιτηδεωτάτους ἐς πίστιν, ἀπηγήσατο πᾶν τὸ πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπόπτενον οὕτω τοῦτο ἔχειν. ἀνερείκαντος δὲ τοῦ Ὁτάνεω τοὺς λόγους, ἐδέξαντο· καὶ ἔδοξε σφί, ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι⁶⁵ τούτων, τῷ πιστεῦει μάλιστα. Ὁτάνης μὲν νυν εἰσάγεται⁶⁶ Ἰνταφέρνεα,⁶⁷ Γωβρύνῃ δὲ Μεγάβυζον,⁶⁸ Ἀσπαθίνῃ δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἕξ, παραγίνεται⁶⁹ ἐς τὰ Σοῦσα Δαρεῖος ὁ Ὑστάσπεος, ἐκ

59. ἄφασον] ψηλάφησον, Suidas. *W.* ἀφάσσω, future ἀφάσω. *S.*

60. φαίνηται ἔχων] *he be found to have*; φ. ἔχειν, *he seem to have*. *M.* *G. G.* * 548. 5. Compare n. 1. p. 3. of Bloomfield's *Thucydides*.

61. ἐπίλαμπος] καταφανής. *GL.* κατάρηλος. *Ionic* for ἐπίληπτος. The *Attics* would say αὕτη δὲ ληφθῇ or φωραθῇ or ἀλφ ψηλαφῶσα, or ψαύουσα. The letter μ is often inserted superfluously, especially in proper names, for the sake of euphony; in this way are formed καταλαμπτέος, iii. 127. φοιβόλαμπος, iv. 13. *V. W.*

62. κατεργάσεσθαι] After the same verb ὑπεδέκετο, the first aorist κατεργάσασθαι is used, i. 24. *ST.*

63. ὁ. καρτερῶς] *being sound or fast asleep*.

64. οὐ χαλεπῶς, ἀλλ’ εὐπετέως] οὐκ

ἐλάσσω, ἀλλὰ πολὺ μείζω, Antiphon, p. 118, 24. οὐ βουλόμενος, ἀλλ’ ἄκων, Lysias, p. 319. οὐ μικρὰ, ἀλλὰ μέγала, Isæus, p. 67, 4. *V.* μὴ γίνου ἀπιστος, ἀλλὰ πιστός, St. John, xx. 27. *M. G. G.* 444, 5.

65. προσεταιρίσασθαι] *to associate to himself. in societatem consilii adsumere*, Livy, ii. 4.

66. εἰσάγεται] has the same meaning, *takes to himself*. ἐσαγαγέσθαι γυναικα, v. 39. vi. 63. This is a solitary instance in our author of εἰς being used for ἐς. *S.*

67. Ἰνταφέρνεα] called Artaphrenes by Æschylus, P. 782. *BL.*

68. Μεγάβυζον] signifies μέγαν στρατηγόν. *BA.*

69. παραγίνεται] arrives in Cissia (of which Susa was the capital) from Persia. *S.*

Περσέων ἦκων· τούτων γὰρ δὴ ἦν οἱ ὁ πατήρ ὕπαρχος. ἐπεὶ ὦν οὗτος ἀπίκετο, τοῖσι ἐξ τῶν Περσέων ἔδοξε καὶ Δαρεῖον προσεταιρίσασθαι.

LXXI. Συνελθόντες δὲ οὗτοι, ἔόντες ἐπτά, ἐδίδοσάν σφισι πίστις⁷⁰ καὶ λόγους. ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι, ἔλεγέ σφι τάδε· “Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μῶνος⁷¹ ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδης ὁ Κύρου τετελεύτηκε· καὶ αὐτοῦ τούτου εἵνεκεν⁷² ἦκω σπουδῇ, ὥς συστήσω ἐπὶ τῷ μάγῳ θάνατον. ἐπεὶ τε δὲ συνήνεικε, ὥστε καὶ ὑμέας εἰδέναι καὶ μὴ μῶνον ἐμὲ, ποιέειν αὐτίκα μοι δοκέει, καὶ μὴ ὑπερβάλλεσθαι· οὐ γὰρ ἄμεινον.”⁷³ Εἶπε πρὸς ταῦτα ὁ Ὀτάνης· “ὦ παῖ Ὑστάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν ἔοικας σεωντὸν ἔόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχείρησιν ταύτην μὴ οὕτω συντάχων ἀβούλως, ἀλλ’ ἐπὶ τὸ σφρονέστερον αὐτὴν λάμβανε· δεῖ γὰρ, πλεῖνας γενομένους, οὕτω ἐπιχειρεῖν.” Λέγει πρὸς ταῦτα Δαρεῖος· “Ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ Ὀτάνεω εἰ χρήσεσθε, ἐπίστασθε, ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει γὰρ τις πρὸς τὸν μάγον, ἰδίῃ περιβαλλόμενος ἑωυτῷ κέρδεα. μάλιστα μὲν νῦν ὠφείλετε ἐπ’ ὑμέων αὐτῶν βαλόμενοι⁷⁴ ποιέειν ταῦτα· ἐπεὶ τε δὲ ὑμῖν ἀναφέρειν ἐς πλεῖνας ἐδόκεε, καὶ ἐμοὶ ὑπερέθεσθε, ἢ ποιέωμεν σήμερον, ἢ ἴστε, ὑμῖν ὅτι ἦν ὑπερπέση ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθῆς⁷⁵ ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεα αὐτὸς ἐγὼ κατερῶ πρὸς τὸν μάγον.”

LXXII. Λέγει πρὸς ταῦτα Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον Δαρεῖον· “Ἐπεὶ τε ἡμέας συνταχύνειν ἀναγκάζεις, καὶ ὑπερβάλλεσθαι οὐκ ἔξς, ἴθι⁷⁶ ἐξηγέο αὐτὸς, ὅτεω τρόπῳ ἀρίμεν ἐς τὰ

70. πίστις] p. 13. n. 78.

71. μῶνος] Primitive adjectives in vos are oxytones except μῶνος or μῶνος, ξείνος or ξένος, χαῖνος, and ἄσμενος, if the latter two are primitives.

72. αὐτοῦ τούτου ἑ.] for this very purpose. ἐς Ἡλιούπολιν αὐτῶν τούτων εἴ. ἐτραπόμην, ii. 3. W. πολλοῖς, αὐ. τ. εἵνεκα, ἐς λόγους ἦλθον, Pausanias, i. p. 54. V.

73. οὐ—ἄμεινον] it were better not; understand ἔσται. i. 187. iii. 82. Hesiod, O. D. 748. W. non erit melius, Livy, iii. 41. ST. quiesse erit melius, 48.

74. ἐπ’ ὑ. αὐ. βαλόμενοι] discussing the matter among yourselves, and keeping it to yourselves. ἐπ’ ἑμεωντῷ βαλόμενος, ἔπρηξα, iii. 155. iv. 160. εἴ περ τι τοιοῦτον πρήσσει, ἴσθι αὐτὸν ἐπ’ ἑωυτοῦ βαλόμενον πεπρηχέναι, v. 106. GR. v. 73. viii. 109. P. ὁ μὲν ἐφ’ ἑαυτοῦ βαλλόμενος ἔπραττε τὸ τερπνόν, Libanius, Decl. ii. p. 204. D. W.

75. φθῆς] governs an accusative, vii. 161. ἐμεῦ is governed by κατήγορος. S.

76. ἴθι] come. age dic, Horace, i Od. xxxii. 3.

βασιλῆια, καὶ ἐπιχειρήσομεν αὐτοῖσι. φυλακὰς γὰρ δὴ διεστεώσας οἰδᾶς κου καὶ αὐτὸς, εἰ μὴ ἰδὼν, ἀλλ' ἀκούσας· ὥς τῷ τρόπῳ περήσομεν ;” Ἀμείβεται Δαρεῖος τοῖσδε· “ Ὅταν, ἢ πολλὰ ἐστὶ, τὰ λόγῳ μὲν οὐκ οἶα τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ' ἐστὶ, τὰ λόγῳ μὲν οἶα τε, ἔργῳ δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε φυλακὰς τὰς κατεστεώσας ἐούσας οὐδὲν χαλεπὰς παρελθεῖν.⁷⁷ τοῦτο μὲν γὰρ, ἡμέων ἐόντων τοίων, οὐδεὶς ὅστις οὐ⁷⁸ παρήσει, τὰ μὲν κου καταιδέμενος ἡμέας, τὰ δὲ κου καὶ δειμαίνων· τοῦτο δὲ, ἔχω αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ πάριμεν, φᾶς ἄρτι τε ἦκειν ἐκ Περσέων, καὶ βούλεσθαί τι ἔπος παρὰ τοῦ πατρὸς σημῆναι τῷ βασιλεῖ. ἔνθα γάρ τι δεῖ ψεῦδος⁷⁹ λέγεσθαι, λεγέσθω. τοῦ γὰρ αὐτοῦ γλιχόμεθα οἱ τε ψευδόμενοι καὶ οἱ τῇ ἀληθείᾳ διαχρεώμενοι. οἱ μὲν γε ψεύδονται τότε, ἐπεὶν τι μέλλωσι τοῖσι ψεύδεσι πείσαντες κερδήσονται· οἱ δ' ἀληθίζονται, ἵνα τι τῇ ἀληθείᾳ ἐπισπάσωνται⁸⁰ κέρδος, καὶ τι μᾶλλον σφισι ἐπιτράπηται. οὕτω, οὐ ταῦτ' ἀσκέοντες,⁸¹ τῷ τοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσεται μέλλοιεν, ὁμοίως ἂν ὁ τε ἀληθιζόμενος ψευδῆς εἴη, καὶ ὁ ψευδόμενος ἀληθής. ὥς ἂν μὲν νυν

77. χαλεπὰς παρελθεῖν] *difficult to pass*. ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι, Xenophon, An. i. 2. 21. *nivens videri*, Horace, iv Od. ii. 59. ST.

78. οὐδεὶς ὅστις οὐ] After the first of these words supply ἐστὶ. οὐδὲν δ' τι οὐκ ὑπῴσχετο, v. 97. Ἑλένην οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν, Euripides, Hel. 925. HER. on VIC. ii. 2. M. G. G. 483. οὐκ ἔστιν ὅστις οὐ, Polybius, xii. p. 235. οὐκ ἴδοις ἂν βροτὸν, ὅστις, Sophocles, Œ. C. 252.

79. ψεῦδος] Yet Herodotus says of the Persians ἀσχιστον αὐτοῖσι τὸ ψεύδεσθαι γενόμεναι, i. 138. L. καλὸν ποτε καὶ τὸ ψεῦδος, ὅταν ὠφελοῦν τοὺς λέγοντας, μηδὲν καταβλάπτῃ τοὺς ἀκούοντας, Heliodorus, Œ. i. p. 50. The sophistry of Darius goes a step further on the principle of expediency, and accords with the maxims of Ulysses “οὐκ αἰσχρὸν τὰ ψευδῆ λέγειν, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρεῖ. ὅταν τι δρᾶς ἐκ κέρδους οὐκ ὀκνεῖν πρέπει,” Sophocles, Ph. 109. W. Socrates states circumstances in which he considers a falsehood justifiable, Xenophon, M. iv. 2. one case is similar to that of Tullus in pretending that Mettius was acting by

his orders, Livy, i. 27. another to that of the physician who deceives a sick child, Lucretius, i. 935. translated by Tasso, G. L. i. 5. Chrysostom advances many arguments in support of the assertion, ἔχει κέρδος εὐκαιρὸς ἀπάτη, — μόνον μὴ μετὰ δολερᾶς προσαγέσθω τῆς προαιρέσεως, from which he concludes that πολλάκις ἀπατῆσαι δέον, de Sac. i. p. 28. This subject is treated of by Paley, M. Ph. iii. 1. 15.

80. ἐπισπάσωνται] Sometimes the active voice is used in the same sense, ἑαυτῷ being understood ; πλῆθος τημάτων ἐπέσπασε, Æschylus, P. 483. ἐπισπάσειν κλέος, Sophocles, Aj. 780. BL.

81. ἀσκέοντες] *practising*. τὴν ἀληθῆν ἀσκέειν, vii. 209. δίκαια ἄ. Sophocles, Œ. C. 913. Crates, Anal. t. i. p. 186. δικαιοσύνην ἄ. Pythagorean G. V. 13. σωφροσύνην ἄ. Phocylides in Stob. v. p. 39. σάφρονα εὐοργησίαν ἄ. Euripides, B. 631. χρηστότητα ἄ. Sup. 882. τὰγάθα ἄ. 922. μὴ πρέποντα αὐτῷ κακὰ ἄ. Soph. Tr. 388. κακότητα ἄ. Æschylus, P. V. 1102. BL.

τῶν πυλουργῶν ἐκὼν παρή, αὐτῷ οἱ ἄμεινον ἐς χρόνον⁸² ἔσται· ὃς δ' ἂν ἀντιβαίνειν πειράται, διαδεικνύσθω⁸³ ἐνθαῦτα ἐὼν πολέμιος· καὶ ἔπειτα, ὡσάμενοι ἔσω, ἔργον ἐχώμεθα.”

LXXIII. Λέγει Γωβρύης μετὰ ταῦτα· “Ἄνδρες φίλοι, ἡμῖν κότε κάλλιον παρέξει⁸⁴ ἀνασώσασθαι τὴν ἀρχήν, ἢ, εἰ γε μὴ οἶοί τε ἐσόμεθα αὐτὴν ἀναλαβείν, ἀποθανείν; ὅτε γε ἀρχόμεθα μὲν, ἐόντες Πέρσαι, ὑπὸ Μήδου ἀνδρὸς μάγου, καὶ τούτου ὧτα οὐκ ἔχοντος.⁸⁵ ὅσοι τε ὑμέων Καμβύσῃ νοσέοντι παρεγένοντο, πάντως κού μέμνησθε τὰ ἐπέσκηψε⁸⁶ Πέρσῃσι τελευτῶν τὸν βίον, μὴ πειρωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν· τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῇ ἐδοκέομεν εἰπεῖν Καμβύσεια. νῦν ὦν τίθεμαι ψῆφον, πείθεσθαι Δαρείῳ, καὶ μὴ διαλύεσθαι ἐκ τοῦ συλλόγου τοῦδε ἀλλ' ἰόντας ἐπὶ τὸν μάγον ἰθέως.” Ταῦτα εἶπε Γωβρύης· καὶ πάντες ταῦτα αἶνεον.

LXXIV. Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβουλευόντο, ἐγένετο κατὰ συντυχίην τάδε. τοῖσι μάγοις ἔδοξε βουλευομένοισι Πρηξάσπεια φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς Καμβύσειω ἀνάρσια,⁸⁷ ὃς οἱ τὸν παῖδα τοξεύσας ἀπολωλέκεε· καὶ διότι μούνος⁸⁸ ἠπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον, αὐτοχειρὶ μιν ἀπολέσας· πρὸς δ' ἔτι,⁸⁹ ἐόντα ἐν αἴνῃ⁹⁰ μεγίστη τὸν Πρηξάσπεια ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέσαντες φίλον προσεκτέωντο, τίσι τε λαβόντες⁹¹ καὶ ὀρκίοις, ἧ μὲν ἔξιν παρ' ἑωυτῷ, μὴδ' ἐξοίσειν μηδενὶ ἀνθρώπων τὴν

82. ἐς χρόνον] in after time. οὐκ ἡμῖν ἐς χ. μεταμελήσει, ix. 89. S.

83. διαδεικνύσθω] let him be marked out as. διαδεξάτω βασιλέος κηδόμενος, viii. 118. S. The following words or phrases are also constructed with a nominative participle, ἐνδεικνύσθαι, Euripides, B. 47. Andocides, p. 31, 34. φαίνεσθαι, Sophocles, Tr. 679. φανερός εἶναι, Lysias, p. 90. φ. γενέσθαι, Xenophon, H. iii. 5. 11. ἐνδηλος εἶναι, Thucydides, ii. 64. ἐπάϊστος γ. Her. ii. 119. V. M. G. G. 296. ἐναποδείκνυσθαι, ix. 58. δεικνύναι, Euripides, M. 548. δηλοῦν, Thuc. iii. 84. δηλον ποιεῖν, Herod. vi. 21. σημεῖα φαίνειν, Soph. E. 24. M. G. G. *548. 5.1

84. παρέξει] πάρεσται ὁ καιρός. This verb occurs impersonally; v. 98. and repeatedly. S.

85. ἔχοντος] Σμέρδης, αἰσχύνῃ πά-

τρα ὀρόνοσι τ' ἀρχαίοις, Æschylus, P. 780.

86. ἐπέσκηψε] iii. 65. iv. 33. vii. 158.

87. ἀνάρσια] p. 69. n. 35.

88. μούνος] ὀλίγοι, c. 61. γνοὺς ὁ Πατιζέλης ὡς ὀλίγοις ὁ ἐκείνου θάνατος ἔγνωσται, Zonaras, p. 127. v. V. Cambyses himself was dead, and it is possible that, of the few, Prexaspes only now survived.

89. δ' ἔτι] ST. conjectures δὲ, ἄτε.

90. αἴνῃ] ὡς εἴη (Θεμιστοκλῆς) ἐν αἴ. μ. τῶν στρατηγῶν, viii. 112. τῶν ἐν αἴ. ὧν Μακεδόνων, Arrian, I. 27. W.

91. τίσι—λαβόντες] π. τε καταλαβόντες καὶ ὁ. and καταλαβόντες ὁ. ix. 106. This compound word is more frequent and occurs below, c. 75. ὄρκους δεινοτάτοις κ. Procopius, B. G. i. 11. H. A. 2. Zosimus, iv. 26. W.

ἀπό σφρων ἀπάτην ἐς Πέρσας γεγωνῆσαν, ὑπισχνέμενοι τὰ πάντα οἱ μυρία⁹² δώσειν. ὑποδεκομένον⁹³ δὲ τοῦ Πρηξάσπεος ποιήσιν ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν⁹⁴ ὑπὸ τὸ βασιλῆϊον τεῖχος,⁹⁵ κεῖνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται, καὶ ὑπ' οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο, ὡς πιστοτάτου δῆθεν ἐόντος αὐτοῦ ἐν Πέρσῃσι, καὶ πολλάκις ἀποδεξαμένου γνώμην, ὡς περιεῖη ὁ Κύρου Σμέρδις, καὶ ἐξαρνησαμένου τὸν φόνον αὐτοῦ.

LXXV. Φαμένον δὲ καὶ ταῦτα ἐτοίμου εἶναι⁹⁶ ποιέειν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας, οἱ μάγοι ἀνεβίβασαν⁹⁷ αὐτὸν ἐπὶ πύργον, καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ, τῶν μὲν τοι ἐκεῖνοι προσεδέοντο αὐτοῦ, τούτων μὲν⁹⁸ ἐκὼν ἐπελήθητο, ἀρξάμενος δὲ ἀπὸ Ἀχαιμέεος ἐγενεηλόγησε τὴν πατριὴν τοῦ Κύρου· μετὰ δὲ, ὡς ἐς τοῦτον κατέβη, τελευτῶν⁹⁹ ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι.¹⁰⁰ διεξεληθὼν δὲ ταῦτα, ἐξέφαινε τὴν ἀληθινήν, φάμενος πρότερον μὲν κρύπτειν· οὐ γάρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα· ἐν δὲ τῷ παρεόντι ἀναγκαίην¹ μιν καταλαμβάνειν φαίνειν· καὶ δὴ ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτησαίαιτο² ὀπίσω τὴν ἀρχὴν καὶ τοὺς μάγους τισαίαιτο, ἀπῆκε ἐωυτὸν ἐπὶ κεφαλὴν³ φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μὲν νυν, ἔων τὸν πάντα χρόνον ἀνὴρ δόκιμος, οὕτω ἐτελεύτησε.

92. μυρία] understand ἀγαθὰ; see n. on πᾶσι δ. iv. 88. Primitive adjectives in *ios* are proparoxytones, except *μυρίος* (as distinguished from *μύριος*), and *πολὺς* and *σκολιὺς*, which denote "defects" of old age.

93. ὑποδεκομένον] ὑποσχομένον. καταθεμένον ἐκείνου ποιήσιν ταῦτα, προσεπῆγον, Zonaras. V.

94. συγκαλέειν] is the Attic future, formed by syncope from *συγκαλέσειν*. M.

95. β. τεῖχος] Kings generally had their palace in the citadel: Compare c. 68. and c. 79. L. The citadel of Agbatana contained the palace and the treasury, i. 98.

96. ἐτοίμου εἶναι] The genitive after the infinitive, M. G. G. 535.

97. ἀνεβίβασαν] ἀνήνεγκαν, Hesychius. SCHL. carried up, made to mount.

98. μὲν τοι—μὲν] p. 68. n. 18.

99. τελευτῶν] in conclusion; H. on Vio. vi. 4. 6. opposed to ἀρχόμενος in the commencement. M. G. G. 557. ST.

100. πεποιήκοι] M. G. G. 500.

1. ἀναγκαίην] Hence it appears ἀναγκαίη is to be understood before καταλελάβηκε, c. 65. ST. p. 140. n. 21.

2. ἀνακτησαίαιτο] M. G. G. 201. obs. 3.

3. ἐπὶ κεφαλὴν] headlong. *quum de turre sese precipitaret*, Livy, xxiii.

37. This sense of ἐ. κ. confirms the interpretation of S. p. 134. n. 75.

LXXVI. Οἱ δὲ δι' ἐπὶ τῶν Περσέων, ὡς ἐβουλευσάντο αὐτίκα ἐπιχειρεῖν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πηρξάσπεα πηρηθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ⁴ τὰ περὶ Πηρξάσπεα γεγονότα ἐπυνθάνοντο. ἐνθαῦτα, ἐκστάντες τῆς ὁδοῦ, ἐδίδουσαν αὐτίς σφισι λόγους,⁵ οἱ μὲν ἀμφὶ⁶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι,⁷ μηδὲ οἰδεύοντων⁸ τῶν πηρηγμάτων, ἐπιτίθεσθαι,⁹ οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἵεναι καὶ τὰ δεδογμένα ποιεῖν, μηδ' ὑπερβάλλεσθαι. ὠτιζομένων¹⁰ δ' αὐτῶν, ἐφάνη ἱρήκων ἐπὶ Ζεύγεα δύο αἰγυπῶν¹¹ Ζεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα.¹² ἰδόντες δὲ ταῦτα οἱ ἐπὶ τὴν τε Δαρείου πάντες αἶνεον γνώμην, καὶ ἔπειτα ἦσαν ἐπὶ τὰ βασιλῆϊα, τεθαρσηκότες τοῖσι ὄρνισι.¹³

LXXVII. Ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἷόν τι Δαρεῖφ ἡ γνώμη ἔφερε· καταιδέμενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους, καὶ οὐδὲν τοιοῦτον ὑποπτεύοντες ἐξ αὐτῶν ἔσσεσθαι, παρέσαν θείῃ πομπῇ χρεωμένους,¹⁴ οὐδ' ἐπειρώτα οὐδεῖς. ἐπεὶ τε δὲ καὶ παρήλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας¹⁵ ἐσφέρουσι εὐνούχοισι, οἱ σφας ἰστόρεον, ὅ τι θέλοντες ἦκοιεν· καὶ, ἅμα ἰστο-

4. τε—καὶ] are the same as ὅταν and τότε, iii. 108. iv. 135. 181 twice; 199 twice; v. 86. &c. S. Xenophon, Cyr. i. 4. 28. Sometimes δὲ precedes, where time is denoted, as ἥδη δὲ ἦν ὁπλὲ, καὶ οἱ Κορίνθιοι πύρμαν ἐκρούοντο, Thucydides, i. 50. which is very frequently the case in the sacred writers, ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν, St. Mark, xv. 25. Virgil often uses a similar idiom, vix inceperat æstas et pater dare vela jubebat, Æ. iii. 8. Z. on Vir. viii. 7. 10. ST. At other times no conjunction precedes, as τέτρατον ἦμαρ ἦν καὶ τῷ τετέλεστο ἅπαντα, Homer, Od. E. 262. SCHL.

5. εἰ—σ. λόγους] δόντες σφίσι λόγον, iv. 102. W. ii. 162.

6. οἱ—ἀμφὶ] There is no necessity of confining this expression to the individual, with M. G. G. 271. 2. It seems more probable that each had his partisans, but that ultimately all (πάντες) coincided with Darius. p. 37. n. 60.

7. ὑπερβαλέσθαι] ὑπερθέσθαι, ἐπι-

μεῖναι τὸν ἐπιτήδειον καιρὸν τῶν πράξεων, Ammonius. V.

8. οἰδεύοντων] tument negotia: horribile est quæ loquantur, quæ minitentur, Cicero, ad At. xiv. 4. ne deserrere viderer hunc tumorem rerum.—quæ sunt εὐρίπιστα omnia, 5. S. growing to a head.

9. ἐπιτίθεσθαι] ἐπιχειρεῖν οἰδέουσι τοῖς πρήγμασι; V. to set about. οὐδ' ἀνθρώποις φήσ' ἐπιθέσθαι, ἀλλὰ τοῖσι μεγίστοις ἐπιχειρεῖν, Aristophanes, V. 1029. SCHL.

10. ὠτιζομένων] being engaged in altercation. ἐγένετο λόγων πολλὸς ὠθισμός, ix. 26. S.

11. αἰγυπῶν] γυπῶν. GL.

12. ἀμύσσοντα] σπαράσσοντα, ἐλκύνντα, ξέοντα. GL.

13. τ. τ. ὄρνισι] ὡς ἄρα Φοι Φειπόντι ἐπέπτατο δεξιὸς ὄρνις, αἰετὸς ὑψιπέτης· ἐπιτ[ε]λαχε λαὸς Ἀχαιῶν θάρσυνος οἰωνῷ, Homer, Il. N. 821.

14. θ. πομπῇ χ.] iv. 152. W. p. 37. n. 63.

15. ἀγγελίας] p. 60. n. 19. p. 69. n. 30.

ρέοντες τούτους, τοῖσι πυλουροῖσι ἀπέλειπον, ὅτι σφέας παρήκαν· ἴσχον τε βουλομένους τοὺς ἐπτά ἐς τὸ πρόσω παριέναι. οἱ δὲ, διακελευσάμενοι, καὶ σπασάμενοι τὰ ἐγχειρίδια, τούτους μὲν τοὺς ἴσχοντας αὐτοῦ ταύτῃ συγκεντέουσι, αὐτοὶ δὲ ἥϊσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.¹⁶

LXXVIII. Οἱ δὲ μάγοι ἔτυχον ἀμφότεροι τηνικαῦτα ἐόντες τε ἔσω, καὶ τὰ ἀπὸ Πρηξάσπεος γεινόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον τοὺς εὐνούχους τεθορυβημένους τε καὶ βοῶντας, ἀνά τε ἔδραμον πάλιν ἀμφότεροι, καὶ, ὥς ἔμαθον τὸ ποιούμενον, πρὸς ἀλκὴν ἐτράποντο.¹⁷ ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος,¹⁸ ὁ δὲ πρὸς τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν· ὁ δ' ἕτερος τῇ αἰχμῇ ἡμύνετο, καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρνεα ἐς τὸν ὀφθαλμόν· καὶ ἔστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφέρνης, οὐ μέντοι ἀπέθανέ γε. τῶν μὲν δὴ μάγων οὔτερος τραυματίζει τούτους· ὁ δὲ ἕτερος, ἐπεὶ τέ οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγένετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον καταφρεύγει, θέλων αὐτοῦ¹⁹ προσθεῖναι²⁰ τὰς θύρας. καὶ οἱ συνεσπίπτουσι τῶν ἐπτά δύο, Δαρεῖός τε καὶ Γωβρῦνης· συμπλακέντος δὲ Γωβρύνεω τῷ μάγῳ, ὁ Δαρεῖος ἐπεστεῶς ἠπόρει, οἷα ἐν σκύτῃ, προμηθεόμενος, μὴ πλήξῃ τὸν Γωβρύνην. ὁρέων δὲ μιν ἀργὸν²¹ ἐπεστεῶτα, ὁ Γωβρῦνης εἶρετο, “ὅ τι οὖν χρᾶται τῇ χειρί;” ὁ δὲ εἶπε· “Προμηθεόμενος σέο, μὴ πλήξω.” Γωβρῦνης δὲ ἀμείβετο· “Ἦθει καὶ δι' ἀμφοτέρων τὸ ξίφος.” Δαρεῖος δὲ, πειθόμενος, ὥσπερ τε τὸ ἐγχειρίδιον, καὶ ἔτυχέ κως²² τοῦ μάγου.

16. ἀνδρεῶνα] p. 20. n. 82.

17. ἐτράποντο] betook themselves, had recourse.

18. φθάνει—κατελόμενος] is beforehand in taking down, is in time to get down. M. G. G. 553. n.

19. αὐτοῦ] of the chamber.

20. προσθεῖναι] to put to, to shut. SCHW. B. 120. τὸ θύριον προστιθεῖς, Diogenes L. ii. 105. π. τὴν θύραν, Lysias, de C. E. p. 14. W. τ. θ. τοῦ δωματίου π. Lucian, de Par. t. ii. p. 875. π. τὰς θύρας, Pausanias, ii. p. 195. adduxit ostium, Petronius, xciv. V. ἐπιθεῖναι and ἐπικλῖναι have the same sense, i. e. ἀποκλείσαι, Suidas;

Pollux, x. 25. A passage in Thucydides has several points of resemblance; οἱ Ἀθηναῖοι, ἐγένετο γὰρ ἀπὸ ξυνθήματος, ἔθεον δρόμῳ, βουλομένοι φθάσαι πρὶν ξυγκλεισθῆναι τὰς πύλας· ἡ ἄμαξα ἦν κώλυμα προσθεῖναι, καὶ αὐτοὶ τοὺς κατὰ πύλας φύλακας κτείνουσι· καὶ οἱ περὶ τὸν Δημοσθένους δεκ. iv. 67.

21. ἀργὸν] idle, ἀ—ἔργον “without—work.” εἶδεν ἄλλους ἐστῶτας ἀργούς, κἀκείνοισι εἶπεν· τί ὧδε ἐστήκατε ἀργοί; St. Matthew, xx. 3, 6.

22. κως] alterum Gobryas medium amplexus, cunctantibus sociis, ne ipsum pro mago transfoderent, qui

LXXIX. Ἀποκτείναντες δὲ τοὺς μάγους, καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τοὺς μὲν τρωματίας ἑωυτῶν αὐτοῦ λείπουσι, καὶ ἀδυνασίης εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος· οἱ δὲ πέντε αὐτῶν, ἔχοντες²³ τῶν μάγων τὰς κεφαλὰς, ἔθεον ἕξω, βουῇ τε καὶ πατάγῃ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο, ἐξηγεόμενοι τε τὸ πρῆγμα, καὶ δεικνύοντες τὰς κεφαλὰς· καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι, μαθόντες τὸ τε γεγονός ἐκ τῶν ἐπὶ καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαίουν καὶ αὐτοὶ ἕτερα τοιαῦτα²⁴ ποιεῖν· σπασάμενοι δὲ τὰ ἐγχειρίδια, ἔκτεινον ὅκον τινὰ μάγον εὗρισκον· εἰ δὲ μὴ νῦν ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὀρτὴν μεγάλην ἀνάγουσι,²⁵ ἢ κέκληται ὑπὸ Περσέων μαγοφόνια·²⁶ ἐν τῇ μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους ἑωυτοὺς οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην.

LXXX. Ἐπεὶ τε δὲ κατέστη ὁ θόρυβος, καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων. καὶ ἐλέχθησαν λόγοι, ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν.²⁷ Ὅτάνης μὲν ἐκέλευε ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πρήγματα, λέγων τάδε· “Ἐμοὶ δοκέει, ἕνα μὲν ἡμέων μούναρχον²⁸ μηκέτι γενέσθαι· οὔτε γὰρ ἡδὺν, οὔτε ἀγαθόν. εἶδετε μὲν γὰρ τὴν Καμβύσειω ὕβριν ἐπ' ὅσον ἐπέζηλθε, μετεσχήκατε δὲ καὶ τῆς τοῦ μάγου ὕβριος. κῶς²⁹ δ' ἂν εἴη χρῆμα³⁰ κατηρ-

res obscuro loco gerebatur, vel per suum corpus adigi mago ferrum iussit: fortuna tamen ita regente, illo incolumi magus interficitur, Justin, i. 9. W.

23. ἔχοντες] p. 61. n. 29.

24. ἕτερα τοιαῦτα] p. 75. n. 90.

25. ἀνάγουσι] The simple verb is used, i. 147. viii. 65. W. i. 148. 183. Xenophon, H. i. 4. 12. Æschylus, Ag. 1582. The compound, ii. 48. 60. Παιῖα ἀνάγετε, Sophocles, Tr. 214. Both occur in the sacred writers. SCHL. mansit solemne, ut seria per novem dies agerentur, Livy, i. 31.

26. μαγοφόνια] αἱ ὀρταὶ Ἑλλήνων πάντων ὁμοίως πάσαι ἐς ταῦτ' ἡμέρας τελευτῶσι, i. 148. Agathias, ii. p. 47. A. W. ἄγεται τοῖς Πέρσαις ὁρτὴ τῆς μαγοφονίας, καθ' ἣν ὁ μάγος ἀνήρηται,

Ctesias, 15.

27. δ' ὦν] λέγουσι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὦν, iv. 5. ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθὲς λέγων, ἔχω σαφηνέως εἶπαι, ἔλεξε δ' ὦν, vi. 82. Other writers would use οὐδὲν ἦσσαν, or, at the end of a sentence, δέ or δὲ ὅμως, V. or μέντοι. ST.

28. μούναρχον] despotic or absolute monarch. L.

29. κῶς] Compare with this declaration, vi. 45. S. v. 92. Plutarch, t. ii. p. 826. E. οὐδὲν τυράννου δυσμενέστερον πόλει ὅπου, τὸ μὲν πρῶτιστον, οὐκ εἰσιν νόμοι κοινοὶ, κρατεῖ δ' εἷς, τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ, Euripides, Sup. 439. W.

30. χρῆμα] p. 135. n. 77. M. G. G. 437. 4.

τημένον μοναρχίῃ, τῇ ἔξεστι³¹ ἀνευθύνῳ³² ποιέειν τὰ βούλεται; καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων, στάντα ἐς³³ ταύτην τὴν ἀρχὴν, ἐκτὸς³⁴ τῶν ἐωθύτων νοημάτων στήσειε. ἐγγίνεται μὲν γὰρ οἱ ὕβρις³⁵ ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμφύεται³⁶ ἀνθρώπῳ. δύο δ' ἔχων ταῦτα, ἔχει πᾶσαν κακότητα· τὰ μὲν³⁷ γὰρ, ὕβρει κεκορημένος,³⁸ ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ, φθόνῳ. καὶ τοι αἰδρα γε τύραννον ἀφθονον εἶδει εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ· τὸ δ' ὑπεναντίον τούτου³⁹ ἐς τοὺς πολίτας πέφυκε· φθονεῖ γὰρ τοῖσι ἀρίστοις⁴⁰ περιεοῦσί τε καὶ ζῶουσι, χαίρει

31. ἔξεστι] “This will be the manner (τὸ δικάωμα, LXX.) of the king that shall reign over you; he will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots: and he will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries and to be cooks and to be bakers (iii. 150.) And he will take your fields and your vineyards and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed and of your vineyards, and give to his officers and to his servants. And he will take your men-servants and your maid-servants and your goodliest young men and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day, because of your king.” i. Sam. viii. 11. Bochart, de J. ac P. Reg. viii. p. 53.

32. ἀνευθύνῳ] irresponsible; without being responsible or accountable for so doing. Dionysius speaks of the dictator, as one, ὃς ἀνευθύνῳ χρώμενος ἐξουσία, καὶ βουλὴν καὶ δῆμον ἀναγκάσει, A. R. vi. p. 370. W. δεινὰ τυράννων λήματα, καὶ πως, ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, χαλεπῶς ὀργὰς μεταβάλλουσιν, Euripides, M. 119. L. It is said of Xerxes by Atossa, κακῶς πράξας οὐχ ὑπεύθυνος πόλει, Æschylus, P. 217. of Jupiter,

τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ, P. V. 332. and in the same sense Pelasgus is called πρύτανις ἄκριτος, Sup. 367. BL.

33. στάντα ἐς] ἐς ἀγῶνα ἐστᾶσιν, Aristophanes, Ph. in Ath. iv. 41. εἰς ἔριν ἔστης, Archias, Anth. iii. 8. 3. ἐς ἀντίπαλον ἵστασθε κρίσιν, Julian, Cæs. p. 319. B. ἐς δίκην ἔστην, Euripides, I. T. 962. POR. ἐς with the accusative is here equivalent to ἐν with a dative. S.

34. ἐκτὸς] τοῦ πάθους ἔξωθεν, Plutarch, t. ii. p. 460. ἔξω τοῦ φρονεῖν Euripides, B. 841. ἔξω τῶν ἐπιθυμιῶν, Heraclides P. in Ath. xii. 77. MUS.

35. ὕβρις] ὕ. φυτεύει τύραννον ὕ. ἦν πολλῶν υπερπληροθῆ μάταν, Sophocles, C. R. 873. W.

36. ἐμφύεται] μὴ ὀλιγορῆ καὶ ἀνασκησίῃ ἀρετῆς ψυχᾶς ἐμφύῃ, Eusebius in Stob. S. xli. p. 270. W.

37. τὰ μὲν—τὰ δὲ] partly—partly. τὰ μὲν, φράσουσα, χερσὶν ἂ' τεχνησάμεν· τὰ δ', οἷα πάσχω, Sophocles, Tr. 543. HER. on VIC. i. 16. τὰ μὲν φιλονεικία, τὰ δὲ ῥῆτινι δὴ ποτ' αἰτία προάγονται, Demosthenes, de Ch. p. 97.

38. κεκορημένος] in Attic κεκορεσμένος, M. G. G. 239.

39. τούτου] i. e. τοῦ ἀφθονον εἶναι. ST.

40. ἀρίστοις] ἀνὴρ βασιλεὺς τοὺς ἀρίστους, οὓς ἂν ἡγήται φρονεῖν, κτείνει, δεδοικὸς τῆς τυραννίδος πέρι. πῶς οὖν ἐτ' ἂν γένουτ' ἐν ἰσχυρὰ πόλιν, ὅταν τις, ὥς λειμῶνος ἥρινοῦ στάχυν, τόλμας ἀφαιρῇ, κάπολωτίζῃ νέους; Euripides, Sup. 454. W. The simile in these lines is illustrated by the mode

δὲ τοῖσι κακίστοισι τῶν ἀστῶν, διαβολὰς δὲ ἄριστος⁴¹ ἐνδέεσθαι ἀναρμοστότατον⁴² δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωυμάζῃς, ἄχθεται, ὅτε οὐ κάρτα θεραπεύεται, ἦν τε θεραπείῃ τις κάρτα, ἄχθεται ἅτε θωπί.⁴³ τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαία τε κινεῖ πατρια, καὶ βιάται γυναῖκας,⁴⁴ κτείνει τε ἀκρίτους. πλῆθος δὲ ἀρχον, πρῶτα μὲν, οὖνομα⁴⁵ πάντων κάλλιστον ἔχει, ἰσονομίην.⁴⁶ δεύτερα δὲ, τούτων, τῶν ὁ μούναρχος, ποιέει οὐδέν· πάλω⁴⁷ μὲν ἀρχὰς ἄρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλευματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθεται ὦν γνώμην,⁴⁸ μετέντας ἡμέας μουναρχίην, τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἐνι⁴⁹ τὰ πάντα.” Ὅτάνης μὲν δὴ ταύτην τὴν γνώμην ἐσέφερε.

LXXXI. Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτράπειν,⁵⁰ λέγων ταῦτα· “Τὰ μὲν Ὅτάνης εἶπε, τυραννίδα παύων, λελέχθω κάμοι ταῦτα· τὰ δ’⁵¹ ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς

in which Thrasybulus answered the herald sent by Periander, v. 92, 6. and by that which Tarquin adopted in reply to his son's messenger, Livy, i. 54.

41. ἄριστος] λέγειν τὸ δεινὸς, μανθάνειν δ’ ἐγὼ κακὸς σοῦ, Sophocles, *Œ. R.* 545.

42. ἀναρμοστότατον] ὅ τι δὲ ἀ. πάντων ἐστίν, ἐστὶ τοῦτο· ὅτι. After these elliptical forms of expression, γὰρ generally introduces the following clause. *M. G. G.* 613. v. *ST.*

43. θωπί] a fawning parasite; κόλακι, τῷ μετὰ θανμασμοῦ ἐγκωμιαστῇ, εἰρωνι, Hesychius. πολλοί, ἔχοντες φίλους, οὐ γινώσκουσιν, ἀλλ’ ἐταίρους ποιοῦνται θάπας πλούτου καὶ τύχης κόλακας, Antiphon, de *Conc.* in Suid. Steph. Th. L. G. 4380.

44. γυναῖκας] κτᾶσθαι δὲ πλούτον καὶ βίον τί δεῖ τέκνους, ὥς τῷ τυράνῳ πλείον’ ἐκμοχθῇ βίον; ἢ παρθενεύει παῖδας ἐν δόμοις καλῶς, τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ, δάκρυα δ’ ἐτοιμάζουσι; μὴ ζῶν ἐτι, εἰ τὰμὰ τέκνα πρὸς βίαν νυμφεύεται, Euripides, Sup. 460. *W.*

45. οὖνομα] τὸ εἰθίσθα ζῆν ἐπ’ ἴσοισιν κρεῖσσον· τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν τοῦνομα νικᾷ, χρῆσθαί τε μακρῷ λῶστα βροτοῖσιν, Euripides, *M.* 122. *L.*

46. ἰσονομίην] iii. 83. 142. γεγραμ-

μένων τῶν νόμων, δ τ’ ἀσθενὴς ὁ πλούσιός τε τὴν δίκην ἴσῃν ἔχει· ἐστὶν δ’ ἐνισπεῖν τοῖσιν ἀσθενεστέροις τὸν εὐτυχοῦντα ταῦθ’, ὅταν κλήρῳ κακῶς νικᾷ δ’ ὁ μείων τὸν μέγαν, δίκαι’ ἔχων· τί τούτων ἐστ’ ἰσαίτερον πόλει; Euripides, Sup. 443. *non simile est vivere in æqua civitate, ubi jus legibus valet: et devenire sub unius tyranni imperium, ubi singularis libido dominatur*, Hyperrides by Rutilius Lupus, de *F. S.* ii. p. 7. Livy, ii. 3. Compare Euripides, Ph. 551. &c. *W.*

47. πάλω] λαχὼν τὸ πλῆθος is understood. πάλος· κλῆρος, ἀπὸ τοῦ πάλεσθαι (τὴν κυνέην) πρὸς τὴν αἵρεσιν τοῦ λαγχάνοντος, Hesychius. *omnis legio, sortita periculum, exercet vices, quod cuique tenendum est*, Virgil, *Æ.* ix. 174. *BL.* δῆμος ἀνάσσει διαδοχαῖσιν ἐν μέρει ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ διδοῦς τὸ πλείστον, ἀλλὰ χῶ πένης ἔχων ἴσον, Euripides, Sup. 416. So-crates exposes the absurdity of this mode of election, Xenophon, *M.* i. 2. 9. Mitchell.

48. γνώμην] νῦν ὦν τίθεται ψήφον, iii. 73. *ST.*

49. ἐνι] i. e. ἐν γὰρ τῷ τοὺς πολλοὺς ἄρχειν ἐνεστι πάντα τὰ ἀγαθὰ, ἃ τις ἂν ἀρχὴ οἶα τε ἦ παρέχειν. *ST.*

50. ἐπιτράπειν] supply τὰ πρῆγματα. *ST.*

51. τὰ δ’] with respect, however, to

ἀρίστης ἡμάρτηκε. ὁμίλου γὰρ ἀχρητίου⁵² οὐδέν ἐστι ἀξυνετώτερον οὐδὲ ὑβριστότερον.⁵³ καὶ τοι, τυράννου ὕβριν φεύγοντας, ἄνδρας ἐς δῆμον ἀκολάστον ὕβριν πεσέειν ἐστὶ οὐδαμῶς ἀνασχετόν.⁵⁴ ὁ μὲν γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ· τῷ δὲ οὐ γινώσκειν⁵⁵ ἔνι· κῶς γὰρ ἂν γινώσκοι, ὅς οὐτ' ἐδιδάχθη,⁵⁶ οὔτε οἶδε καλὸν οὐδέν, οὐδ' οἰκῆϊον;⁵⁷ ὥθεει τε ἐμπεσὼν τὰ πρήγματα ἄνευ νόου, χειμάρρῳ ποταμῷ⁵⁸ ἴκελος; δῆμῳ μὲν νυν, οἱ Πέρσῃσι κακὸν νοέουσι, οὗτοι

his urging that we should commit the supreme power to the people; κατὰ δὲ ταῦτα, ὅτι. M. G. G. 478. a. The Latins use *quod* in this sense; *quod scire vis, qua quisque in te fide sit et voluntate; difficile dictu est de singulis*, Cicero, ad Fam. i. 7. *quod scribis te velle scire, qui sit reipublicæ status; summa dissentio est, sed contentio dispar*, ibid. *quod improviso unum pagum adortus esset, quum ii, qui flumen transissent, suis auxilium ferre non possent; ne ob eam rem aut suæ magnopere virtuti tribueret aut ipsos despiceret*, Cæsar, B. G. i. 11. ST.

52. ἀχρητίου] useless, by litotes for pernicious. L. In the same way ἀνεπιτήδεον is used as synonymous with χαλεπὸν; compare i. 175. viii. 104. and by Xenophon in the sense of hostile, H. vii. 4. 6. ominous, H. i. 4. 12. So Demosthenes joins ἀσυμφωρότατον, to signify prejudicial, with δεινότατον, de F. L. p. 11. Similar expressions occur in Latin writers; *videte, quot res, quam inutiles, sequantur illam etiam consilii: jactura, vastatio, bellum*, Livy, v. 5. *seditionus et inutilis civis*, Cicero, Off. ii. 14. *aqua inutiles pestilentesque*, Seneca, N. Q. vi. 27, 2.

53. ὑβριστότερον] νομίμας δῆμον εἶναι συνολικῆμα ἀχαριτώτατον, vii. 156. οὐδὲν ὑβριστικώτερον ὄχλου, Suidas; γίγνονται οἱ πονηροὶ πολλοὶ ὑβριστότεροι, Xenophon, Cyr. v. 5. 41. W.

54. ἀνασχετόν] "The despotism of the mob is a blind and brute power, which is infuriated against itself. A people spoilt by excessive liberty is the most insupportable of all tyrants," Fenelon, Cons. d'un Roi, p. 140. Similar to this was the reply of Bishop Watson to George the Third, "Sir, I

look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred, to be an hundred times as bad." Anecdotes, i. p. 314. "Socrates," says Ælian, "disliked the Athenian constitution, as he saw that democracy has in it all the evils of tyranny and absolute monarchy." V. H. iii. 17. Mitchell.

55. οὐ γινώσκειν] πῶς ἐν μὴ διορθέων λόγους, ὁρθῶς δύναιτ' ἂν δῆμος εὐθύνειν πόλιν; Euripides, Sup. 427. δῆμος γὰρ ἀχάριστον, ἀψίκορον, ὦμδν, βάσκανον, ἀπαθῆντον, Æschines, Dial. iii. 17. W.

56. ἐδιδάχθη] ἡ αὐτὸς νοήσας ἢ διδασθεὶς ὑπὸ του, Xenophon, H. v. 4. 31. αὐτὸς ξυνειδώς, ἡ μαθὼν ἄλλου πάρα; Sophocles, Œ. R. 704. ἐξευρὼν αὐτὸς, ἡ καὶ ὑπ' ἄλλου διδασθεὶς, Pausanias, v. p. 410. ἡ μαθὼν παρ' ἄλλου, ἡ αὐτὸς ἐξεύρων, ἐπιστάμων, Archytas in Stob. p. 270, 8. Hesiod, O. D. 291. Livy, xxii. 290. Cicero, pro A. Cl. 31. V. Soph. An. 730.

57. οἰκῆϊον] proper, becoming; προσῆκον, πρέπον. So μέλλω σοι λόγον πέμπειν πειρασόμενόν σε προτρέπειν ἐπὶ πράξεις οἰκειωτέρας καὶ καλλίους καὶ μᾶλλον συμφερούσας, Isocrates, ad Ph. 3. p. 205. ἴδιος bears the same sense, οὗτ' ἰδιωτέρας πράξεις οὔτε καλλίους, &c. Panath. 8. p. 427. C. Polybius uses οἰκεῖος as befitting, appropriate, i. 84, 10. ii. 35, 5. iii. 8, 9. v. 105, 1. vi. 37, 12. S.

58. χειμάρρῳ ποταμῷ] The truth of this was evident to the orators and statesmen, who had to deal with a Grecian mob, especially that of Athens; ὁρᾷς, παρὰ βέλθοισι χειμάρροισι θοὰ δένδρων ὑπείκει, κλῶνας ὥς ἐκσφίζεται, τὰ δ' ἀντιτείνοντ', αὐτοπρεμν' ἀπόλλυται; αὕτως δὲ ναὺς θύστις ἐγ-

χράσθων·⁵⁹ ἡμεῖς δὲ, ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλίην, τούτοισι περιθέωμεν⁶⁰ τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ ἐνεσόμεθα. ἀρίστων δὲ ἀνδρῶν οἶκός ἄριστα βουλευόμενα γίνεσθαι.” Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε.

LXXXII. Τρίτος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων· “ Ἐμοὶ δὲ, τὰ μὲν εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα, δοκέει ὀρθῶς λέξαι· τὰ δ’ ἐς ὀλιγαρχίην, οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων, καὶ πάντων, τῶν λέγω, ἀρίστων ἐόντων, δήμου τε ἀρίστου, καὶ ὀλιγαρχίης, καὶ μουνάρχου, πολλῷ τοῦτο⁶¹ προέχειν λέγω. ἀνδρὸς γὰρ ἐνὸς τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμη γὰρ τοιαύτη χρεώμενος, ἐπιτροπεύοι ἂν ἀμωμήτως τοῦ πλήθους, σιγῶτό⁶² τε ἂν βουλευόμενα ἐπὶ⁶³ δυσμενέας ἀνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρχίᾳ, πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινόν, ἔχθρα ἴδια ἰσχυρά

κρατὴς, πόδα τείνας, ὑπείκει μὴδὲν, ὑπὸ τοῖς κάτω στρέψας τὸ λοιπὸν σέλασιν ναυτίλλεται, Sophocles, An. 723. Cicero has many similar passages, *populus, si judicat, non delectu aut sapientia ducitur, sed impetu et temeritate: non est enim consilium in vulgo, non ratio, non discrimen, non diligentia.* Nostrum est, qui in hac tempestate populi jactemur ac fluctibus, ferre, pro C. P. iv. *illæ undæ comitiorum ut mare profundum et immensum, sic effervescunt quodam quasi æstu, ut ad alios accedant, ab aliis autem recedant: in tanto impetu studiorum, et motu temeritatis,* v. pro L. M. xvii. de P. C. xvi. pro T. A. M. 2. Demosthenes represents his adversaries as telling Philip, *ὥς δὲ δῆμός ἐστιν ὄχλος, ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνθετάτατον, ὥσπερ ἐν θαλάττῃ κύμα ἀκατάστατον, ὥς ἂν τύχοι, κινούμενον,* de F. L. p. 54. *δῆμος ἀστατον κακὸν, καὶ θαλάσση πάνθ’ ὅμοιον ὑπ’ ἀνέμου ῥιπίζεται καὶ γαληνὸς ἦν τύχη, πᾶν πνεῦμα βραχὺ κορύσσειται· κῆν τις αἰτία γένηται, τὸν πόλιν κατέπιεν,* a Comic Writer in Dio Chr. p. 368. V. G. With reference to the Athenian republic, L. observes that it is neither conquest nor genius which constitutes the true happiness of a people. Conquest frequently is fatal to the well-being of the conquerors, and the gifts of the mind often pave the way to its corruption. Under the government of their kings the people

were happy; under the democracy they never were. Animated only by passions and caprices, they undid one day, what they had done the day before. Directed by their demagogues, they imagined they governed, while in fact they were slaves. In short, they knew neither how to command nor how to obey. They repeatedly changed the form of government, and never would fix it: like invalids who change their posture every moment, fancying ease only in that in which they are not. These various changes never occurred without a violent commotion, which shook the state to its very foundation, and in which all the opulent and great and good were sacrificed. The opinions of Socrates, Plato, and Xenophon, all unfavorable to democracy, are stated by Mitchell, Prel. Disc. to Aristoph. p. cxi. &c.

59. *χράσθων*] in Attic *χρήσθων*, for *χρήσθωσαν*, M. G. G. 197. 3.

60. *περιθέωμεν*] M. G. G. 207. 8.

61. *τοῦτο*] τὸ μουνάρχον εἶναι, ST. and so below *ὅσῳ ἐστὶ τοῦτο ἀρίστον*, and ἡ μουναρχία κράτιστον, and τὸ τοιοῦτο περιστέλλειν. W.

62. *σιγῶτό*] To a multitude may be adapted the expression of Terence, *pleni rimarum est, hac atque illac perfluit*, Eu. i. 2. 25. W.

63. *ἐπὶ*] against, depends on *βουλευόμενα*; HER. but in M. G. G. 586. c. a different explanation is given.

φιλέει⁶⁴ ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος⁶⁵ βουλόμενος κορυφαῖος εἶναι γνώμῃσι⁶⁶ τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνεύονται· ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη⁶⁷ ἐς μοναρχίην· καὶ ἐν τούτῳ διέδεξε, ὅσῳ ἐστὶ τοῦτο ἄριστον.⁶⁸ δήμου τε αὖ ἄρχοντος, ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινὰ, ἔχθεα μὲν οὐκ ἐγγίνεται τοῖσι κακοῖσι, φιλίαι δὲ ἰσχυραί· οἱ γὰρ κακοῦντες τὰ κοινὰ, συγκύψαντες⁶⁹ ποιεῦσι· τοῦτο δὲ τοιοῦτο γίνεται, ἐς ὃ ἂν προστάς⁷⁰ τις τοῦ δήμου τοὺς τοιούτους παύσῃ· ἐκ δὲ αὐτῶν θωμαζέται οὗτος δὴ ὑπὸ τοῦ δήμου, θωμαζόμενος δὲ, ἂν ὧν ἐφάνη⁷¹ μούναρχος ἑών· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὥς ἡ μοναρχίη κράτιστον. ἐνὶ⁷² δὲ ἑπεὶ πάντα συλλαβόντα εἰπεῖν,⁷³ κόθεν ἡμῖν ἡ ἐλευθερίῃ ἐγένετο; καὶ τεῦ δόντος; κότερα παρὰ δήμου, ἢ ὀλιγαρχίης, ἢ μοναρχοῦ; ἔχω τοίνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα, τὸ τοιοῦτο⁷⁴ περιστέλλειν· χωρὶς τε τούτου,⁷⁵ πατρίους νόμους μὴ λύνειν⁷⁶ ἔχοντας εὔ· οὐ γὰρ ἄμεινον.”

64. φιλέει] are wont. This verb occurs very frequently in this sense; ἐθέλει has the same meaning, συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν, i. 74. ὁ ἔρως πολὺν αὖ ἐθέλει ἡκιστα τῷ τῶν ἄνδρῳ ἐγγίνεσθαι, Xenophon, Hier. i. 30. Z. on VIG. v. 8. 10.

65. αὐτὸς—ἕκαστος] viii. 10. πᾶς τις ἐν τῷ ἐτίθετο τὴν ψήφον, αὐ. ε. δοκέων ἄριστος γενέσθαι, 123. Aeneas, Taet. iv. ε. occurs with a plural verb, vii. 144. *cæpere se quisque magis extollere*, Sallust, B. C. 7. W. οἱ δὲ λόγους πλάττοντες ε. περιερχόμεθα, Demosthenes, Ph. i. p. 59. de P. p. 67.

66. γνώμῃσι] p. 35. n. 45.

67. ἀπέβη] understand τὰ πρήγματα. S. The aorist here denotes are wont to end, and is the same as ἀποβαίνειν φιλέει or ἂ. ἐθέλει, M. G. G. 503. 3. αἱ φρενῶν ταραχαὶ παρέπλανξαν (often lead astray) καὶ σόφον, Pindar, O. vii. 55.

68. ἄριστον] “The best writers of antiquity have uniformly declared in favor of royalty. Herodotus, Plato, Aristotle, Xenophon, Isocrates, Cicero, Seneca, Tacitus, Plutarch, &c. have considered monarchic govern-

ment as the most advantageous, and most perfect, that men have ever invented; and what is remarkable is, that most of these writers lived under republics,” Goguet, L.

69. συγκύψαντες] εἴ κως ἐν τε γένοιτο τὸ Ἑλληνικὸν καὶ εἰ σ. τῶν τῶ πρήσσοιεν πάντες, vii. 145. τοῦτο εἰς ἐν ἐστὶ συγκεκυφὸς, Aristophanes, E. 851. W. being all bent on one and the same object. The metaphor is perhaps taken from a crew of rowers.

70. προστάς] p. 32. n. 9. προῖστασο τῶν ἀδικουμένων, Chrysostom, de Sac. ii. p. 42. ἐκκλησίας προστῆναι, ibid. προστάται γενόμενοι τῆς εἰρήνης, Xenophon, H. v. 1. 36. οἱ τοῦ δήμου π. v. 2. 3. and 6. Polybius, vi. 8. 9.

71. ἂν ὧν ἐφάνη] M. G. G. 594. 2.

72. ἐνὶ] in one; ἐνι, for ἐνεσθαι, it is or they are in; iii. 80. ἐνι, Poetic for ἐν, in; i. 67.

73. εἰπεῖν] p. 36. n. 48. B. 501.

74. τὸ τοιοῦτο] such a form of government as we now have. ST.

75. χωρὶς τε τούτου] and, independently of this superiority which monarchy has been shown to possess, &c. ST.

76. μὴ λύνειν] understand συμβου-

LXXXIII. Γνωμαὶ μὲν δὴ τρεῖς⁷⁷ αὐταὶ προσκέατο· οἱ δὲ τέσσερες τῶν ἐπὶ ἀνδρῶν προσέθεντο ταύτη. ὥς δὲ ἐσώθη τῇ γνώμῃ ὁ Ὀτάνης, Πέρσῃσι ἰσονομίην⁷⁸ σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον⁷⁹ αὐτοῖσι τάδε· “Ἄνδρες στασιῶται·⁸⁰ δῖλα γὰρ δὴ, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχόντα,⁸¹ ἢ ἐπιτρεψάντων⁸² τῷ Περσέων πλήθει τὸν ἂν ἐκείνοι ἔλωνται, ἢ ἄλλῃ τινὶ μηχανῇ·⁸³ ἐγὼ μὲν τὴν ὑμῖν οὐκ ἐναγωνιεύμαι· οὔτε γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ’ ᾧ⁸⁴ τε ὑπ’ οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ, οὔτε οἱ ἀπ’ ἐμεῦ αἰεὶ γινόμενοι.” Τούτου εἰπαντος ταῦτα, ὥς συνεχώρεον οἱ ἐξ ἐπὶ τοῦτοισι, οὗτος μὲν δὴ σφι οὐκ ἐνηγωνίζετο, ἀλλ’ ἐκ τοῦ μέσου καθῆστο.⁸⁵ καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρῃ ἐοῦσα Περσέων, καὶ ἄρχεται τσαῦτα⁸⁶ ὅσα αὐτὴ θέλει, νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων.

LXXXIV. Οἱ δὲ λοιποὶ τῶν ἐπὶ ἐβουλεύοντο, ὥς βασιλέα δικαιοτάτα στήσονται·⁸⁷ καὶ σφι ἔδοξε, Ὀτάνῃ μὲν καὶ τοῖσι ἀπὸ Ὀτανέω αἰεὶ γινομένοισι, ἣν ἐς ἄλλον τινὰ τῶν ἐπὶ ἔλθῃ ἢ βασιλητῇ, ἐξαίρετα δίδοσθαι ἐσθῆτά τε Μηδικὴν ἔτεος ἐκάστου, καὶ τὴν πᾶσαν δωρεὴν,⁸⁸ ἣ γίνεται ἐν Πέρσῃσι τιμιωτάτῃ. τοῦδε δὲ εἵνεκεν

λεύω or δεῖ, as in πρὶν ἂν τελευτήσῃ. ἐπισχέειν, μηδὲ καλέειν ὄλβιον, i. 32. ST.

77. γνωμαί—τρεῖς] To these three opinions may be added the reflections of Polybius, vi. 8. &c. who gives the preference to a mixed government, such as those of ancient Sparta and Rome, and that of Great Britain at the present day. “This form of government, however, is not suited to all people. A monarchy, tempered by religion and wise laws operating upon refined manners, is the only form which can secure the true happiness of a nation at large.” L.

78. ἰσονομίην] v. 37.

79. ἐς μέσον] παρελθὼν, as was customary with orators about to deliver a speech. ST.

80. στασιῶται] i. 59. 60. *partisanes*, οἱ ἐκ τῆς αὐτῆς στάσεως, Hesychius. L.

81. κλήρῳ—λαχόντα] *obtaining it by lot*, chosen by lot. πάλῳ λ. iv. 94. 153. Aeschylus, Th. 55. 120. Eu. 32. Herod.

δεσπότης ἀποφαίνειν τοὺς κ. λαχόντας, Philo J., Con. Pr. p. 722. W. p. 106. n. 42. κλήρους ἐν κυνέῃ χαλκήρεϊ πάλῳ ἐλόντες, Homer, Il. Ψ. 861. BL.

82. ἐπιτρεψάντων] the genitive absolute: understand ἡμέων. ST.

83. μηχανῇ] μήτε τέχνην, μήτε μηδεμίαν occurs often in Lysias. W.

84. ἐπ’ ᾧ] Xenophon, H. v. 2. 12. p. 34. n. 26. The antecedent is sometimes omitted and the relative expressed by ὥστε, as βουλευθέντες Λακεδαιμονίοις τὴν πόλιν δουλεῦν ὥστε αὐτοὶ τυραννεῖν, H. v. 4. 1. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων ὥστ’ αὐτοὺς ὑπακούειν βασιλεῖ, Demosthenes, Ph. ii. p. 74.

85. ἐ. τ. κ. καθῆστο] p. 28. n. 59. *seceded from the meeting, stood aloof*, see ALOOF, 4. in Todd’s Johnson’s Dictionary. The phrase occurs, iv. 118. viii. 22. 73, twice. W.

86. ἄρχεται τσαῦτα] οὔτε ἕ. πλὴν τ. as one Ms. reads. W.

87. στήσονται] p. 59. n. 11.

88. δωρεὴν] iii. 160. vii. 116. W.

ἐβούλευσαντό οἱ δίδοσθαι ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πρῆγμα, καὶ συνέστησε αὐτούς. ταῦτα μὲν δὴ Ὀτάνῃ ἐξαιρέτα· τὰδε δὲ ἐς τὸ κοινὸν ἐβούλευσαν, παριέναι ἐς τὰ βασιλῆϊα πάντα τὸν βουλόμενον τῶν ἑπτὰ ἄνευ ἐσαγγελέος.⁸⁹ γαμέειν δὲ μὴ ἐξέιναι ἄλλοθεν τῷ βασιλεῖ ἢ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιλῆϊας ἐβούλευσαν⁹⁰ τοιόνδε· ὅτεν ἂν ὁ ἵππος ἡλίου⁹¹ ἐπανατέλλοντος πρῶτος φθέγῃται⁹² ἐν τῷ προαστείῳ, αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν βασιλῆϊαν.

LXXXVI. Ἄμ' ἡμέρῃ δὲ διαφανσκούσῃ,⁹³ οἱ ἑξ, κατὰ συνεθήκαντο, παρῆσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ προάστειον, ὁ Δαρείου ἵππος ἐχρεμέτισε· ἅμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο.⁹⁴ ἐπιγεγόμενα δὲ ταῦτα τῷ Δαρείῳ, ἐτελέωσέ⁹⁵ μιν, ὥσπερ ἐκ συνθέτου τευ γεγόμενα· οἱ δὲ, καταθορόντες ἀπὸ τῶν ἵππων, προσεκύνηον⁹⁶ τὸν Δαρεῖον ὡς βασιλέα.⁹⁷

LXXXVIII. Δαρεῖός τε δὴ, ὁ Ὑστάσπεος, βασιλεὺς ἀπεδέδεκτο· καὶ οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι, πλὴν Ἀραβίων,⁹⁸ Κύρου τε καταστρεψαμένου, καὶ ὕστερον αὐτῆς Καμβύσεω.

89. ἐσαγγελέος] The Author of the Book de Syr. Dea makes the king say ἀπίξαι παρ' ἡμέας ἄνευ ἐ. οὐδέ τις ἀπέρξει σε ἡμετέρης ὕψιος, p. 472. V.

90. ἐβούλευσαν] *pacti inter se sunt, ut die statula omnes equos ante regiam primo mane perducerent: et cuius equus inter solis ortum hinnitum primus edidisset, is rex esset*, Justin, i. 10. V.

91. ἡλίου] εἶναι γὰρ (Πέρσαις) νόμον τὰς τοῦ ἡ. ἀνατολὰς προσκυνεῖν ἐκάστῃ ἡμέρᾳ, Procopius, B. P. i. 3. IV. *nam et solem Persæ unum deum esse credunt, et equos eidem deosacratos ferunt*, Justin, i. 10. V.

92. φθέγῃται] Tacitus says of the Germans, *proprium gentis equorum præsentia ac monitus experiri: hinnitusque ac fremitus observant*, 10. L.

93. ἅμ' ἡ.—διαφανσκούσῃ] ix. 45. p. 45. n. 52. M. G. 556. 6. τῇ ἐπιφωσκούσῃ, St. Matthew, xxviii. 1. ἅ. τῷ ἡρὶ ὑποφαινομένῳ, Xenophon, H. v. 3. 1. τῆς ἡμέρας ὑποφωσκούσης, Diodorus, xiii. 18. ἔωθεν, Zonaras, V. IV. The same form of syntax

occurs just below, ἅ. τῷ ἵππῳ ποιήσαντι.

94. βροντὴ ἐγένετο] St. John, xii. 29. ἐκ νεφῶν οἱ ἀντάυσε βροντὰς αἶσιον φθέγμα, λαμπρὰ δ' ἦλθον ἀκτῖνες στεροπὰς ἀπορηγνύμεναι, Pindar, P. iv. 350. SCHL.

95. ἐτελέωσε] consummated, i. e. confirmed his elevation to the throne. Compare Hebrews, ii. 10. vii. 28. viii. 1. SCHL.

96. προσεκύνηον] τῷ χειρὶ τις προτείνας, καὶ τὴν δεξιὰν ἐπὶ θατέραν παραλλάξας, κύψας προσεκύνησε, Heliodorus; τῆς τιμῆς, ὧ βασιλεῦ, χάριν οἰδά σοι, καὶ ὑποκύψας ἐς τὸ Περσικὸν προσκυνῶ σε, περιάγων ἐς τοῦπίσω τῷ χειρὶ, τιμῶν τὴν τιὰραν ὀρθὴν οὖσαν καὶ τὸ διάδημα, Lucian, Πλ. ἡ Εὐχ. p. 941. BA. Xenophon, H. ii. 1. 8.

97. βασιλέα] βασιλεύει τῶν ἑπτὰ ὁ Δαρεῖος, τοῦ ἵππου, καθὰ συνέκειτο ἀλλήλοις, πρώτου, ἐπειδὴ ὁ ἥλιος πρὸς ἀνατολὰς ἐγένετο, χρεμετίσαντος, Ctesias, 15. V. Darius was now about 29 years of age. L.

98. Ἀραβίων] According to the

CXXIX. Συνήνεικε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον, ἐν ἄγρῃ θηρῶν⁹⁹ ἀποθρῶσκοντα ἀπὸ ἵππου, στραφῆναι¹⁰⁰ τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἄρθρων.¹ νομίζων δὲ καὶ πρότερον περὶ ἑωυτὸν ἔχειν Λίγυπτιῶν τοὺς δοκούντας εἶναι πρώτους τὴν ἱητρικὴν,² τούτοις ἐχρήτο. οἱ δὲ, στρεβλοῦντες καὶ βιώμειοι τὸν πόδα, κακὸν μέζον³ ἐργάζοντο, ἐπ' ἐπτα μὲν δὴ ἡμέρας καὶ ἐπτα νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνήσει⁴ εἵχετο⁵ τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ, ἔχοντί οἱ φλαύρως, παρακούσας⁶ τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιῆτεω⁷ Δημοκίδεος⁸ τὴν τέχνην, ἀγγέλλει⁹ τῷ Δαρεῖῳ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε. τὸν δὲ ὡς ἐξεῦρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοις ὅκου δὴ ἀπημελημένον, παρήγον ἐς μέσον, πέδας τε ἔλκοντα καὶ ῥάκεσι ἐσθημένον.

CXXX. Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος, τὴν τέχνην εἰ ἐπίσταιτο· ὁ δ' οὐκ ὑπεδέκετο, ἀρρώδεων, μὴ, ἑωυτὸν ἐκφύνας, τὸ παράπαν τῆς Ἑλλάδος ἧ ἀπεστερημένος. κατεφάνη δὲ τῷ Δαρεῖῳ τεχνάζειν,¹⁰ ἐπιστάμενος· καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε

prediction of the Almighty, Gen. xvi. 12. 13. The Arabs have always been a wild and intractable people. "They have at all times been extremely jealous of their liberty; and never received any foreign prince. Neither the Assyrians of old, nor the kings of Persia, and; after them, those of Macedon, have ever been able to subjugate them," Diodorus, ii. 1. *L. W.* The attempt was vainly made by Sesostris, Antigonus, Pompey, Ælius Gallus, Trajan, and Severus: nor in later times have the Tartars, Mamelucs, or Turks been more successful. Newton, Diss. on Proph. ii. *TR.*

99. θηρῶν] is the genitive plural of θήρ. *S.*

100. στραφῆναι] sprained.

1. ἀ. ἐξεχώρησε ἑ. τ. ἀ.] his ankle-bone was dislocated. καταπεσὼν ἀπὸ τοῦ ἵππου ἐν κυνηγεσίῳ, τοῦ ἀστράγαλου ἐκχωρήσαντος, Dio Chrys. Or. xiv. p. 231. πεσόντι ἀπὸ τοῦ ἵππου μεταχωρήσας ὁ ἀστράγαλος, lxviii. p. 652. *W.*

2. ἱητρικὴν] supply τέχνην from what follows. *B.* 265.

3. κακὸν μέζον] πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν, καὶ μηδὲν ὠφεληθεῖσα

ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, St. Mark, v. 26.

4. ἀγρυπνήσει] εἰς ἀγρυπνίας τε καὶ ἀληθδόνas (Δαρεῖον) ἐνέβαλον, ἔλκοντες καὶ βιαζόμενοι τὸ ἄρθρον, Dio Chrys. Or. xiv. p. 231. v. lxxviii. p. 652. v. 653. *V.*

5. εἵχετο] ἀμφιβολίῃ ἔχεσθαι, v. 74. Sometimes a preposition is inserted, as ἐν ἀπορίῃ εἵχοντο, ix. 98. ἐν ἀπορίῃσι εἵχετο, iv. 131. or compounded with the verb, as ἀπορίῃσι ἐνείχετο, i. 190. *ST.* φαλαγγίων κνήσαςιν ἑ. Ἄελιαν, V. H. xiii. 35. τῷ λοιμῷ ἑ. Lucian, Scyth. 2. *W.*

6. παρακούσας] having heard incidentally and without paying attention to it at the time. *W. S.*

7. Κροτωνιῆτεω] Milo the athlete and Alcmaeon the Pythagorean physician were also natives of Crotona. *L. A.*

8. Δημοκίδεος] Athenæus, xii. 22. Dio calls him Demodocus. *V.*

9. ἀγγέλλει] understand αὐτήν. *S.*

10. τεχνάζειν] vi. 1. to be prevaricating, equivocating, or dissembling. *W.* Understand καὶ περ τὴν τέχνην before ἐπιστάμενος. *S. L.*

μάστιγας τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φᾶς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἱητρῷ, φλαύρως ἔχειν τὴν τέχνην.¹¹ μετὰ δὲ, ὡς οἱ ἐπέτρεψε,¹² Ἑλληνικοῖσι ἰήμασι χροώμενος, καὶ ἥπια¹³ μετὰ τὰ ἰσχυρὰ προσάγων, ὕπνου τέ μιν λαγχάνειν ἐποίησε, καὶ ἐν χρόνῳ ὀλίγῳ ὑγίεια μιν εὐντα ἀπέδεξε, οὐδαμᾶ ἔτι ἐλπίζοντα ἀρτίπουν ἔσσεσθαι. δωρέεται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο ζεύγεσι· ὁ δὲ μιν ἐπείρετο, εἰ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες¹⁴ νέμει, ὅτι μιν ὑγίεια ἐποίησε. ἡσθεῖς δὲ τῷ ἔπει, ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἐωντοῦ γυναῖκας. παράγοντες δὲ, οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναῖκας, ὡς βασιλεῖ οὗτος εἴη ὅς τὴν ψυχὴν¹⁵ ἀπέδωκε. ὑποτύπτουσα¹⁶ δὲ αὐτέων ἐκάστη φιάλη¹⁷ ἐς τοῦ χρυσοῦ τὴν θήκην, ἔξω-

11. τὴν τέχνην] Before these words understand ἐωντὸν κατὰ. Our author might also have used τῆς τέχνης, ἔνεκα being understood. *S. παιδείας ὅπως ἔχει καὶ δικαιοσύνης*, Plato, *Gorg.* which Cicero thus translates, *quam sit doctus, quam vir bonus*, *T. Q. v. 12. V.*

12. ἐπέτρεψε] Understand ἐωντὸν or τὸ πρῆγμα. *S.*

13. ἥπια] Understand φάρμακα or ἀκέσματα. *ἥ. φ.* Homer, *Il. Δ. 218. Δ. 515. 829. ἥ. ἀ.* Æschylus, *P. V. 491. IV.* "Democedes could not, by beginning with sedatives or gentle treatment, repair the mischief which the ignorant Egyptian surgeons had committed. Perhaps the foot was set so badly that he was obliged to luxate it again, which is a very painful operation. Both ἥπια and ἰσχυρὰ refer to the mode of treatment by Democedes. After the violence which he was obliged to employ, he administered some narcotic to soothe the pain, opium for instance to produce sleep. When violent remedies are necessary, Hippocrates advises them to be used alternately with such as are mild and soothing, that the patient may not be exhausted by constant pain; or, if the application be external, that the part affected may not be inflamed or ulcerated by the continual use of that which is of an acrid nature: ἀρχόμενος ἐκ μαλθακῶν ἐς ἰσχυρότερα, τελει-

τῶν δὲ αἰθῆς ἐς μαλθακὰ, de Ster. v. p. 678. and a little before τὴν ἴησιν ἀρχόμενος ἐξ ἰσχυρῶν, τελευταῖα δὲ ἐς μαλθακώτερα. This Greek method, which Herodotus designates by Ἑλληνικοῖσι ἰήμασι, is still observed by all judicious physicians." *C.* To an extract from the preceding passage, Laurent adds, "Coray is no less celebrated for his skill in medicine, than for his profound knowledge of Greek, both ancient and modern."

14. ἐπίτηδες] *intentionally, on purpose.*

15. ψυχὴν] *ψ. δώσω*, Euripides, *Ph. 1012. 1243. i. e. βλοτον*, 1249. *ζῶην*, Scholiast. *Ψυχὴ* is often used in this sense, *Her. 15. Al. 294. Hesiod, O. D. 684. Homer, Il. I. 322. Xenophon, Cyr. iii. 1, 36. 41. 3, 44. iv. 1, 5.* and very frequently in the sacred writers; so is *animi* in Latin. *SCHL.*

16. ὑποτύπτουσα] *ii. 136. vi. 119. Aristophanes, Av. 1145. IV. V.* "Each of them dipping down into a chest of gold, so as to scoop up (the money) with a saucer, &c." *L.*

17. φιάλη] *ἐστὶ χαλκεῖον ἐκπέταλον λεβητῶδες, ἐπιτηδείως ἔχον πρὸς ὑδάτων ψυχρῶν ὑποδοχὰς*, Didymus in *Ath. xi. 34. 103. V.* It was the custom of the ancients to mix their wine with water in large "vases," thence called *κρητῆρες*, into which they dipped a deep "pitcher," *κύαθος*, and poured the liquor out of

ρέετο τὸν Δημοκίδα οὕτω δὴ τι δαψιλῆϊ δωρεῇ, ὡς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατῆρας ἐπόμενος ὁ οἰκέτης, τῷ οὐνομα ἦν Σκίτων, ἀνελέγετο, καὶ οἱ χρῆμα¹⁸ πολλόν τι χρυσοῦ συνελέχθη.

CXXXII. Τότε δὲ ὁ Δημοκίδης ἐν τοῖσι Σούσοις, ἐξησάμενος Δαρεῖον, οἶκόν τε μέγιστον εἶχε, καὶ ὁμοτράπεζος βασιλεῖϊ ἐγεγόνεε· πλὴν τε ἐνός, τοῦ ἐς Ἑλλήνας ἀπιέναι, πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν, τοὺς Αἰγυπτίους ἡγερούς, οἱ βασιλέα πρότερον ἰώντο, μέλλοντας ἀνασκοιοπεῖσθαι, διότι ὑπὸ Ἑλλήνος ἡγεροῦ ἐσώθησαν, τούτους, βασιλέα παραιτησάμενος, ἐρρύσατο.¹⁹ τοῦτο δὲ, μάντιν Ἥλειον, Πολυκράτει ἐπισπόμενον, καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοις, ἐρρύσατο. ἦν δὲ μέγιστον πρῆγμα²⁰ Δημοκίδης παρὰ βασιλεῖϊ.

CXXXIII. Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα, τάδε ἄλλα συνήνεικε γενέσθαι· Ἀτόσση, τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικί, ἐπὶ τοῦ μαστοῦ ἔφν φῦμα.²¹ μετὰ δὲ, ἐκραγὲν ἐνέμετο πρόσφ. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ἡ δὲ, κρύπτουσα καὶ αἰσχυνομένη, ἔφραζε οὐδενί· ἐπεὶ τε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκίδα, καὶ οἱ ἐπέδεξε. ὁ δὲ, φὰς ὑγίεα ποιήσειν, ἐξορκῶ μιν, ἥ μὲν οἱ ἀντυπουργήσειν ἐκείνην τοῦτο, τὸ ἂν αὐτῆς δεθῇ, δεήσεσθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην²² ἐστὶ φέροντα.²³

CXXXIV. Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγίεα ἀπέδεξε, ἐνθαῦτα δὴ, διδαχθεῖσα ὑπὸ τοῦ Δημοκίδεος, ἡ Ἀτοσσα προσέφερε

this into the "drinking cup," ἔκπωμα, which was handed to the guests on a "salver or saucer," φιάλη. Compare Xenophon, Cyr. i. 3. 8. L.

18. χρῆμα] quantity; χ. τέκνων, a quantity of young, iii. 109. p. 22. n. 67.

19. ἐρρύσατο] This generous action is praised by Dio Chrys. Or. lxxvii. p. 653. A. W.

20. μέγιστον πρῆγμα] p. 76. n. 6.

21. ἔφν φῦμα] an abscess formed. θεραπεύσας ὁ Δημοκίδης Ἀτοσσαν τὸν μαστὸν ἀλγήσασαν, Athenæus, xii.

22. ἐπαισε τῷ ξίφει τὸ φῦμα καὶ διεῖλεν οὕτως, ὥστε σωθῆναι τὸν ἄνθρωπον (Jason of Phera) τοῦ φύματος βαγέντος, Plutarch, t. ii. p. 89. c. W. nec prodesse voluit Pheræo Jasoni is, qui

gladio vomica ejus aperuit, quam sanare medici non potuerant, Cicero, de N. D. iii. 28.

22. ἐς αἰσχύνην] i. 10. ἐς ἄκωσιν φέροντα, iv. 90. S. εἰς ὄκνον φ. Euripides, Sup. 305. μέγα φ. ἐς ἀρετὰν, I. A. 562. εἰς βλάβην φ. Sophocles, C. R. 517. οὐκ εἰς ἀπλοῦν φ. ἀλλ' εἰς μέγιστον, 519. εἰς φόβον φ. 991. MAR. The preposition is often omitted and then the expression means bringing dishonor, &c. (instead of leading or tending to dishonor, &c.) as in Eur. Hec. 1223. Plato, Men. p. 247. A. W. Ælian, V. H. i. 21. V.

23. ἐστὶ φέροντα] A circumlocution for φέρει, M. G. G. 559.

ἐν τῇ κοίτῃ Δαρεῖω λόγον τοιόνδε· “ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην, κάτῃσαι,²⁴ οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι. οἶκος δέ ἐστι ἄνδρα, καὶ νέον καὶ χρημάτων μεγάλων δεσπότην, φαίνεσθαι τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, ὅτι ὑπ’ ἀνδρὸς ἄρχονται. ἐπ’ ἀμφοτέρα δέ τοι φέρει ταῦτα ποιεῖν, καὶ ἵνα σφέων Πέρσαι ἐπιστέωνται ἄνδρα εἶναι τὸν προεστεῶτα, καὶ ἵνα τρίβωνται πολέμῳ, μηδὲ σχολὴν ἄγοντες, ἐπιβουλεύωσί τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἕως νέος εἰς ἡλικίην· αὐξανομένῳ²⁵ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες,²⁶ γηράσκοντι δὲ συγγηράσκουσι,²⁷ καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται.”²⁸ Ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε· ὁ δ’ ἀμείβεται τοῖσδε· “ὦ γύναι, πάντα, ὅσα περ αὐτὸς ἐπινοέω ποιήσῃς, εἰρηκας· ἐγὼ γὰρ βεβούλευμαι, Ζεῦξας²⁹ γέφυραν ἐκ τῆσδε τῆς ἡπείρου ἐς τὴν ἐτέρην ἡπείρον, ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγου χρόνου³⁰ ἔσται

24. κάτῃσαι] is a verb often used of persons who remain inactive; iii. 151. p. 28. n. 59. p. 157. n. 85. Xenophon, An. vii. 1. 21. Cyr. iii. 3. 14. iv. 5. 28. v. 1. 8. ST. Thucydides, iv. 124. ἀργὸς εἶναι, Scholiast, Hutchinson. ἐγὼ οὔμαι, τὴν μὲν εἰρήνην ἄγειν, οὐχ ὑμᾶς δεῖν πείθειν, οἱ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα, Demosthenes, de Ch. p. 111. *residem tempus terere*, Livy, vi. 23.

25. αὐξανομένῳ] Stobæus attributes these words to Democritus, S. cxv. p. 592. W. καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, Homer, Od. B. 315. συναύζεται τῷ σώματι ἡ ψυχὴ, καὶ πάλιν συμμεῖ- οὔται, Antipater of Tars., de An. ii. *gigni pariter cum corpore, et una crescere sentimus, pariterque senescere mentem; nam ubi robustis adolescit viribus ætas; consilium quoque majus, et auctior est animi vis: post, ubi jam validis quassatum est viribus ævi corpus, claudicat ingenium, delirat mens: ergo omnem animæ naturam gigni pariter, pariterque videmus crescere, et simul ævo fessa fatiscit*, Lucretius, iii. 446. L. Furius says of his colleague Camillus, (*qui exactæ jam ætatis erat; sed vegetum ingenium in virido pectore vigeat, virebatque integris sensibus*), “*juvenibus bella*

data; et cum corporibus vigere et deflorescere animos,” Livy, vi. 22. 23. V.

26. αἱ φρένες] τῆς λογικῆς ψυχῆς αἱ δυνάμεις, Galen. L.

27. συγγηράσκουσι] ἔστιν, ὥσπερ καὶ σώματος, καὶ διανοίας γῆρας, Aristotle, Pol. ii. 7. but the same writer says elsewhere “no sort of change happens to the soul,” de An. i. 5. L. Others even affirm that it changes for the better, ὅσον ἡ τοῦ σώματος ἰσχύς ὑποφθίνει, τοσοῦτον ἡ τῆς διανοίας αὐξεται ῥώσις, Heraclides of Pont., All. p. 485. W. ἡ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥάμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστιν, Xenophon, Ag. xi. 14. Cyr. viii. 7. 6. Cicero, de Sen. ix. V.

28. ἀπαμβλύνονται] Æschylus, P. V. 891. τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει τὸν νοῦν, Herodes in Stob. cxvii. p. 481. BL. It is the contrary to θήγεσθαι or ἀποξέυεσθαι.

29. ζεύξας] *after throwing over*, literally *yoking*. iv. 118. W.

30. ὀλίγου χρόνου] Understand ἐν- τὸς, within a short time. Βαιοῦ κοῦχὶ μυρίου χ., Sophocles, Œ. C. 397. οὐ μακροῦ χ. 821. τίνας χ.; Euripides, O. 1210. ἡμερῶν τεττάρων, Aristophanes, V. 260. B. 403. MUS. E. ποίου χ. Æschylus, Ag. 269.

τελεύμενα." Λέγει "Ατοσσα τάδε· "“Ορα νυν, ἐς Σκύθας μὲν τὴν πρώτην³¹ ἵεσαι ἕασον· οὗτοι γὰρ, ἐπεὶ σὺ βούλῃ, ἔσσονται τοι· σὺ δέ μοι³² ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι.³³ ἐπιθυμέω γὰρ, λόγῳ πυνθανομένη, Λακαίνας τέ μοι γενέσθαι θεραπαίνας³⁴ καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα ἐπιτηδεώτατον ἀνδρῶν πάντων δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι, τοῦτον, ὅς σευ τὸν πόδα ἐξήισατο." Ἀμείβεται Δαρεῖος· "“ὦ γύναι, ἐπεὶ τοίνυν τοι δοκεῖ τῆς Ἑλλάδος ἡμέας πρῶτα ἀποπειρᾶσθαι, κατασκόπους μοι δοκεῖ Περσέων πρῶτον ἄμεινον εἶναι, ὁμοῦ τούτῳ τῷ σὺ λέγεις, πέμψαι ἐς αὐτούς³⁵ οἷ, μαθόντες καὶ ἰδόντες ἕκαστα αὐτῶν, ἐξαγγελεύουσι ἡμῖν· καὶ ἔπειτα, ἐξεπιστάμενος, ἐπ’ αὐτοὺς τρέψομαι."

CXXXV. Ταῦτα εἶπε, καὶ ἅμα ἔπος τε,³⁶ καὶ ἔργον ἐποίησε. ἐπεὶ τε γὰρ τάχιστα ἡμέρη ἐπέλαμψε, καλέσας Περσέων ἄνδρας δοκίμους πεντεκαίδεκα, ἐνετέλλετό σφι, ἐπομένους Δημοκῆδεϊ, δι-
εξελθεῖν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅπως τε³⁷ μὴ διαδρήσεται ὁ σφεας ὁ Δημοκῆδης, ἀλλὰ μιν³⁸ πάντως ὀπίσω ἀπάξουσι. ἐντελλάμενος δὲ τούτοις ταῦτα, δεύτερα, καλέσας αὐτὸν Δημοκῆδεα, ἐδέετο αὐτοῦ, ὅπως, ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι, ὀπίσω ἦξει³⁹ δῶρα δὲ μιν τῷ πατρὶ καὶ τοῖσι ἀδελ-

31. τὴν πρώτην] M. G. G. 281. 2. p. 85. n. 9.

32. μοι] σοι, &c. are often redundant in familiar discourse: καὶ ἀπ’ ἐκείνου τυφλὸς εἰμί σοι, ᾧ Πύσειδον, Lucian, Pol. et Nep. ST.

33. στρατεύεσθαι] p. 134. n. 67.

34. θεραπαίνας] Javan, or Greece, is said to have carried on a slave-trade with Tyre, Ezek. xxvii. 13. ποθήσασα θ. κτήσασθαι Ἀττικὰς καὶ Ἰαθας, Aelian, N. A. xi. 27. Greek slaves are mentioned as valuable by Martial, iv. 66, 9. vii. 80, 9. Heliodorus, vii. viii. felices, quibus Argivæ, pulchræ ministrant Thessalides, fumulas et quæ meruere Lacænas, Claudian, in Eut. ii. 198. Bochart, Ph. iii. 3. Dinon says the king was reminded of undertaking an expedition against Athens by Athenian figs being sent to table among his dessert, in Ath. xiv. 67. L.

35. ἐς αὐτούς] namely τοὺς Ἑλληνας,

understood in the word Ἑλλάδος; so Αἴγυπτος and σφι, ii. 65. πόλιν and τοὺς, ii. 90. Βαβυλῶνα and αὐτούς, iii. 154. This figure is called πρὸς τὸ σημαίνονμενον. ST.

36. ἔπος τε] αὐτίκ’ ἔπειθ’ ἅμα μῦθος ἔην, τετέλεστο δὲ φέρων, Homer, II. T. 242. IV. ἅμα δὲ ταῦτα ἔλεγε, καὶ &c. i. 112. ἄ. τε ἔ. τ., καὶ &c. iv. 150. ταῦτά τε ἄ. ἡγόρευε, καὶ &c. viii. 5. Euripides, B. 1071. nec dicta res morata, Justin, ii. 3. ἅμ’ ἔπος, ἅμ’ ἔργον, Zenobius, Prov. i. 77. εἶπεν ὁ Θεὸς, γεννηθῆτω καὶ ἐγένετο, Gen. i. 3. Afterwards more hyperbolic expressions were in use, as εἶσπον ἢ λέγοι τις, Eur. Hip. 1181. V.

37. ὅπως τε] i. e. καὶ ὁρᾶν ὅπως. ST.

38. μιν] M. G. G. 146.

39. ὅπως — ἦξει] The indicative with a conjunction instead of the infinitive. M. G. G. 531. obs. 2. p. 122. n. 64.

φροῖσι ἐκέλευε πάντα τὰ ἐκείνου ἐπιπλα λαβόντα ἄγειν, φὰς ἄλλα οἱ πολλαπλάσια⁴⁰ ἀντιδώσειν· πρὸς δὲ, ἐς⁴¹ τὰ δῶρα ὀλκάδα οἱ ἔφη συμβαλέεσθαι,⁴² πλήσας ἀγαθῶν⁴³ παντοίων, τὴν ἅμα οἱ πλεύσεσθαι. Δαρεῖος μὲν δὴ, δοκέειν ἐμοί, ἀπ' οὐδενὸς δολεροῦ νόου⁴⁴ ἐπαγγέλλετό οἱ ταῦτα. Δημοκίδης δὲ, δείσας, μή εὐ⁴⁵ ἐκπειρῶτο Δαρεῖος, οὐ τι ἐπιδραμῶν⁴⁶ πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ τὰ μὲν ἑωντοῦ κατὰ χώραν ἔφη καταλείψειν, ἵνα ὀπίσω σφέα ἀπελθὼν ἔχοι· τὴν μέντοι ὀλκάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελφροῖσι, δέκεσθαι ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα, ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν.

CXXXVI. Καταβάντες δὲ οὕτω ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα⁴⁷ πόλιν, αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαῦλον⁴⁸ μέγαν παντοίων ἀγαθῶν· παρεσκευασμένοι⁴⁹ δὲ πάντα, ἔπλεον ἐς τὴν Ἑλλάδα. προσίσχοιτες δὲ, αὐτῆς τὰ παραθαλάσσια ἐθηεύντο καὶ ἀπεγράφοντο,⁵⁰ ἐς ὃ, τὰ πολλὰ αὐτῆς καὶ οὐνομαστότατα θεησάμενοι, ἀπίκοντο τῆς Ἰταλίας⁵¹ ἐς Τάραντα.⁵² ἐνθαῦτα δὲ, ἐκ ῥηστώνης τῆς Δημοκίδεος,⁵³ Ἀριστοφιλίδης τῶν Ταραντίνων ὁ βασιλεὺς, τοῦτο μὲν, τὰ πηδάλια παρέλυσσε τῶν Μηδικῶν νεῶν, τοῦτο δὲ, αὐτοὺς τοὺς Πέρσας ἔρξε, ὥς κατασκόπους

40. πολλαπλάσια] The antepenultimate of this word is short. iv. 50. vii. 160. G.

41. ἐς] *to*. S.

42. συμβαλέεσθαι] *that he would add*. S.

43. ἀγαθῶν] *of the good things of this life*, ix. 82. St. Luke, xvi. 25. SCHL.

44. ἀπ' οὐδ. δ. νόου] *with, or from no fraudulent intention*. M. G. G. 573.

45. εὐ] or εἰ, Doric and Ionic for οὐ or εἰ, *of him, or of himself*; an enclitic: M. G. G. 147. obs. 1. εἰ, *well*.

46. ἐπιδραμῶν] *Understand τοῖς διδομένοις; jumping at, flying to snatch*. οὐκ ἂν δέξαιο; οἶμαι μὲν καὶ ἐπιδράμοις, Aristides, t. ii. p. 401. viii. 32. W. Appian uses the verb with a dative, viii. 94. S. "Thou didst flee upon the spoil," 1 Sam. xv. 19.

47. Σιδῶνα] *The oldest city of Phœnicia, now Sayda or Zuide*. A. L.

48. γαῦλον] *πλοῖον φοινικικόν*;

GL. the same as ὀλκάδα, *a tender*. W. vi. 17. G. Aristophanes, Av. 598. 602. σκάφος Φ. Scholiast. It was orbicular in form. Bochart, Ch. ii. 11.

49. παρεσκευασμένοι] This participle, which occurs here in a middle sense, is used as a passive by Thucydides, iii. 3. M. G. G. 493. d. and obs. and by Xenophon, H. i. 6, 31. Compare iii. 150.

50. ἀπεγράφοντο] *described or delineated*.

51. Ἰταλίας] See *ITALIA* in A.

52. Τάραντα] now *Taranto*, a Lacedæmonian colony, and the emporium of Italy. Archytas was a native of it. A. L.

53. ἐκ ῥηστώνης τῆς Δ.] *out of kindness towards Democedes*. Compare p. 80. n. 56. So ἐκ τῶν Λαῖου χρησμων, v. 43. ὑπὲρ τολμήματος τῶν παίδων, Ælian, V. H. v. 21. L. C., in a note of considerable length, endeavours to show that ῥηστώνη means the subtlety or cunning of Democedes.

δῆθεν⁵⁴ ἔοντας· ἐν ᾧ δὲ οὔτοι ταῦτα ἔπασχον, ὁ Δημοκίδης ἐς τὴν Κρότωνα ἀπικνέεται. ἀπιγμένον δὲ ἤδη τούτου ἐς τὴν ἑωντοῦ,⁵⁵ ὁ Ἀοιστοφιλίδης ἔλυσσε τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν, ἀπέδωλέ σφι.

CXXXVII. Πλέοντες δὲ εἰθεῦτεν οἱ Πέρσαι, καὶ διώκοντες Δημοκίδεα, ἀπικνέονται ἐς τὴν Κρότωνα· εὐρόντες δέ μιν ἀγοράζοντα, ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν, καταβῶνδόντες τὰ Περσικὰ πρήγματα, προΐεναι⁵⁶ ἐγοῖμοι ἦσαν· οἱ δὲ ἀντάπτοντό τε, καὶ τοῖσι σκυτάλοισι⁵⁷ ἔπαιον τοὺς Πέρσας, προΐσχομένους ἔπεα τάδε· “Ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποιεέτε· ἄνδρα βασιλέος δρηπέτην γενόμενον ἐξαιρέεσθε. καὶ κῶς ταῦτα βασιλεῖ Δαρείῳ ἐκκρήσει⁵⁸ περιϋβρίσθαι; κῶς δὲ ὑμῖν τὰ ποιεύμενα ἔξει καλῶς, ἦν ἀπέλησθε⁵⁹ ἡμέας; ἐπὶ τίνα δὲ τῆσδε⁶⁰ προτέρην στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίξεσθαι πειρησόμεθα;” Ταῦτα λέγοντες, τοὺς Κροτωνιήτας οὐκ ὦν ἔπειθον⁶¹ ἀλλ’, ἐξαιρεθέντες τε τὸν Δημοκίδεα,⁶² καὶ τὸν γαῦλον, τὸν ἅμα ἦγοντο, ἀπαιρεθέντες, ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην· οὐδ’ ἐτι ἐζήτησαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστέρημένοι τοῦ ἡγεμόνος. τοσύνδε μέντοι ἐνετείλατό σφι Δημοκίδης ἀναγομένοισι, κελεύων⁶³ εἰπεῖν Δαρείῳ σφέας, ὅτι ἄρμοσται τὴν Μίλωνος θυγατέρα Δημοκίδης γυναῖκα. τοῦ γὰρ δὴ παλαιστέῳ Μίλωνος⁶⁴ ἦν οὔνομα πολλὸν παρὰ βασιλεῖ. κατὰ δὴ τοῦτό μοι δοκέει σπεῦσαι τὸν γάμον τοῦτον, τελέσας χρήματα μεγάλα, Δημοκίδης, ἵνα φανῇ πρὸς Δαρείου ἔων καὶ ἐν τῇ ἑωντοῦ δύκιμος.

54. δῆθεν] p. 33. n. 12.

55. ἐς τὴν ἑωντοῦ] viii. 73. ix. 27. ἐκ τῆς ἑωντοῦ τούσδε δραπετάς ἔχων, Euripides, Her. 141. M. G. G. 281. 2.

56. προΐεναι] Understand αὐτὸν τοῖσι Πέρσῃσι.

57. σκυτάλοισι] ῥάβδοις, GL. στρογγύλοισι καὶ λελοῖσι ξύλοισι, ῥοπαλοῖσι, Suidas. G.

58. ἐκκρήσει] will it be satisfactory? i. e. will he put up with it?

59. ἀπέλησθε] Understand τοῦτον. S. This verb governs a double accusative.

60. τῆσδε] i. e. ἡ ἐπὶ τῇσδε. ST.

61. οὐκ ὦν ἔπειθον] they did not however prevail upon. οὐκ ὦν occurs in the sense of οὐ μέντοι, combined with πείθειν, here, and i. 11. 21. iii.

138. with πείθεσθαι θέλειν, i. 59. iv.

11. ST. Compare p. 106. n. 36.

62. ἐξαιρεθέντες—τὸν Δ.] In the passive voice, one of the accusatives is changed into the nominative to the verb; the other will remain. M. G. G. 420. 1.

63. κελεύων] p. 117. n. 4.

64. παλαιστέῳ M.] Milo obtained six prizes at the Olympic games and seven at the Pythic, A. Gellius, N. A. xv. 16. L. Utque Milon, robur diducere fissile tentes, nec possis captas inde referre manus, Ovid, Ib. 611. Met. xv. 229. viribus ille confisus periiit, admirandisque lacertis, Juvenal, x. 10. are allusions to his melancholy end.

CXXXVIII. Ἀναχθέντες δὲ ἐκ τῆς Κρότωνος, οἱ Πέρσαι ἐκπίπτουσι τῇσι νηυσὶ ἐς Ἰηπυγίην.⁶⁵ καὶ σφεας δουλεύοντας ἐνθαῦτα Γίλλος,⁶⁶ ἀνὴρ Ταραντῖνος φυγὰς, ῥυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρεῖον. ὁ δὲ ἀντὶ τούτων ἐτοῖμος ἦν δίδόναι τούτῳ, ὃ τι βούλοιο αὐτός. Γίλλος δὲ αἰρέεται κάτωδόν⁶⁷ οἱ ἐς Τάραντα γενέσθαι, προαπηγησάμενος τὴν συμφορὴν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἦν δι' αὐτὸν στόλος μέγας πλήρῃ ἐπὶ τὴν Ἰταλίην, Κνιδίους μούνους ἀποχρᾶν οἱ ἔφη τοὺς κατάγοντας γίνεσθαι· δοκέων ἀπὸ τούτων, ἐόντων τοῖσι Ταραντίνιοισι φίλων, μάλιστα δὴ τὴν κάτωδόν οἱ ἔσεσθαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγγελον ἐς Κνίδον, κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα· πειθόμενοι δὲ Δαρεῖω Κνιδιοὶ Ταραντίνους οὐκ ὦν ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μὲν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίης ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατάσκοποι ἐγένοντο.

CXXXIX. Μετὰ δὲ ταῦτα, Σάμον βασιλεὺς Δαρεῖος αἰρέει, πολίων πασῶν πρώτην Ἑλληνίδων καὶ βαρβάρων.

CL. Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένον, Βαβυλῶνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὅ τε μάγος ἦρχε, καὶ οἱ ἐπτά ἐπανεστήσαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταραχῇ ἐς τὴν πολιορκίην παρεσκευάδατο.⁶⁸ καὶ κως ταῦτα ποιεῦντες ἐλάνθανον· ἐπεὶ τε δὲ ἐκ τοῦ ἐμφανέος⁶⁹ ἀπέστησαν, ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξαίρεετο,⁷⁰ τὴν ἐβούλετο ἐκ τῶν ἑωυτοῦ οἰκίων, τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν⁷¹ ἐξαι-

65. Ἰηπυγίην] Understand ἄκρην, now *Capo di Leuca*. A.

66. Γίλλος] Pythagoras, when a slave of Cambyses, is said to have been *reciperatus a quodam Gillo, Crotoniensium principe*, Apuleius, *Flor.* p. 351. W.

67. κάτωδον] p. 34. n. 28. To denote *returning from exile by sea*, Xenophon uses *καταπλεῖν*, H. i. 4, 13. *κατάπλους*, 4, 11. 21. and *καταδέχασθαι* to signify *to receive exiles back*, v. 2, 10.

68. *παρασκευάδατο*] vii. 218. compare v. 34. S.

69. ἐκ τοῦ ἐμφανέος] Procopius is very fond of this expression, B. G. i. 1. 11. 12. &c. *ἐκ γε ἐμφανούς πόλεμος οὐκ ἦν συνεστηκώς*, Pausanias, ix. 1. p. 105. n. 29. W.

70. *προσεξαίρεετο*] *selected besides*.

71. *σιτοποιὸν*] This was a female office, vii. 187. Euripides, *Hec.* 362. W. Theophrastus, Ch. iv. The Plataeans, previously to their celebrated siege, dismissed *πλήθος τὸ ἀχρεῖον*, but there remained in the town *γυναῖκες δέκα καὶ ἑκατὸν σιτοποιοί*, Thucydides, ii. 78. SCH.

ρέετο. ἀπέπνιξαν⁷² δὲ αὐτάς, ἵνα μὴ σφεων τὸν σῖτον ἀναισιμώσωσι.⁷³

CLII. Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος, καὶ συλλέξας ἅπασαν τὴν ἑωυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς· ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα, ἐπολιόρκεε φροντίζοντας οὐδὲν τῆς πολιορκίης. ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ τείχεος, οἱ Βαβυλώνιοι κατωρχέοντο, καὶ κατέσκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ· καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος· “Τί κάτησθε ἐνθαῦτα, ὦ Πέρσαι, ἀλλ' οὐκ⁷⁴ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμέας, ἐπεὶ ἡμίονοι τέκωσι.” Τοῦτο εἶπε τῶν τις Βαβυλωνίων, οὐδαμῶς ἐλπίζων ἂν ἡμίονον τεκεῖν.⁷⁵

CLII. Ἐπτά δὲ μηνῶν καὶ ἑνιαυτοῦ διεληλυθότος ἤδη, ὁ Δαρεῖος τε ἥσχαλλε, καὶ ἡ στρατιὴ πᾶσα, οὐ δυνατὴ ἐοῦσα ἐλεῖν τοὺς Βαβυλωνίους. καὶ τοι πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκεε ἐς αὐτοὺς Δαρεῖος· ἀλλ' οὐδ' ὥς⁷⁶ ἐδύνατο ἐλεῖν σφέας, ἄλλοισί τε σοφίσμασι πειρησάμενος, καὶ δὴ καὶ τῷ⁷⁷ Κῦρος εἴλε σφεας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, οὐδὲ σφεας οἷός τε ἦν ἐλεῖν.

CLIII. Ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἐπτά ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων⁷⁸ ἡμίονων μία ἔτεκε. ὥς δὲ οἱ ἐξαγγέλθη, καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος,⁷⁹ ἀπείπας τοῖσι δούλοισι μηδενὶ φράζειν τὸ γεγονός, ἐβουλεύετο· καὶ οἱ πρὸς⁸⁰ τὰ τοῦ Βαβυλωνίου ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, “ἐπεὶ περ ἡμίονοι⁸¹ τέκωσι, τότε τὸ τεῖχος

72. ἀπέπνιξαν] “O virgin daughter of Babylon,—these two things shall come to thee in a moment, in one day, the loss of children and widowhood,” Isaiah, xlvii. 1. 9. *TR*.

73. ἀναισιμώσωσι] p. 16. n. 23.

74. ἀλλ' οὐκ] and not rather, ix. 6. *SCHL*.

75. τεκεῖν] Mules so seldom foal, that the ancients regarded such an event as a prodigy. *Theophrastus vulgo parere in Cappadocia tradit; sed esse id animal sui generis*, Pliny, H. N. viii. 44. *L. egregium sanctumque virum si cerno, hoc monstrum fetæ comparo mulæ*, Juvenal, xiii. 64.

76. ἀλλ' οὐδ' ὥς] καὶ οὐδὲ οὕτως; St. Mark, xiv. 59.

77. τῷ] i. 151.

78. σιτοφόρων] *sumpter*.

79. βρέφος] is here used of a foal in imitation of Homer, β. ἡμίονον, II. Ψ. 266. σκύμνος ἀεξηθεὶς ὀλίγον β., Orian, Hal. v. 464. β. ἐλάφου or ἐλέφαντος, Ælian, H. A. xi. 25. *W*.

80. πρὸς] according or conformable to. M. G. G. 591. δ.

81. ἐ. περ ἡ.] when mules (mules as they are) &c. when even mules. οἰκία, τὰ τε στυγέουσι θεοὶ περ, Homer, II. γ. 64.

άλώσεσθαι," πρὸς ταύτην τὴν φήμην⁸² Ζωπύρῳ ἐδόκεε ἀλώσιμος εἶναι ἢδη ἡ Βαβυλῶν· σὺν γὰρ θεῷ,⁸³ ἐκεῖνόν τε εἰπεῖν, καὶ ἐωυτῷ τεκεῖν τὴν ἡμίονον.

CLIV. Ὡς δέ οἱ ἐδόκεε μόρσιμον⁸⁴ εἶναι ἢδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρεῖω, ἀπεπυνθάνετο,⁸⁵ εἰ περὶ πολλοῦ κάρτα ποιέεται τὴν Βαβυλῶνα ἐλεῖν. πυθόμενος δέ, ὡς πολλοῦ τιμῷτο, ἄλλο ἐβουλεύετο, ὅκως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἐωυτοῦ τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι⁸⁶ ἐς τὸ πρόσω μεγάθεος τιμῶνται.⁸⁷ ἄλλω μὲν νῦν οὐκ ἐφράζετο⁸⁸ ἔργῳ δυνατὸς εἶναι μιν ὑποχειρίην ποιῆσαι, εἰ δ' ἐωυτὸν λωβησάμενος αὐτομολήσειε ἐς αὐτούς.⁸⁹ ἐνθαῦτα ἐν ἐλαφρῷ⁹⁰ ποιησάμενος, ἐωυτὸν λωβᾶται⁹¹ λώβην ἀνήμεστον· ἀποταμὼν γὰρ ἐωυτοῦ τὴν ῥίνα καὶ τὰ ὦτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας, ἦλθε παρὰ Δαρεῖον.

CLV. Δαρεῖος δέ κάρτα βαρέως ἤνεκε, ἰδὼν ἄνδρα δοκιμώτατον λελωβημένον· ἕκ τε τοῦ θρόνου ἀναπηδήσας, ἀνέβρωσέ τε καὶ εἶρετό μιν, ὅστις εἴη ὁ λωβησάμενος. καὶ ὅ τι ποιήσαντα.⁹² ὁ δὲ εἶπε,

82. φήμην] *ominous expression. omen, quasi oremen, quia fit ab ore*, Festus. The ancients attended to the words of those whom they happened to meet, in order to elicit from them some presage of the future. *L.* When the Romans were debating about removing to Veii, *rem dubiam decrevit vox opportuna emissā: centurio in comitio exclamavit; "signifer, statue signum: hic manebimus optime:" quā voce audita, senatus "accipere se omen" conclamavit*, Livy, v. 55. δέκομαι τὸν οἶωνόν, ix. 91.

83. σὺν—θεῷ] p. 66. n. 89. εἴτε κληρόνος εἵνεκεν θέλων πυθέσθαι, εἴτε καὶ κατὰ συντυχίην, θεοῦ ποιούντος, ix. 91. θείῃ τύχῃ, iv. 8. v. 92, 3. κατὰ συγκυρίαν, St. Luke, x. 31. κατὰ τύχην τινὰ καὶ δαίμονα, Demosthenes, p. 652, 31. κατὰ θεόν τινα, Plato, Euth. p. 272. v. *forte quadam divinitus*, Livy, i. 4. *W.* μηχαναῖς Διός, Æschylus, Ag. 660. δαιμονίᾳ τινὶ καὶ θεῷ εὐεργεσίᾳ, Dem. Ol. ii. p. 21.

84. μόρσιμον] a Homeric word; ἢδη γάρ Foi ἐπώρυνε μ. ἡμαρ Παλλὰς, Il. O. 613. νῦν γάρ κεν ἔλοι πόλιν εὐρύδγυιαν, B. 12.

85. ἀπεπυνθάνετο] *he made inquiry of him, understand αὐτοῦ.*

86. ἀγαθοεργίαι] 160. ἀγαθοεργός, i. 67. *W.* *heroic achievements, acts of self-dedication for the good of their country.* τιμῶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέρσαι ἄνδρας ἀγαθοὺς τὰ πολέμια, vii. 238. *L.* Such were the actions of Curtius, the Decii, and Regulus, among the Romans.

87. ἐς τὸ πρόσω μ. τ.] i. e. τιμῶνται, ὥστε αὐτοὺς (τοὺς ἀγαθοεργούς) ἐ. τ. π. μ. ἀνέκειν, *to arrive at high advancement in greatness.* π. ἀρετῆς ἀνέκειν, vii. 237. M. G. G. 318. 3.

88. ἐφράζετο] *he considered: used in this sense only by the Ionians or by poets.* V.

89. ἐς αὐτούς] p. 163. n. 35.

90. ἐν ἐλαφρῷ] i. e. οὐ χαλεπῶς φερῶν, οὐ βαρέως φ. p. 72. n. 64. οὐκ ἐν ἔλ. Theocritus, xxii. 212. ἐν εὐμαρεῖ, Euripides, Hel. 1226. I. A. 969. οὐκ ἐν εὐ. Thes. fr. v. 10. ἐν ἀσφαλεῖ, Hec. 967. οὐκ ἐν ἄ. Hip. 785. ἐν ἴσφ. I. A. 1199. V. MUS.

91. λωβᾶται] p. 33. n. 10.

92. ὅ τι ποιήσαντα] ὅ τι πεποιήκοι (Ζώπυρος), δι' ὃ ἄλλος αὐτὸν οὕτω λω-

“Οὐκ ἔστι οὗτος ὦνῆρ⁹³ ὅτι μὴ σὺ, τῷ ἔστι δύναμις τοσαύτη ἐμὲ δὴ ὥδε διαθεῖναι· οὔτε τις ἄλλοτριῶν, ὃ βασιλεῦ, τάδε ἔργασται,⁹⁴ ἀλλ’ αὐτὸς ἐγὼ ἐμεωυτὸν, δεινὸν τι ποιούμενος Ἀσσυρίους Πέρσῃσι καταγελαῶν.⁹⁵” Ὁ δ’ ἀμείβετο· “ᾧ σχετιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὐνομα τὸ κάλλιστον ἔθευ, φᾶς διὰ τοὺς πολιορκουμένους σεωυτὸν ἀνηκέστως διαθεῖναι· τί δ’, ὃ μάταιε, λελωβημένον σεῦ, θᾶσσον οἱ πολέμιοι παραστήσονται;⁹⁶ κῶς οὐκ ἐξέπλωσας τῶν φρενῶν,⁹⁷ σεωυτὸν διαφθείρας;” Ὁ δὲ εἶπε· “Εἰ μὲν τοι ὑπερετίθεα⁹⁸ τὰ ἐμὲλλον ποιήσεις, οὐκ ἂν με περιεῖδες· ἵν’ δ’, ἐπ’ ἐμεωυτοῦ βαλόμενος, ἐπρηξα. ἤδη ὦν, ἣν μὴ τῶν σῶν⁹⁹ δεήσῃ, αἰρέσομεν¹⁰⁰ Βαβυλῶνα. ἐγὼ μὲν γὰρ, ὡς ἔχω,¹ αὐτομολήσω ἐς τὸ τεῖχος, καὶ φήσω πρὸς αὐτοὺς, ὡς ὑπὸ σεῦ τάδε πέπονθα· καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ δὲ, ἀπ’ ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκάτην ἡμέρην, τῆς σεωυτοῦ στρατιῆς, τῆς οὐδεμία ἔσται ὥρη² ἀπολλυμένης, ταύτης

βῆσαντο; in like manner, γράφει ἐς βιβλίον πάντα, τὰ ποιήσαντά μιν ὅσα καταγελαβήκεε, iii. 42. ST.

93. οὐκ ἔστι οὗτος ὦνῆρ] οὐκ ἔσθ’ οὗτος ἀνὴρ διεπὺς βροτῶς, οὐδὲ γένηται, ὅς κεν φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται, δημοσιότητα φέρων, Homer, Od. Z. 201. W.

94. ἔργασται] has a passive form, but an active sense. M. G. G. 495. τὸ ἔργον μεῖζον ἐξείργασμαι, Æschines, in Ct. ix.

95. Πέρσῃσι καταγελαῶν] Our author gives this verb the same construction as ἐπεγελαῶν has, namely a dative: compare M. G. G. 394. a. and obs. 2.

96. παραστήσονται] p. 121. n. 44.

97. ἐξέπλωσας τῶν φρενῶν] παραφρονήσαντες καὶ ἐκπλώσαντες ἐκ τοῦ νόου, vi. 12. ἐκπλεῖν τῶν φ. occurs twice in Suidas: ἐξώρμει τὰ πολλὰ ἐκ τοῦ νοῦ, Pansanias, Lac. p. 211. ἐξω αὐτῆς οὐσα, Demosthenes, de F. L. p. 244. πᾶ τὰς φρένας ἐκπεπότασαι; Theocritus, ii. 19. xi. 72. σὺ γέ τις φρένας ἐκπεπαταγμένος ἔσσι, Homer, Od. ζ. 326. οὐκ ἐπ’ ἀγαλαῖας θυμὸν ἐκπεπόταμαι, Euripides, El. 175. τοῦμπαλιν πεσεῖν φρενῶν, Hip. 392. a constantia atque a mente atque a se ipse discessit: qua perturbatione animi,

Herod.

quæ, sanus cum esset, timebat ne evenirent, ea demens eventura esse dicebat, Cicero, de Div. ii. 55. qui exissey ex potestate dicuntur, idcirco dicuntur, quia non sunt in potestate mentis, T. Q. iii. 5. itaque iratos proprie dicimus exissey de potestate, id est, de consilio, de ratione, de mente, iv. 36. The metaphor which Herodotus uses is natural to mariners, as in vi. 12. but not so appropriate to Darius: among the Athenians, however, and the Ionians, who were chiefly maritime states, such expressions might have been familiar. V. W. ἐκπλαγῆναι φρένας, Æschylus, Ch. 227. ἐ. θυμὸν, Eur. Med. 8. BL.

98. ὑπερετίθεα] the Ionic imperfect. M. G. G. 207. 6.

99. τῶν σῶν] on your part, i. e. in you. SCH. on B. 135. So τὸ ὑμέτερον, viii. 140. for ὑμεῖς. V. S.

100. αἰρέσομεν] p. 64. n. 60. So αἰρέσει for αἰρέσει, v. 43. vi. 82. Æschylus, Ag. 124. Sophocles, Ph. 114. E. BL.

1 ὡς ἔχω] as I am; ὡς εἶχε, i. 24. as he was. ST.

2 ὥρῃ] p. 9. n. 12. p. 114. n. 7. ἔχω δὲ τοι οὐδ’ ὅσον ὥραν χείματος, Theocritus, ix. 20. ἐμοῦ θεοῦ ὥραν ἔχειν, Sophocles, C. C. 385. τοῦ τυ-

P

χιλίους τάξον κατὰ τὰς Σεμιράμιος καλεομένας πύλας· μετὰ δὲ αὖτις, ἀπὸ τῆς δεκάτης ἐς ἐβδόμην, ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων³ καλεομένας πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλείπειν⁴ εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισχιλίους. ἐχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων, μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο⁵ δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέρην, ἰθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν περίξ προσβάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι τάξον κατὰ τε τὰς Βηλίδας καλεομένας πύλας καὶ Κισσίας· ὡς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτράψονται ἐμοὶ Βαβυλωνιοὶ καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας⁶ τὸ δ' ἐνθεύτεν ἐμοὶ τε καὶ Πέρσῃσι μελήσει τὰ δεῖ ποιέειν.”

CLVI. Ταῦτα ἐντειλάμενος, ἥϊε ἐπὶ τὰς πύλας, ἐπιστρεφόμενος, ὡς δὴ⁷ ἀληθῶς αὐτόμολος. ὁρέοντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι, κατέτρεχον κάτω· καὶ, ὀλίγον τι παρακλίναντες⁸ τὴν ἐτέρην πύλην,⁹ εἰρώτεον, τίς τε εἶη, καὶ ὅτεν δεόμενος ἦκοι. ὁ δὲ σφι ἠγόρευε, ὡς εἶη τε Ζῶπυρος, καὶ αὐτομολοεῖ ἐς ἐκείνους. ἦγον δὴ μιν οἱ πλουροὶ, ταῦτα ὡς ἤκουσαν, ἐπὶ τὰ κοινὰ¹⁰ τῶν Βαβυλωνίων·

φλοῦ ἐντροπὴν ἢ φροντίδ' ἔχειν αὐτὸν, 299. the contrary to these expressions is ὀλιγώρως ἔχειν used by Isæus, *Lysias*, &c. ἐν ὀλιγωρίᾳ (i. e. ὀλίγῃ ᾠρῇ) ποιέσθαι, *Thucydides*, iv. 5. ἐς ὀλιγωρίαν τραπέσθαι, *Th.* ii. 52. ᾠρῇ is not met with in the latter Attic writers, nor in the best of their imitators, *Aristides* and *Lucian*. V. as to which, it will be no matter even if it be destroyed.

3. Νινίων] of the *Ninevites*; *Ninevitan* in Scripture.

4. διαλείπειν] p. 134. n. 67.

5. τοῦτο] i. e. τὸ ὅπλον. *ST*.

6. βαλανάγρας] κλεῖς. *GL*. The word properly signifies a sort of catch used for pulling out the βάλανος, a bolt or pin of iron driven through the jambs of the gate, and through the end of the μοχλὸς or cross-bar, to keep it in its proper position. In opening the gates, the βαλανάγρα was necessary to remove the fastening of the bar, so that it might be shot back.

LAU. See *AR*. and *Bloomfield* on *Thucydides*, ii. 4.

7. ὡς δὴ] as if forsooth. *Zopyrus* ἦκεν αὐτόμολος, ὡς ταῦτα δὴ ὑπὸ *Δαρείου* παθὼν, *Polyænus*, vii. 12. V. ἀγορεύεις, ὡς δὴ τοῦδ' ἐνεκά σφι *Ἑκκὴ* βόλος ἄλγεα τεύχει, *Homer*, II. A. 110.

8. παρακλίναντες] *Aristophanes*, P. 946. *Homer* uses ἀνακλίνειν, II. E. 751. *Od.* X. 156. in V. *Hom.* xxiii. v. 3. W. παροίξας, *Ar.* F. 30. *Euripides*, I. A. 857. *BL*.

9. τὴν ἐτέρην πύλην] one of the folding doors, of which the gates (πύλαι) consisted. The gates of *Mycenæ*, for instance, were formed by two folding doors, each fixed to a round bar, turning within sockets hewn in the sill and lintel: these folding doors were fastened by a cross-beam, the ends of which ran into cavities made in the jambs. *LAU*.

10. ἐπὶ τὰ κοινὰ] to the public authorities. *commune Milyadum*, *Cicero*, *Ver.* i. 38. c. *Siciliæ*, ii. 46. 63. V. οἱ

καταστάς δὲ ἐπ' αὐτὰ,¹¹ κατοικτίζετο,¹² φᾶς ὑπὸ Δαρείου πεπονθέναι τὰ ἐπεπόνθεε ὑπ' ἑωυτοῦ· παθέειν δὲ ταῦτα, διότι συμβουλευσαι οἱ ἀπανιστάναί τὴν στρατιὴν, ἐπεὶ τε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώ-
σιος· “νῦν τε,” ἔφη λέγων,¹³ “ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἤκω μέγιστον ἀγαθὸν, Δαρεῖω δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν· οὐ γὰρ δὴ, ἐμέ γε ὧδε λωβησάμενος, καταπροΐζεται·¹⁴ ἐπί-
σταμαι δ' αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων.”

CLVII. Τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνιοι ὁρέοντες ἄνδρα τῶν ἐν Πέρσῃσι δοκιμώτατον ῥινός τε καὶ ὧτων ἑστερημένον, μᾶστιξί τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ¹⁵ ἐλπίσαντες λέγειν μιν ἀληθεία, καὶ σφί ἤκειν σύμμαχον, ἐπιτραπέσθαι ἐτοῖμοι ἦσαν τῶν ἐδέετο σφέων· ἐδέετο δὲ στρατιῆς. ὁ δὲ, ἐπεὶ τε αὐτῶν τοῦτο παρέλαβε, ἐποίησε τὰ περ τῷ Δαρεῖω συνεθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαβυλωνίων, καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο Δαρεῖω τάξαι, τούτους κατεφόνευσε. μαθόντες δὲ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεισι τὰ ἔργα παρεχόμενον ὁμοῖα, πάγχυ περιχαρές εἶντες, πᾶν δὲ ἐτοῖμοι ἦσαν ὑπηρετεῖν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς συγκεκριμένας, αὐτῖς ἐπιλεξάμενος¹⁶ τῶν Βαβυλωνίων ἐξήγαγε, καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες.¹⁷ ὁ δὲ, αὐτῖς διαλιπὼν τὰς συγκεκριμένας ἡμέρας, ἐξήγαγε ἐς τὸ προσηρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ τοῦτο κατέργαστο, πάντα¹⁸ δὴ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, καὶ στρατάρχης τε οὕτως σφί καὶ τειχοφύλαξ ἀπεδέδεκτο.

δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν, οὐδ' ἐπὶ τὸ κοινόν, Thucydides, ii. 12. B. 39. *gentis c. Pelasgae*, Ovid, M. xii. 7.

11. ἐπ' αὐτὰ] *before them*. στὰς ἐπὶ τὸ συνέδριον, viii. 79. S. καταστάντες ἐπὶ τοὺς ἄρχοντας, iii. 46. ST.

12. κατοικτίζετο] Compare Virgil, *Æn.* ii. 67, &c.

13. ἔφη λέγων] p. 72. n. 63. Trollope on Homer, II. A. 343. βῆ δ' ἵμεν, E. 167. n. on v. 36.

14. καταπροΐζεται] p. 136. n. 88. Aristophanes, *Eq.* 433.

15. πάγχυ] The poetic and Ionic form of πᾶν. Appian uses the former,

Syr. 24. and the latter, B. C. ii. 2. unless it should be πάγχυ ἐλπίσας. S.

16. ἐπιλεξάμενος] understand ὅσους ἐχρῆν, or ὅσους ἐβούλετο. S.

17. εἶχον ἐ. σ. αἰνέοντες] When Miltiades returned unsuccessful from Paros, (αὐτὸν) ἐ. σ. ἔσχον οἱ Ἀθηναῖοι; but in that case the general was censured. vi. 136. W.

18. πάντα] p. 76. n. 6. ἦσαν ἅπαντα αἱ Συρήκουσαι, vii. 156. HER. ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσι, 1 Cor. xv. 28. σωτὴρ καὶ εὐεργέτης καὶ πάντα ἦν ἐγὼ, Lucian, *Abd.* p. 722. τὸ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς, Polybius, v. 26. SCHL.

CLVIII. Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα¹⁹ ποιευμένου περίξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δύλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι, ἀναβάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν· ὁ δὲ Ζώπυρος, τὰς τε Κισσίας καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας, ἐσήκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωυτοῦ τάξιν ἕκαστος,²⁰ ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδεδομένοι.²¹

CLIX. Βαβυλὼν μὲν νῦν οὕτω τὸ δεύτερον αἰρέθη. Δαρεῖος δὲ, ἐπεὶ τε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μὲν, σφειν τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἑλὼν Κῦρος τὴν Βαβυλῶνα ἐποίησε²² τούτων οὐδέτερον· τοῦτο δὲ, ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκόλοπισε, τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὥς δ' ἐξουσι γυναῖκας οἱ Βαβυλώνιοι, ἵνα σφιν γένεα ὑπογίγηται, τὰδε Δαρεῖος προῖδων ἐποίησε· τὰς γὰρ ἑωυτῶν, ὡς καὶ κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι, τοῦ σίτου προορέωντες· ἐπέταξε τοῖσι περιοίκοισι ἔθνεσι γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἐκάστοισι ἐπιτάσσω, ὥστε πέντε μυριάδων τὸ κεφαλαῖωμα τῶν γυναικῶν συνῆλθε. ἐκ τουτέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασιν.

CLX. Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ,²³ οὔτε τῶν ὕστερον γενομένων, οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μόνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξίωσε κω ἑωυτὸν συμβαλέειν. πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε²⁴

19. συγκείμενα] συμβόλαια (conditions) may be understood. SCHW. on B. 256.

20. ἔμενον—ἕκαστος] M. G. G. 301. a.

21. ἔμαθον προδεδομένοι] M. G. G. * 548. 3.

22. ἐποίησε] It appears both from Herodotus and Xenophon that Babylon had been much indebted to the clemency of Cyrus. W.

23. παρὰ—κριτῇ] These two words are sometimes omitted, and the dative placed alone to express in the judgement, or opinion, of any one. M. G. G.

389. a. παρ' ἐμοὶ occurs in this sense, i. 32. ST.

24. γνώμην τήνδε] ἐκείνο δὴ τὸ λαμπρὸν ἐφθέγγετο· “ἀλλ' οὐδὲ εἴκοσι Βαβυλῶνας ἔχειν ἐβούλομην ἂν, ἐφ' ὅτε ὁρᾶν τοιαῦτα παθόντα Ζώπυρον,” Polyænus, vii. 12. Plutarch swells the number from twenty to one hundred, Apoph. p. 173. Lucian exaggerates it to twenty thousand, Jon. Tr. 53. but he is not speaking seriously. What Darius says of Megabazus, iv. 143, Plutarch applies to Zopyrus. W. V. L.

ἀποδέξασθαι, ὡς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθέα τῆς ἀεικείης
 μαλλον, ἢ Βαβυλωνάς οἱ εἴκοσι πρὸς τῇ ἐούσῃ προσγενέσθαι. ἐτί-
 μησε δέ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου
 ταῦτα, τὰ Πέρσῃσι ἐστὶ τιμιώτατα, καὶ τὴν Βαβυλωνά οἱ ἔδωκε
 ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου θόνης, καὶ ἄλλα πολλὰ ἐπέδωκε.
 Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὃς ἐν Αἰγύπτῳ ἀντία
 Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε.²⁵ Μεγαβύζου
 δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλησε²⁶ ἐκ
 Περσέων.

25. ἐστρατήγησε] Thucydides, i.
 109. Diodorus, xi. 74. 76. He is
 mentioned as one of the Persian gene-
 rals, vii. 62. W.

26. αὐτομόλησε] This was also in
 the reign of Artaxerxes. According
 to Ctesias, he did not reach Athens,
 but was killed at Caunus. W. L.

ARGUMENT OF THE FOURTH BOOK.

Darius determines to invade Scythia : i. Against the advice of Artabanus, he advances to the Bosphorus : lxxxiii—lxxxv. The Persian army crosses the bridge built by Mandrocles : lxxxvii—lxxxix. In their march to the Danube, they conquer the Getæ : xci—xciii. Darius crosses the river, leaving the Ionians to guard the bridges : xcvi—xcviii. The Scythians solicit aid : cii. Their application being in great measure unsuccessful ; they retire before the invaders, devastating the country in their retreat : cxviii—cxv. Darius offers them the alternative of submission or a pitched battle ; they decline his proposals, and draw the Persians on : cxxvi—cxxx. They send the king an enigmatical present : cxxxi—cxxxiv. He retreats precipitately : cxxxv. The Scythians urge the Ionians to demolish the bridges ; Histæus succeeds in dissuading the measure, though opposed by Miltiades : cxxxvi—cxxxix. Darius recrosses the Danube, and returns to Asia, leaving Megabazus in Europe : cxi—cxliv. Persian expedition into Libya : cxlv. Barca taken ; attack on Cyrene fails : cc—ccv.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΤΕΤΑΡΤΗ.

ΜΕΛΠΟΜΕΝΗ.

I. ΜΕΤΑ δὲ τὴν Βαβυλῶνος αἵρεσιν ἐγένετο ἐπὶ Σκύθας αὐτοῦ Δαρείου ἔλασις. ἀνθέυσης γὰρ τῆς Ἀσίης ἀνδράσι, καὶ χρημάτων μεγάλων συνιόντων, ἐπεθύμησε ὁ Δαρεῖος τίσασθαι Σκύθας, ὅτι ἐκεῖνοι πρότεροι, ἐσβαλόντες¹ ἐς τὴν Μηδικὴν καὶ νικήσαντες μάχῃ τοὺς ἀντιουμένους, ὑπῆρξαν² ἀδικίης. τῆς γὰρ ἄνω Ἀσίης ἦρξαν, ὥς καὶ πρότερόν³ μοι εἴρηται, Σκύθαι ἕτεα δυῶν δέοντα τριήκοντα.⁴ Κιμμερίου⁵ γὰρ ἐπιδιώκοντες, ἐσέβαλον ἐς τὴν Ἀσίην, καταπαύσαντες τῆς ἀρχῆς Μήδους· οὗτοι γὰρ, πρὶν ἢ Σκύθας ἀπικέσθαι, ἦρχον τῆς Ἀσίης.

LXXXIII. Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας, καὶ

1. ἐσβαλόντες] has the force of a gerund in -do. μέγα λαβεῖν, μικρὰ πράττοντας, Demosthenes, Ol. iii. p. 41. οὐκ ἔστιν, ἀδικοῦντα, καὶ ἐπιорκοῦντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι, Ol. ii. p. 23. δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἐτοίμως, p. 24. ἡσυχάσσα αὐξήθη, Thucydides, i. 12. crescit indulgens sibi, Horace, II. Od. ii. 13. M. G. G. 554.

2. ὑπῆρξαν] πολλῶν κακῶν ὑπῆρξεν Οἰδίπῳ δόμοις τόδ' ἤμαρ, Euripides, Ph. 1598. An. 273. MUS. The word πρότεροι in the preceding part of the sentence is redundant, and the

substantive corresponding to ἀδικίης is sometimes suppressed. SCHW. on B. 13. Demosthenes has the elliptical, as well as the pleonastic expression; ἀνεπίφθονον τιμωρεῖσθαι τὸν ὑπἄρχαντα, and τῆς ἑχθρας πρότερος ὑπῆρξεν. Steph. Th. L. G. 2298.

3. πρότερον] i. 103, &c. W. iv. 12. LAU.

4. ἔ. δυῶν δέοντα τρ.] This sort of circumlocution is more frequent than the use of numbers compounded with 8 or 9. M. G. G. 141. obs. 1. so undeciginti, duodeviginti, &c.

5. Κιμμερίου] Homer, Od. A. 14. S.

ἐπιτέμποντος ἀγγέλους ἐπιτάξοντας τοῖσι μὲν πεζὸν⁶ στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζευγύναι⁷ τὸν Θρηϊκίον Βόσπορον,⁸ Ἀρτάβανος ὁ Ὑστάσπεος, ἀδελφεὸς ἑὸν Δαρείου, ἔχρηζε μῆδαμὼς αὐτὸν στρατητὴν ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν Σκυθῶν τὴν ἀπορίην. ἀλλ', οὐ γὰρ⁹ ἔπειθε συμβουλευόν οἱ χρηστικά, ὁ μὲν ἐπέπαυτο· ὁ δὲ, ἐπειδὴ οἱ τὰ πάντα παρεσκεύαστο, ἐξήλαυε τὸν στρατὸν¹⁰ ἐκ Σούσων.

LXXXIV. Ἐνθαῦτα τῶν Περσέων Οἰόβαζος ἐδεήθη Δαρείου, τριῶν ἐόντων οἱ παῖδων καὶ πάντων στρατευσάντων, ἕνα αὐτῷ καταλειφθῆναι. ὁ δὲ οἱ ἔφη, ὡς φίλῳ ἐόντι καὶ μετρίῳ δεομένῳ, πάντας τοὺς παῖδας καταλείψειν. ὁ μὲν δὴ Οἰόβαζος περιχαρὴς ἦν, ἐλπίζων τοὺς νείας στρατηγὴς ἀπολελύσθαι, ὁ δὲ ἐκέλευσε τοὺς ἐπεστεῶτας¹¹ ἀποκτεῖναι πάντας τοὺς Οἰοβάζου παῖδας. καὶ οὗτοι μὲν, ἀποσφαγόντες, αὐτοῦ ταύτῃ ἐλίποντο.¹²

LXXXV. Δαρεῖος δὲ, ἐπεὶ τε πορευόμενος ἐκ Σούσων ἀπύκετο τῆς Καλχηδονίης¹³ ἐπὶ τὸν Βόσπορον, ἵνα ἔξευκτο ἡ γέφυρα, ἐνθεῦτεν,

6. πεζόν] p. 125. n. 90.

7. ζευγύναι] This is the reading of SCH. approved by W. and S. To construct a bridge of boats across, σχεδίσθαι being understood. L.

8. τὸν Θρηϊκίον Βόσπορον] so called to distinguish it from B. Κιμμέριος, iv.

12. See A. L. BL., on Æschylus, P. V. 758.

9. ἀλλ', οὐ γὰρ] p. 17. n. 39. ii. 116. 120. 139. ix. 109. ST.

10. ἐξήλαυε τὸν στρατὸν] ii. 161. vii. 38. The substantive is omitted, ii. 163. F. but there τοὺς ἐπικούρους may be repeated from the preceding words. B. 254. 255. Compare i. 191. The augment is omitted in ἀπέλαυε, iv. 92.

11. τοὺς ἐπεστεῶτας] the by-standers, GR. W. S. those whose office it was; Steph. ST. The word signifies superintendants, ii. 148. vii. 117. but to denote those whose office it was, Herodotus uses τοῖσι προσετέτακτο ταῦτα πρήσσειν, vii. 39. S. τοῖσι προσέκειτο, i. 119. ὅπερ ἐτετάχτο ἐπὶ τούτῳ, i. 191. τοῖσι ταῦτα πρήσσουσι, iii. 29. ST. On a comparison of which passages, especially iii. 29. and vii. 39. which speaks of a similar act of ty-

ranny, it strikes me that the interpretation of Stephens conveys the meaning of our author; who uses τοὺς παρστάτας for "the by-standers," vi. 107.

12. ἐλίποντο] See Mitford, ii. 6, 3. (note 15.) TR. plerique sic iram, quasi insigne regium, exercuerunt: sicut Darius,—nam quum bellum Scythi indixisset, rogatus ab Æbazo, nobili sene, ut ex tribus liberis unum in solatium patri relinqueret, duorum opera uteretur; plus, quam rogabatur, pollicitus, omnes se illi dixit remissurum, et occisos in conspectu parentis abjecit: crudelis futurus, si omnes abduxisset! Seneca, de I. iii. 16. Compare this incident with the anecdote of Xerxes, vii. 38. to whose character such an atrocity was far more congenial. W.

13. Καλχηδονίης] Chalcedon, or Calchedon, was called "the City of the Blind;" Tacitus, An. xii. 63. it is now Kadi-Keni. A. L. Καλχηδονίης here is an adjective agreeing with γῆς understood; the bridge was 60 or 70 stadia from the town. Compare R. p. 117. with Barthelemy's Map, V. du J. A. pl. 6.

ἐσβὰς ἐς νέα, ἔπλεε ἐπὶ τὰς ¹⁴ Κυνάεας ¹⁵ καλευμένας, τὰς πρότερον πλαγκτὰς ¹⁶ Ἑλληνέας φασὶ εἶναι. ἐξόμενος δὲ ἐπὶ τῷ ἱρῷ, ¹⁷ ἐθεῖτο τὸν Πόντον, ἐόντα ἀξιοθέτην.

LXXXVII. Ὁ δὲ Δαρεῖος, ὡς ἐθήησατο τὸν Πόντον, ἔπλεε ὀπίσω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλῆς Σάμιος· θηησάμενος δὲ καὶ τὸν Βόσπορον, στήλας ἔστησε δύο ἐπ' αὐτῷ ¹⁸ λίθου λευκοῦ, ¹⁹ ἐνταμὼν γράμματα, ²⁰ ἐς μὲν τὴν Ἀσσύρια, ἐς δὲ τὴν Ἑλληνικὰ, ἔθνεα πάντα, ὅσαπερ ἦγε· ἦγε δὲ πάντα, τῶν ἦρχε· τουτέων μυριάδες ἐξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἑβδομήκοντα σὺν ἱππεῦσι· νέες δὲ ἐξακόσiai συνελέχθησαν. τῇσι μὲν νυν στήλῃσι ταύτησι Βυζάντιοι, ²¹ κομίσαντες ἐς τὴν πόλιν, ὕστερον τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὀρθωσίης ²² Ἀρτέμιδος, χωρὶς ἐνὸς λίθου· οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου ²³ τὸν νηὸν ἐν Βυζαιτίῳ, γραμμάτων Ἀσσυρίων πλέος. τοῦ δὲ Βοσπόρου ὁ χῶρος, ²⁴ τὸν ἔξευξε βασιλεὺς Δαρεῖος, ὡς ἐμοὶ δοκεῖν ²⁵ συμβαλλομένῳ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱροῦ.

LXXXVIII. Δαρεῖος δὲ μετὰ ταῦτα, ἡσθεὶς τῇ σχεδίῃ, ²⁶ τὸν

14. ἐπὶ τὰς] Understand νήσους. F. B. 183.

15. Κυνάεας] also called Συμπληγάδας, Euripides, M. 2. I. T. 242. now the *Pastorane*; see A. L.

16. πλαγκτὰς] *planetas*, Pliny; *instabiles*, Ovid, Tr. i. 10, 34. *συνδρόμων κινηθὼν ἀμαιμάκετον πετρῶν*, Pindar, P. iv. 370. A. Apollonius, ii. 317, &c. 551, &c. L.

17. τῷ ἱρῷ] Darius landed on the Asiatic shore of the Bosphorus near the temple of Jupiter *Ūrius*, emphatically called *Hieron*; which was situated on a height commanding a view of the mouth of the Black Sea, and of the Cyanean Rocks, at the distance of 40 stadia. After seeing the prospect, the king descended the hill, and re-embarked. W. L.

18. ἐπ' αὐτῷ] ἐπὶ τῷ Ἀλλήκι ποταμῷ, Thucydides, iii. 99. M. G. G. 586. γ.

19. λίθου λευκοῦ] of white marble.
20. γράμματα] must here be taken in the sense of ἐπιγραφή an inscription. γ. λέγοντα τάδε occurs i. 187, twice; iv. 91. therefore this participle may be understood here; or γ. and ἔθνεα may be put in apposition. S.

21. Βυζάντιοι] Byzantium afterwards bore the name of Constantinople; and is now called by the Turks *Istambol*, (Byron, *Maid of Athens*;) a corruption of ἐς τὰν πόλιν, A. L. which very expression occurs here.

22. Ὀρθωσίης] Diana had this surname from mount *Orthius* in Arcadia. L.

23. Διονύσου] This name means "the god (Δις) from mount *Nysa* in India." A.

24. ὁ χῶρος] At this spot Mahomet II. repaired the old castles, preparatory to the siege of Constantinople, Gibbon, xvii.

25. ὡς ἐμοὶ δοκεῖν] ii. 124. viii. 30. S. Z. on Vio. v. 3. 8.

26. τῇ σχεδίῃ] c. 89. Understand γεφύρα, with the temporary bridge; Stosch, B. 45. SCH. The adjective originally, when standing alone, refers to ναὺς understood, Homer, Od. E. 33. a vessel constructed on an emergency; D. it afterwards came to signify a temporary bridge constructed of such vessels: ἡ εἰκάλως πεποιημένη ναὺς, διάβασις, γέφυρα, ζεύγμα, Hesy chius, BL. γέφυρα is not written with a final

ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδωρήσατο πᾶσι δέκα.²⁷ ἀπ' ὧν δὴ Μανδροκλῆς ἀπαρχὴν, ζῶα γραψάμενος²⁸ πᾶσαν τὴν ζεῦξιν τοῦ Βοσπόρου, καὶ βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον, καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, ταῦτα γραψάμενος, ἀνέθηκε ἐς τὸ Ἡραῖον,²⁹ ἐπιγράψας τάδε·

Βόσπορον ἰχθυόεντα γεφυρώσας, ἀνέθηκε
Μανδροκλῆς Ἡρῇ μνημόσυνον σχεδίσ·
Αὐτῷ μὲν στέφανον³⁰ περιθεῖς, Σαμίοισι δὲ κῦδος,
Δαρείου βασιλέως ἐκτελέσας κατὰ νοῦν.

ταῦτα μὲν νυν τοῦ Ζεῦξαντος τὴν γέφυραν μνημόσυνα ἐγένετο.

LXXXIX. Δαρεῖος δὲ, δωρησάμενος Μανδροκλέα, διέβαινε ἐς τὴν Εὐρώπην, τοῖσι Ἴωσι παραγγείλας πλέειν ἐς τὸν Πόντον, μέχρι Ἰστρου³¹ ποταμοῦ· ἐπεὰν δὲ ἀπικωνται ἐς τὸν Ἰστρον, ἐνθαῦτα αὐτὸν περιμένειν, ζευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον Ἴωνές τε καὶ Αἰολέες καὶ Ἑλλησπόντιοι.³² ὁ μὲν δὴ ναυτικὸς στρατός, τὰς Κυανέας διεκπλώσας, ἔπλεε ἰθὺ τοῦ Ἰστρου· ἀναπλώσας δὲ ἀνὰ τὸν ποταμόν δυὼν ἡμερέων πλόον ἀπὸ θαλάσσης, τοῦ ποταμοῦ τὸν αὐχένα,³³ ἐκ τοῦ σχίζεται τὰ στόματα τοῦ Ἰστρου, ἐξεύγνυε. Δαρεῖος δὲ, ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδὴν, ἐπορεύετο διὰ τῆς Θρηάκης· ἀπικόμενος δὲ ἐπὶ Τεάρου³⁴ ποταμοῦ τὰς πηγὰς, ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

XCΙ. Ἐπὶ τοῦτον ὧν τὸν ποταμόν ἀπικόμενος ὁ Δαρεῖος ὡς

η in Ionic, because the α is short, as the accent shows.

27. πᾶσι δέκα] *with ten things of each sort*, ix. 81. τὰ πάντα μυρία, iii. 74. ἑκατὸν π. Theopompus in Ath. iv. 25. Strabo; Parthenius, Er. ix. CAS. IV. π. τρισχίλια, i. 50. V. HER. on VIG. iii. 10. 4.

28. ζῶα γραψάμενος] *ζωγραφῆσας*, Eustathius. W. The middle voice shows that he did not paint it himself, but had it painted. L.

29. Ἡραῖον] iv. 152. This was the celebrated temple of Juno at Samos, i. 70. νηὶς μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν, iii. 60. IV.

30. στέφανον] Ἀγαμέμνονα λόγχαις Ἑλλάδι κλεινότατον σ. δὸς ἀμφὶ κῆρα γ' ἔδν, κλέος ἀέλιμησηον, ἀμφιθεῖναι, Euripides, I. A. 1527. MUS. γέρας

ἀμφέβαλε κόμαις, Pindar, P.

31. Ἰστρου] *the Danube*, in German Donau. A.

32. Ἑλλησπόντιοι] The people who dwelt on either side of the Hellespont, or Dardanelles, and of the Propontis or Sea of Marmora. A. L.

33. αὐχένα] *Αὐχὴν neck*, applied to a river, denotes that part of it at which different "heads" branch off, to their "mouths" στόματα, from the main "body" of the stream; when the head is double, the term "horns" κέρατα is sometimes used. S.

34. Τεάρου] Δαρεῖω ἐπὶ Σκύθας ἐλαβοντι Ταίναρος ἐν Θράκῃ ποταμὸς ἔδουεν εἶναι κάλλιστος· καὶ στύλον ὁ Δαρεῖος στήσας, τοῦτο ἐνέγραψεν αὐτῷ, Ταίναρον εἶναι ποταμὸν κάλλιστον, Libanius, Or. Ant. p. 346. A. W.

ἔστρατοπεδεύσατο, ἦσθεῖς τῷ ποταμῷ, στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας λέγοντα τάδε· “Τεάρου ποταμοῦ κεφαλαὶ ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν· καὶ ἐπ’ αὐτὰς ἀπίκετο, ἐλαύνων ἐπὶ Σκύθας στρατὸν, ἀνὴρ ἄριστός τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Ὑστάσπεος, Περσέων τε καὶ πάσης τῆς ἡπείρου³⁵ βασιλεὺς. ταῦτα δὴ ἐνθαῦτα ἐγράφη.

XCI. Δαρεῖος δὲ, ἐνθεῦτεν ὀρμηθεὶς, ἀπίκετο ἐς ἄλλον ποταμὸν, τῷ οὖνομα Ἀρτισκός³⁶ ἐστὶ, ὅς διὰ Ὀδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμὸν ἀπικόμενος, ἐποίησε τοιόνδε· ἀποδέξας χωρίον τῇ στρατιῇ, ἐκέλευε πάντα ἄνδρα λίθον ἓνα παρεξίοντα τιθέναι ἐς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὥς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνοὺς³⁷ μεγάλους τῶν λίθων καταλιπὼν, ἀπέλαυνε τὴν στρατιήν.

XCIII. Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἰστρον, πρώτους αἶρέει Γέτας³⁸ τοὺς ἀθανατίζοντας. οἱ μὲν γὰρ δὴ τὸν Σαλμυδησσὸν³⁹ ἔχοντες Θρηῖκες, καὶ ὑπὲρ Ἀπολλωνίης⁴⁰ τε καὶ Μεσαμβρίας⁴¹ πόλιος οἰκημένοι, καλούμενοι δὲ Σκυρμιάδαι καὶ Νιψαῖοι, ἀμαχητὶ σφέας αὐτοὺς παρέδοσαν Δαρεῖω· οἱ δὲ Γέται, πρὸς ἀγνωμοσύνην τραπόμενοι, αὐτίκα ἐδουλώθησαν, Θρηϊκῶν εὐντες ἀνδρεϊότατοι καὶ δικαιοτάτοι.

XCVII. Δαρεῖος δὲ ὡς ἀπίκετο, καὶ ὁ πεζὸς⁴² ἄμ’ αὐτῷ στρατὸς, ἐπὶ τὸν Ἰστρον, ἐνθαῦτα διαβάντων πάντων, Δαρεῖος ἐκέλευσε τοὺς Ἰωνας, τὴν σχεδίην λύσαντας, ἔπεσθαι κατ’ ἡπείρον ἐνωτῷ καὶ τὸν ἐκ τῶν νεῶν στρατὸν. μελλόντων δὲ τῶν Ἰώνων λυεῖν, καὶ ποιέειν τὰ κελευόμενα, Κῶης ὁ Ἐρξάνδρου, στρατηγὸς ἐὼν Μυτιληναίων, ἔλεξε Δαρεῖω τάδε, πυθόμενος πρότερον, εἴ οἱ φίλον εἴη γνώμην ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι· “ὦ βασιλεῦ, ἐπὶ γῆν γὰρ⁴³ μέλλεις στρατεύεσθαι, τῆς οὔτε ἀρηρομένου⁴⁴ φανή-

35. τῆς ἡπείρου] *of the continent*, i. e. of Asia: In England by “the continent” we mean that of Europe.

36. Ἀρτισκός] probably the same as Ἀρθησκός (or Ἀρδισκός Mss. Barocc.) Hesiod, Th. 345. W. now Artia. L.

37. κολωνοὺς] *barrows, cairns*.

38. Γέτας] The same people as the Goths: they inhabited *Bulgaria*, and perhaps a small part of *Servia*. A. L.

39. Σαλμυδησσὸν] or Halmydessus, now *Stagnara*, L. or *Midjeh*. A. Pro-

per names in -ησσός are oxytones; Ἀλικαρνησσός, Ταρτησσός, Λυκαβησσός, Λυρνησσός, Μυκαλησσός, Τελεμησσός. BL.

40. Ἀπολλωνίης] afterwards *Sozopolis*, now *Sizeboli*. A.

41. Μεσαμβρίας] now *Miserria*. In the Thracian language *bria* signified πόλις “city.” L.

42. πεζός] p. 125. n. 90. It does not signify *infantry*, unless in connexion with ἵππος *cavalry*. L.

43. γὰρ] This passage confirms the

σεται οὐδέν, οὔτε πόλις οἰκεομένη, σύ νυν⁴⁵ γέφυραν ταύτην ἔα κατὰ χῶρην ἐσάναι, φυλάκους αὐτῆς λιπὼν τούτους, οἱ περ μιν ἔξευξαν, καὶ ἦν τε κατὰ νόον πρήξωμεν, εὐρόντες Σκύθας, ἔστι ἄποδος ἡμῖν ἦν τε καὶ⁴⁶ μὴ σφεας εὐρεῖν δυνεώμεθα, ἢ γε ἄποδος ἡμῖν ἀσφαλῆς· οὐ γὰρ ἔδεισά κω, μὴ ἐσωθῶμεν ὑπὸ Σκυθῶν μάχῃ, ἀλλὰ μάλλον, μὴ, οὐ δυνάμενοί σφεας εὐρεῖν, πάθωμέν τι ἀλώμενοι. καὶ τάδε λέγειν φαίη τις ἂν με ἐμεωυτοῦ εἵνεκεν, ὥς καταμένω· ἐγὼ δὲ γνώμην μὲν, τὴν εὐρίσκον ἀρίστην σοι, βασιλεῦ, ἐς μέσον⁴⁷ φέρω· αὐτὸς μέντοι ἔψομαί τοι, καὶ οὐκ ἂν λειφθείην.⁴⁸” Κάρτα τε ἦσθη τῇ γνώμῃ Δαρεῖος, καὶ μιν ἡμείψατο τοῖσδε· “Ξεῖνε Λέσβιε, σωθέντος ἐμεῦ ὀπίσω ἐς οἶκον τὸν ἐμὸν, ἐπιφάνηθί μοι⁴⁹ πάντως, ἵνα σε ἀντὶ χρηστῆς συμβουλῆς χρηστοῖσι ἔργοισι ἀμείψωμαι.”

XCVIII. Ταῦτα εἶπας, καὶ ἀπάσας⁵⁰ ἄμματα ἐξήκοντα ἐν ἱμάντι, καλέσας ἐς λόγους τοὺς Ἴωνων⁵¹ τυράννους, ἔλεγε τάδε· “Ἄνδρες Ἴωνες,⁵² ἡ μὲν πρότερον γνώμῃ ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω⁵³ μοι· ἔχοντες δὲ τὸν ἱμάντα τόνδε, ποιέετε τάδε· ἐπεὰν με ἴδητε τάχιστα πορευόμενον ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου, λύετε ἄμμα ἐν ἐκάστης ἡμέρης· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ⁵⁴ μὴ παρέω, ἀλλὰ διεξέλθωσι ὑμῖν αἱ ἡμέραι τῶν ἀμμάτων,⁵⁵

interpretation given, p. 77. n. 17. which, I have since found, is adopted by *M.*; see *M. G. G.* 615.

44. ἀρηρομένον] *Homer*, *Il.* *Σ.* 548. *Apollonius*, *iii.* 1335. *S.* ἡροτριμένον, *Hesychius*. *V.* Coes appears not to have known of Scythian ἀροτῆρας and γεωργούς, *iv.* 17. 18. *W.*

45. σύ νυν] p. 77. n. 18.

46. καὶ] here appears equivalent to αὐ, on the other hand. *ST.*

47. ἐς μέσον] before the council. Besides *ε. μ. φέρειν*, our author has the expressions λέγειν *ε. μ. τῷ*, *iii.* 83. γνώμην ἐσφέρειν, *iii.* 80. *ST.* εἰπεῖν ἐς πάντας, *viii.* 26. *V.*

48. λειφθείην] The optative often restricts the future, *M. G. G.* 514. 3. p. 22. n. 75.

49. ἐμεῦ—μοι] p. 25. n. 20.

50. ἀπάσας] This mode of computation was in use among some of the savage nations of America. *W.* It indicates great barbarism and ignorance on the part of the Persians. *L.* About a century and a half after this, the Ro-

mans used to reckon the lapse of time by driving a nail once a year into that part of the temple of Jupiter, which was consecrated to Minerva. *Volsiniiis quoque claros, indices numeri annorum, fixos in templo Nortiae, Etruscae Deae, comparere, Cincius adfirmat*, *Livy vii.* 3. *viii.* 18.

51. Ἴωνων] of the Ionians and other Greeks, 137. 138. *W.*

52. Ἄνδρες Ἴ.] is an appellation of respect. *M. G. G.* 430. 7.

53. μετείσθω] imperative perfect passive. *M. G. G.* 209. 2.

54. ἐν τούτῳ τῷ χρόνῳ] The preposition is sometimes omitted, as ταύτῃ τῇ ἡμέρᾳ, *Xenophon*, *Cyr.* *iii.* 3, 29. *SCH.* on *B.* 426. Though Darius calculated on conquering Scythia in two months, he appears to have been in the country five months, and yet failed after all. *L.*

55. αἱ ἡμέραι τῶν ἀμμάτων] i. e. τοσαῦται ἢ. ὅσα ἄμματα ἔχει ὁ ἱμάς. So αἱ ἡ. τοῦ ἀριθμοῦ, *iv.* 136. *ST.*

ἀποπλέετε ἐς τὴν ὑμετέραν αὐτῶν.⁵⁶ μέχρι δὲ τούτου, ἐπεὶ τε οὕτω μετέδοξε, φυλάσσετε τὴν σχεδὴν, πᾶσαν προθυμίην σωτηρίας τε καὶ φυλακῆς παρεχόμενοι. ταῦτα δὲ ποιεῦντες, ἐμοὶ μεγάλως χαριεῖσθε.” Δαρεῖος μὲν, ταῦτα εἶπας, ἐς τὸ πρόσω ἐπείγετο.

CII. Οἱ δὲ Σκύθαι, δόντες σφίσι λόγον,⁵⁷ ὥς οὐκ οἷοί τε εἶσι τὸν Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι⁵⁸ μῦνοι, ἔπεμπον ἐς τοὺς πλησιοχώρους ἀγγέλους· τῶν δὲ καὶ δὴ οἱ βασιλῆες συνελθόντες ἐβουλευόντο,⁵⁹ ὥς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ συνελθόντες βασιλῆες Ταύρων⁶⁰ καὶ Ἀγαθύρων⁶¹ καὶ Νευρῶν⁶² καὶ Ἀνδροφάγων⁶³ καὶ Μελαγχλαίων⁶⁴ καὶ Γελωνῶν⁶⁵ καὶ Βουδιων⁶⁶ καὶ Σαυροματέων.⁶⁷

CXVIII. Ἐπὶ τούτων ὦν τῶν καταλεχθέντων ἐθνέων τοὺς βασιλέας ἀλισμένους ἀπικόμεινοι, τῶν Σκυθῶν οἱ ἄγγελοι ἔλεγον, ἐκδιδάσκοντες, ὥς ὁ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν Ξεῦζας ἐπὶ τῷ αὐχένι⁶⁸ τοῦ Βοσπό-

56. ἐς τὴν ὑμετέραν αὐτῶν] The genitive of αὐτὸς is often added pleonastically to the pronoun possessive; vi. 97. M. G. G. 466, l. iv. 130.

57. δόντες σφίσι λόγον] Andocides, de Myst. p. 17. Plutarch, Def. Orac. p. 419. c. and with the pronoun omitted, Alex. p. 704. c. p. 149. n. 5.

58. διώσασθαι] to repulse; ἀπωθήσασθαι, ἐκβαλεῖν, Hesychius. GR.

59. ἐβουλευόντο] λέγεται τοὺς Κιμμερίους βουλεύεσθαι ὡς στρατοῦ ἐπιόντος μεγάλου, iv. 11. ST.

60. Ταύρων] They were probably the remains of the Cimmerians formerly expelled by the Scythians; S. and inhabited Chersonesus Taurica, in which the scene of the “Iphigenia in Tauris” lies, and which is now the Crimea. A. L. Some of these names seem purely Grecian; and are therefore rather the nick-names given by that people, than the proper names of the nations: or perhaps the Greeks gave significant names, which in sound resembled the proper appellations. R. TR.

61. Ἀγαθύρων] These occupied Transylvania, and the north-eastern part of Hungary, R. and were said to derive their origin and name from a

Herod.

son of Hercules. A. L. *picti Agathyr-si*, Virgil, Æn. iv. 146.

62. Νευρῶν] These dwelt in the eastern part of Galicia, and in part of the province of Lutzk or Lusuc. R.

63. Ἀνδροφάγων] These occupied Polish Russia. R. Their proper name, as well as that of the following people, was Bastarnæ. S.

64. Μελαγχλαίων] These were probably the progenitors of the Russians, Mannert; A. and inhabited the governments of Naugorod, Orel, Mohilow, Kursk, &c. Tamerlane found on the Indian Caucasus a tribe named *Sia-poshians* “black-clothed.” The Getæ beyond the Jaxartes had black ensigns. R.

65. Γελωνῶν] These derived their origin and name from a son of Hercules; A. they were Greeks who had settled in the country of the Budini. L. Virgil applies to them the epithets *picti*, G. ii. 115. *acres*, iii. 461. and *sagittiferi*, Æn. viii. 725.

66. Βουδιων] These dwelt in the vicinity of Woronetz. R.

67. Σαυροματέων] The Latins called them Sarmatæ. R. They occupied the province of Astracan.

68. αὐχένι] p. 178. n. 33. Αὐχὴν

Q

ρου διαβέβηκε ἐς τήνδε τὴν ἡπειρον· διαβάς δέ, καὶ καταστρεψάμενος Θρηίκας, γεφυροῖ ποταμὸν Ἰστρον, βουλόμενος καὶ τὰδε πάντα ὑπ' ἑωυτῷ ποιήσασθαι. “Ἵμεῖς ὦν μηδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι⁶⁹ περιῖδητε⁷⁰ ἡμέας διαφθαρέντας, ἀλλὰ τωὐτὸ νοήσαντες⁷¹ ἀντιάξωμεν⁷² τὸν ἐπιόντα. οὐκ ὦν⁷³ ποιήσετε ταῦτα, ἡμεῖς μὲν, πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοιτες, ὁμολογίῃ χρυσόμεθα. τί γὰρ πάθωμεν,⁷⁴ μὴ βουλομένων ὑμῶν τιμωρέειν; ὑμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἥκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ⁷⁵ ἐπὶ ὑμέας, οὐδέ οἱ καταχρήσει, ἡμέας καταστρεψάμεν, ὑμῶν ἀπέχεσθαι. μέγα δὲ ὑμῖν λόγων τῶνδε μαρτύριον ἔρομεν· εἰ γὰρ⁷⁶ ἐπ' ἡμέας μούνοὺς ἐστρατηλάτῃς ὁ Πέρσης, τίσασθαι τῆς πρύσθε δουλσύνης βουλόμενος, χρῆν⁷⁷ αὐτὸν, πάντων τῶν ἄλλων ἀπεχόμενον, οὕτω ἵεναι ἐπὶ τὴν ἡμετέρην· καὶ ἂν ἐδήλου πᾶσι, ὥς ἐπὶ Σκύθας ἐλαύνει, καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεὶ τε τάχιστα διέβη τήνδε τὴν ἡπειρον, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμεροῦται⁷⁸ πάντας, τοὺς τε δὴ ἄλλους ἔχει ὑπ' ἑωυτῷ Θρηίκας, καὶ δὴ καὶ τοὺς ἡμῖν ἐόντας πλησιοχώρους Γέτας.”

CXIX. Ταῦτα Σκυθῶν ἐπαγγελλομένων, ἐβουλευόντο οἱ βασιλεῖς οἱ ἀπὸ τῶν ἐθνῶν ἡκοντες. καὶ σφῶν ἐσχίσθησαν⁷⁹ αἱ γνώμαι· ὁ μὲν γὰρ Γελωνὸς⁸⁰ καὶ ὁ Βουδίνος καὶ ὁ Σαυρομάτης, κατὰ τωὐτὸ γενόμενοι,⁸¹ ὑπέδεκοντο Σκύθησι τιμωρήσειν, ὁ δὲ Ἀγά-

is here applied to a strait; the Euxine might be compared to “the body,” the Propontis to “the head,” and the Bosphorus to “the neck.” S.

69. ἐ. τ. μ. κατήμενοι] p. 162. n. 24.

70. περιῖδητε] M. G. G. 516, 2. p. 22. n. 74.

71. τ. νοήσαντες] τ. φρονήσαντες, i. 60. or κατὰ τ. φ. v. 3. is more common. W.

72. ἀντιάξωμεν] with an accusative; M. G. G. 382. n. iv. 80. 121. Compare Homer, Il. A. 31. Euripides, I. A. 150. Sophocles, An. 993. MUS.

73. οὐκ ὦν] p. 106. n. 36.

74. τί — πάθωμεν] τί πεισόμεθα, Æschylus, Sup. 774. what are we to do? P. 909. Th. 1060. Euripides, Hec. 618. Ph. 909. Sup. 259. Sophocles, Tr. 974. Aristophanes, Pl. 603. Theocritus, iii. 21. The expression is in imitation of Homer, Il. A. 404. and is imitated by Ælian, V. H. ix. 27. It is equivalent to τί ποῶ; Ar. Pl. 1197.

or τί δρώμεν; M. G. G. 515, 2. VIG. v. 9, 12. L. BL. T. Thucydides, i. 40.

75. ἢ οὐ καὶ] v. 94. vii. 16, 3. The pleonasm of the negative particle is an Attic as well as an Ionic idiom. S.

76. μαρτύριον — εἰ γὰρ] μαρτύριόν μοι τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονε, οὐ γὰρ, vii. 221. μέγα δὲ καὶ τόδε μαρτύριον· φαίνεται γὰρ, viii. 120. τεκμήριον — αἱ μὲν γὰρ, ii. 58. σημείον δὲ and δῆλον δὲ are used in the same way. Z. on VIG. iii. 11, 1. ST.

77. χρῆν] p. 24. n. 11.

78. ἡμεροῦται] *he times*, i. e. *subdues*; v. 2. χθόνα ἀνήμερον τιθέντες ἡμερωμένην, Æschylus, Eu. 13. τιθασεύων κἀξημερῶν ἐπράυνεν, Philo, V. M. i. p. 606. D. W.

79. ἐσχίσθησαν] διχα ἐγίνοντο, vi. 109. ἐχωρίσθησαν, iv. 11. ST.

80. ὁ — Γελωνὸς] p. 7. n. 78.

81. κατὰ τωὐτὸ γενόμενοι] τῇ αὐτῇ γνώμῃ χρυσάμενοι. ST.

Ουρσος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν Μελαγχλαίνων καὶ Ταύρων τάδε Σκύθησι ὑπεκρίναντο· “Εἰ μὲν μὴ ὑμεῖς ἔατε οἱ πρότερον ἀδικήσαντες Πέρσας καὶ ἄρξαντες πολέμου, τούτων δεόμενοι, τῶν νῦν δέεσθε, λέγειν τε ἂν ἐφαίνεσθε ἡμῖν ὀρθὰ, καὶ ἡμεῖς, ὑπακούσαντες, τωὐτὸ ἂν ὑμῖν⁸² ἐπρήσσομεν. νῦν δὲ ὑμεῖς τε, ἐς τὴν ἐκείνων ἐσβαλόντες γῆν, ἄνευ ἡμέων, ἐπεκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδου· καὶ ἐκεῖνοι, ἐπεὶ σφεας ὧντὸς θεὸς ἐγείρει, τὴν ὁμοίην⁸³ ὑμῖν ὑποδιδυῖσι. ἡμεῖς δὲ οὔτε τι τότε ἡδίκησαμεν τοὺς ἀνδράς τούτους οὐδὲν, οὔτε νῦν πρότεροι πειρησόμεθα ἀδικεῖν. ἦν μέντοι ἐπὶ⁸⁴ καὶ ἐπὶ τὴν ἡμετέρεν, ἄρξῃ τε ἀδικέων,⁸⁵ καὶ ἡμεῖς οὐ πεισόμεθα.⁸⁶ μέχρι δὲ τοῦτο ἴδωμεν,⁸⁷ μενέομεν παρ’ ἡμῖν αὐτοῖσι· ἥκειν γὰρ δοκέομεν οὐκ ἐπ’ ἡμέας Πέρσας, ἀλλ’ ἐπὶ τοὺς αἰτίους τῆς ἀδικίης γενομένους.”

CXX. Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι, ἐβουλεύοντο ἰθυμαχίην μὲν μηδεμίαν ποιέεσθαι ἐκ τοῦ ἐμφανέος, ὅτι δὴ σφί οὗτοί γε σύμμαχοι οὐ προσεγένοντο· ὑπεξιόντες δὲ καὶ ὑπεξελαύνοντες, τὰ φρέατα, τὰ παρεξίειν αὐτοῖ, καὶ τὰς κρήνας συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες. καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασίλευε Σκώπασις, προσχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ἦν ἐπὶ τοῦτο τράπηται ὁ Πέρσης, ἰθὺ Τανάϊδος⁸⁸ ποταμοῦ παρὰ τὴν Μαῖητιν⁸⁹ λίμνην ὑποφεύγοντας· ἀπελαύνοντός τε τοῦ Πέρσεω, ἐπιόντας διώκειν. αὕτη μὲν σφί μία ἦν μοῖρα τῆς βασιληΐης,⁹⁰ τεταγμένη ταύτην τὴν ὁδὸν, ἥπερ εἴρηται.

82. τωὐτὸ—ὑμῖν] *the same as you.* S.

83. τὴν ὁμοίην] vi. 21. understand *χάριν*. B. 297. This passage is one of those which may be explained by enallage of gender: *MUS.* or *ἀπόδοσιν* may be supplied. Plato considered this expedition unjustifiable; *ποῖα δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν, ἣ ὁ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας*; *Gorg.* p. 483. D. V.

84. ἐπὶ] namely ὁ Πέρσης. ST.

85. ἄ.—ἀδικέων] *ἀδ.* is here a participle; though the preceding verb often has a genitive case to express the same sense: *οὐκ ἄρχειν ἀδίκων, ἀλλ’ ἀμύνασθαι τὸν ἄρξαντα*, *Ælian*, H. A. xvii. 24. v. 34. *ἂν τις τύπη τινὰ ἄρχων χειρῶν ἀδίκων*, an Old Law in *Demosth.* c. *Arist.* p. 410. IV. it

occurs with *ἀδικίης*, i. 130. vi. 119. S. *ἄρχειν* is constructed with participles, when it signifies ‘to be the first to do.’ *M. G. G.* 549, 8.

86. οὐ πεισόμεθα] ought here to have the sense of *οὐκ ἐδόσομεν*, *we will not suffer it or allow of it*: but the following conjectures have been proposed, *σφὲ τισόμεθα*, V. *οὐ πανσόμεθα*, S. *οὐκ ὑπησόμεθα*, G. *οὐ κατακεισόμεθα*. ST.

87. ἴδωμεν] understand *ἂν*. ST.

88. Τανάϊδος] *The Don*: see A. L.

89. Μαῖητιν] *The lake Mæotis* is now the *Sea of Azoph* or *Zabache*. A. L.

90. τῆς βασιληΐης] i. e. τῶν βασιλητῶν Σκυθέων. ST. *φυλῆς* may be understood.

τὰς δὲ δύο τῶν βασιληῶν, τὴν τε μεγάλην, τῆς ἦρχε Ἰδάνθυρσος, καὶ τὴν τρίτην, τῆς ἐβασίλευε Τάξαις, συνελθούσας ἐς τὸν τόπον, καὶ Γελωνῶν τε καὶ Βουδίνων προσγινομένων, ἡμέρης καὶ τούτους ὁδῶν προέχοντας τῶν Περσέων, ὑπεξάγειν, ὑπιόντας τε καὶ ποιεῦντας τὰ βεβουλευμένα. πρῶτα μὲν νυν ὑπάγειν σφέας ἰθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ δὲ μὴ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ' ⁹¹ ἄκοντας ἐκπολεμῶσαι. ⁹² μετὰ δὲ τοῦτο, ὑποστρέφειν ἐς τὴν σφετέρην, καὶ ἐπιχειρεῖν, ἣν δὴ βουλευομένοισι δοκέη.

CXXI. Ταῦτα οἱ Σκύθαι βουλευσάμενοι, ὑπηντίαζον τὴν Δαρείου στρατιήν, προδρόμους ἀποστείλαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἀμάξας, ἐν τῇσί σφι διαιτᾶτο τὰ τέκνα τε καὶ αἱ γυναῖκες πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς φορβὴν ἱκανὰ ἦν, τοσαῦτα ὑπολιπόμενοι, ⁹³ τὰ ἄλλα ἅμα τῇσι ἀμάρτησι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέῳ ἐλαύνειν. ταῦτα μὲν δὴ προεκομίζετο.

CXXII. Τῶν δὲ Σκυθῶν οἱ πρόδρομοι, ὡς εὔρον τοὺς Πέρσας ὅσον τε ⁹⁴ τριῶν ἡμερῶν ὁδὸν ἀπέχοντας ἀπὸ τοῦ Ἰστροῦ, οὗτοι μὲν, τούτους εὐρόντες, ἡμέρης ὁδῶν προέχοντες, ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φνόμενα λεαίνοντες. ⁹⁵ οἱ δὲ Πέρσαι, ὡς εἶδον ἐπιφανεῖσαν τῶν Σκυθῶν τὴν ἵππον, ἐπήϊσαν κατὰ στίβον αἰεὶ ὑπαγόντων· καὶ ἔπειτα, πρὸς γὰρ τὴν μίαν τῶν μοιρέων ἵθυσαν, ⁹⁶ οἱ Πέρσαι ἐδίωκον πρὸς ἡῶ ⁹⁷ τε καὶ τοῦ Τανύιδος. διαβάντων δὲ τούτων τὸν Τανάιν ποταμὸν, οἱ Πέρσαι ἐπιδιαβάντες ⁹⁸ ἐδίωκον ἐς τὸ, τῶν

91. εἰ—ἀλλ'] *though—yet*. εἰ γὰρ πρότερον εἶναι δηρότης, ἀλλ' ἐν τῷ παρόντι εἶναι αὐτῶν βασιλεὺς, ii. 172. Plato, Alc. ii. p. 148. c. Xenophon, Cyr. i. 3, 6. viii. 6, 18. An. ii. 5, 3. ST. εἰ μὴ πλέον, ἀλλὰ μίαν ἡμέραν δόντες αὐτοῖς, H. i. 7, 20. SCHN. understands *καὶ* after εἰ, *even though*.

92. ἐκπολεμῶσαι] *understand ἐβουλεύοντο*. ST.

93. ὑπολιπόμενοι] *vi. 7. W.*

94. ὅσον τε] *ἀπέχοντος αὐτοῦ ὅσον ἐβδομήκοντα σταδίους Σάρδεων*, Arrian, Al. i. 18. Plato, Phæd. p. 229. and, followed by the preposition ἐς pleonastically, Pausanias, Ach. p. 421, 35. H. on Vic. iii. 9, 11. Homer

and Herodotus add *τε* to ὅσον; HER. for instance, ὅσον τ' ἔργων, Od. i. 325. K. 167. In these expressions the antecedent, *τόσον διάστημα*, is to be understood. D. p. 14. n. 90.

95. λεαίνοντες] *ἐκτρίβοντες*, Hesychius, iv. 120. *λεῖναι τε καὶ ἐκτρίψαι* τῶν Λογγιβάρδων τὴν δύναμιν, Menander, Exc. Leg. p. 102. W.

96. ἵθυσαν] *Æschylus supplies the accusative case Κύρου παῖς ἵθυνε στρατὸν*, P. 779. so ἱ. δόρυ, 417. compare Euripides, C. 14. Hel. 1610. BL.

97. πρὸς ἡῶ] HER. on Vic. ix. 1, 1. p. 49. n. 92.

98. ἐπιδιαβάντες] *crossing over after them*. It would seem that there

Σαυροματέων τὴν χώραν διεξελθόντες, ἀπίκοντο ἐς τὴν τῶν Βουδίνων.

CXXIII. Ὅσον μὲν δὴ χρόνον οἱ Πέρσαι ἦϊσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρας, οἱ δὲ εἶχον οὐδὲν σινέεσθαι,⁹⁹ ἄτε τῆς χώρας εὐρύτητος χέρσου· ἐπεὶ τε δὲ ἐς τὴν τῶν Βουδίνων χώραν ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεϊ, ἐκλειπτότων τῶν Βουδίνων καὶ κεκενωμένου τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες, εἶποντο αἰεὶ τὸ πρόσω¹⁰⁰ κατὰ στίβον· ἐς ὃ, διεξελθόντες ταύτην, ἐς τὴν ἐρήμον ἀπίκοντο.

CXXIV. Ἐπεὶ ὦν ὁ Δαρεῖος ἦλθε ἐς τὴν ἐρήμον, παυσάμενος τοῦ δρόμου,¹ ἴδρυσεν τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρφ.² τοῦτο δὲ ποιήσας, ὅκτῳ τείχεα³ ἐτείχεε μεγάλα, ἴσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίου ὡς ἐξήκοντα μάλιστα κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σῶα ἦν. ἐν ᾧ⁴ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι, περιελθόντες τὰ κατῷπερθε, ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό σφι, οὕτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμέτερα μετήκε· αὐτὸς δὲ ὑποστρέψας ἦγε πρὸς ἐσπέρην, δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι, καὶ πρὸς ἐσπέρην σφέας φεύγειν.

CXXV. Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν, ὡς ἐς τὴν Σκυθικὴν ἀπίκετο, ἐνέκυρσε ἀμφοτέρῃσι τῇσι μοίρῃσι τῶν Σκυθῶν· ἐντυχὼν δὲ, ἐδίωκε ὑπεκφέροντας⁵ ἡμέρης ὀδῶ. καὶ, οὐ γὰρ ἀνίεε⁶ ἐπιὼν ὁ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην· πρώτην δὲ, ἐς τῶν Μελαγχλαίνων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἱ τε

must have been a ford at this place. *L.* As the journey to the Tanais was one of twenty days to an expeditious traveller, the Persian army would be much longer than that on its march. *W.* Darius perhaps never went so far, but either fancied, or represented, the Hypanis or the Borysthenes to be the Tanais; Palmer. *S.*

99. σινέεσθαι] v. 81. *W.* ix. 13. *S.*

100. τὸ πρόσω] understand ἐς; p. 10. n. 34. and n. 36. *M. G. G.* 282.

1. παυσάμενος τοῦ δρόμου] iv. 126. π. πλάτης, *ibid.* π. τῆς διώρυχος, ii. 159. *W.*

2. Ὀάρφ] *R.* makes this the *Volga*; but it is a river no longer in existence. *L.*

3. τείχεα] forts. *L.*

4. ἐν ᾧ] iii. 105. vi. 89. understand χρόνῳ. *ST.* Sophocles, Tr. 946. Thucydides, vii. 29. *VIG.* ix. 3, 11. *SCH.* ἐν ᾧ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει, St. John, v. 7. *B.* 320.

5. ὑπεκφέροντας] withdrawing out of sight; compare iv. 120. *S.*

6. ἀνίεε] The form ἀνίει also occurs, for the imperfect, ii. 113. iv. 152. and for the present, iv. 28. *W. S. M. G. G.* 207, 6. This verb is constructed with a participle; *ib.* 549, 8.

Σκύθαι καὶ οἱ Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους. παραθέντων δὲ καὶ τούτων, ὑπῆγον ἐπὶ τὴν Νευρίδα. παρασσομένων δὲ καὶ τούτων, ἦϊσαν ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἀγάθυρσοι δὲ, ὀρέοντες καὶ τοὺς ὁμύρους φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους, πρὶν ἢ σφί ἐμβαλέειν τοὺς Σκύθας, πέμψαντες κήρυκα, ἀπηγόρευον Σκύθησι μὴ⁷ ἐπιβαίνειν τῶν σφετέρων οὖρων, προλέγοντες ὥς, εἰ πειρήσονται ἐσβαλόντες,⁸ σφίσι πρῶτα διαμαχήσονται. Ἀγάθυρσοι μὲν, προείπαντες ταῦτα, ἐβοήθειον ἐπὶ τοὺς οὖρους, ἐν γὰρ ἔχοντες ἐρύκειν τοὺς ἐπιόντας. Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ, ἐσβαλόντων τῶν Περσέων ἅμα Σκύθησι, οὔτε πρὸς ἀλλήν ἐτράποντο,⁹ ἐπιλαθόμενοι τε τῆς ἀπειλῆς, ἔφενγον αἰεὶ τὸ πρὸς βορέῳ ἐς τὴν ἐρήμην τεταραγμένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι, ἀπείπαντας,¹⁰ ἀπικνέοντο· οἱ δὲ ἐκ τῆς Νευρίδος χώρας ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσῃσι.

CXXVI. Ὡς δὲ πολλὸν¹¹ τοῦτο ἐγίνετο καὶ οὐκ ἐπαύετο, πέμψας Δαρεῖος ἱππέα παρὰ τὸν Σκυθέων βασιλέα Ἰδάνθυρσον, ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν,¹² τί φεύγεις αἰεὶ, ἐξόν¹³ τοι τῶνδε τὰ ἕτερα ποιεῖν; εἰ μὲν γὰρ ἀξιοχρεὸς¹⁴ δοκέεις εἶναι σεων-τῶ τοῖσι ἐμοῖσι πρήγμασι ἀντιωθῆναι, σὺ δὲ, στάς τε καὶ πανσάμενος πλάνης, μάχεσθαι¹⁵ εἰ δὲ συγγινώσκειαι εἶναι¹⁶ ἡσσων, σὺ δὲ,

7. ἀπηγόρευον—μὴ] p. 51. n. 15. The reason of this construction may, in many places, be the ellipsis of λέγοντες, or some other participle to the same effect; ἀπειπὼν εἵργει μελάρων, “μηκέτ’ ἐσέλθης,” τάδε φωνῶν, Æschylus, Ag. 1304. Thucyd. i. 40.

8. π. ἐσβαλόντες] p. 44. n. 48.

9. πρὸς ἀλλήν ἐτράποντο] iii. 78. ἐκπλαγέυτες, οὐδὲ ὀλίγον ἐς ἂ. τραπεῖντες, ἐγκλίνουσιν· ἔστι δὲ οἱ καὶ διέφυγον ἐς τὰ ὄρεα, Arrian, Ind. 24. Appian, Mith. 34. W.

10. ἀπείπαντας] since they forbade it. iii. 153. W. ἀπαγορεύσαντας. S. The country of the Agathyrsi had a strong natural defence in the Alpine chain, now known by the name of the Carpathian mountains. L.

11. πολλὸν] ὥς δὲ π. ἦν τοῦτο τὸ ἕπος, ii. 2. ST. p. 60. n. 16.

12. δαιμόνιε ἀνδρῶν] vii. 48. most extraordinary of men. δ. ξείνων, Ho-

mer, Od. Ξ. 443. with a genitive case because it partakes of the nature of a superlative. D. sancte deorum, Virgil, Æn. iv. 576. SCH. on B. 116.

13. ἐξόν] p. 81. n. 61.

14. ἀξιοχρεὸς] v. 65. S. Ionic for ἀξιόχρεως.

15. μάχεσθαι] p. 31. n. 97. B. 369. The infinitive will be generally found to follow (1) ἀλλὰ σὺ, Homer, Il. A. 582. (2) σὺ δὲ, iii. 134. vii. 159. Arrian, Al. v. 11, twice; Appian, R. H. vii. 46. Heliodorus, v. 261. vii. 320. (3) σὺ μὲν τοι, iv. 163. or (4) a vocative case, i. 55. Hom. Il. A. 20. see T. App. Mith. 49. Æschylus supplies θέλησον, P. V. 808. Sophocles βούλου, C. C. 1538. GR. W. S. Juvenal uses memento with the infinitive v. 71.

16. συγγινώσκειαι εἶναι] The infinitive is here used for the participle. M. G. G. 550. obs. 3.

καὶ οὕτω παυσάμενος τοῦ δρόμου, δεσπότη τῇ σῶ δῶρα φέρων γῆν τε καὶ ὕδωρ,¹⁷ ἔλθῃ ἐς λόγους.”

CXXVII. Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς Ἰδάνθυρσος ἔλεγε τάδε·¹⁸ “Οὕτω τὸ ἐμὸν ἔχει, ὦ Πέρσα· ἐγὼ οὐδένα κω ἰσθρῶπων δείσας ἔφυγον, οὔτε πρότερον, οὔτε νῦν σε φεύγω, οὐδέ τι νεώτερόν εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν. ὅτι¹⁹ δὲ οὐκ αὐτίκα μάχομαι τοι, ἐγὼ καὶ τοῦτο σημανέω· ἡμῖν οὔτε ἄστεα²⁰ οὔτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι δείσαντες, μὴ ἀλφῆ ἢ καρῆ, ταχύτεραν²¹ συμμίσοιμεν ἢ ἐς μάχην ὑμῖν· εἰ δὲ δέοι πάντως ἐς τοῦτο²² κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν ἐόντες τάφοι πατρώιοι,²³ φέρετε, τούτους ἀνευρόντες, συγχέειν πειρᾶσθε αὐτούς· καὶ γνώσεσθε τότε, εἴτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχησόμεθα. πρότερον δὲ, ἦν ἡμέας λόγος αἰρῆ, οὐ συμμίσομέν τοι. ἀμφὶ μὲν μάχῃ τούτῳτα εἰρήσθω· δεσπότης δὲ ἐμὸς Δία τε ἐγὼ νομίζω, τὸν ἐμὸν πρόγονον, καὶ Ἰστίην, τὴν Σκυθέων βασιλειαν, μούρους εἶναι. σοὶ δὲ, ἀντὶ μὲν δώρων γῆς τε καὶ ὕδατος, δῶρα πέμψω τοιαῦτα, οἷά σοι πρέπει ἔλθεῖν· ἀντὶ δὲ τοῦ,²⁴ ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν²⁵ λέγω.” Ὁ μὲν δὴ κήρυξ οἰχώκεε²⁶ ἀγγελέων ταῦτα Δαρείῳ.

CXXVIII. Οἱ δὲ Σκυθέων βασιλεῖς, ἀκούσαντες τῆς δουλοσύνης

17. γῆν τε καὶ ὕδωρ] τὸ διδόναι γ. κ. ὅ. δουλεύειν ἐστὶ, Aristotle, Rh. ii.

24. it was an acknowledgement of supremacy by land and by sea. The commission given to Holofernes by Nebuchadnezzar directed him to order the refractory nations ἐτοιμάζειν γ. κ. ὅ. LXX. Judith, ii. 7. Compare vi. 48. vii. 32. 131 — 136. with Livy, xxxv. 17. BA.

18. τάδε] This speech is remarkable for its natural simplicity; and is peculiarly adapted to the Scythian king, in whose mouth Herodotus has placed it. V. IV.

19. ὅτι] Understand διὰ. ST.

20. οὔτε ἄστεα] And so Artabanus had before told his brother, iv. 83. Ephorus speaks of them as οὐδὲν ἔχοντες ὑπὲρ οὗ δουλεύουσιν, in Strab. vii. p. 464. A. They told Sesostris tam opulenti populi ducem stolide adversus inopes occupasse bellum: quod belli certamen anceps, præmia victoriæ

nulla, damna manifesta sint, Justin, ii. 3. V.

21. ταχύτερον] M. G. G. 130, 1.

22. τοῦτο] i. e. τὸ μάχεσθαι. ST.

23. τάφοι πατρώιοι] ἦν καὶ προγόνων, Æschylus, P. 411. parentum monumenta, Charisius, in Rutil. Lup. p. 98. BL. responderunt; se nec urbes ullas, nec agros cultos, pro quibus dimicarent, habere: ceterum cum ad parentum suorum monumenta venissent, scitutum quemadmodum Scythæ præliari solerent, Valerius M. v. 4. IV.

24. ἀντὶ δὲ τοῦ] The neuter article often stands before an entire proposition. M. G. G. 279.

25. κλαίειν] The Attics used the euphemism of χαίρειν λέγω or κελεύω; Bias says Ἀλυστὴν κελεύω κρόμνα ἐσθλείν, Diogenes L. i. 83. V. jubeo plorare, Horace, i S. x. 91. TR.

26. οἰχώκεε] with ω for η. M. G. G. 183, 6.

τὸ οὐνομα, ὀργῆς ἐπλήσθησαν. τὴν μὲν δὴ μετὰ Σαυροματέων μοῖραν ταχθεῖσαν, τῆς ἦρχε Σκώπασις, πέμπουσι, ἴωσι κελεύοντες ἐς λόγους ἀπικέσθαι τοῦτοισι, οἱ τὸν Ἰστρον ἐξευγμένον ἐφρούρεον· αὐτῶν δὲ τοῖσι ὑπολειπομένοισι²⁷ ἔδοξε πλανᾶν²⁸ μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοισι²⁹ ἐπιτίθεσθαι.³⁰ νωμῶντες³¹ ὦν σῖτα ἀναιρεομένους τοὺς Δαρείου, ἐπόλεον τὰ βεβουλεῦμένα. ἡ μὲν δὴ ἵππος τὴν ἵππον αἰεὶ τρέπεσκε³² ἢ τῶν Σκυθέων οἱ δὲ τῶν Περσέων ἱππῶται φεύγοντες ἐσέπιπτον ἐς τὸν πεζόν· ὁ δὲ πεζὸς ἂν ἐπεκούρε· οἱ δὲ Σκύθαι, ἐσάράζαντες τὴν ἵππον, ὑπέστρεφον, τὸν πεζὸν φοβεύμενοι. ἐποιεῦντο δὲ καὶ τὰς νύκτας παραπλησίας προσβολὰς οἱ Σκύθαι.

CXXIX. Τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον, καὶ τοῖσι Σκύθησι ἀντίχον, ἐπιτιθεμένοισι τῷ Δαρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὄνων ἢ φωνῇ καὶ τῶν ἡμίονων τὸ εἶδος. οὔτε γὰρ ὄνον³³ οὔτε ἡμίονον³⁴ γῇ ἢ Σκυθικῇ φέρει, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ τὰ ψύχρα. ὑβρίζοντες³⁵ ὦν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων· πολλάκις δὲ, ἐπελανόντων³⁶ ἐπὶ τοὺς Πέρσας, μεταξὺ³⁷ ὅκως ἀκούσειαν³⁸ οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐταράσσοντό τε ὑποστρεφόμενοι, καὶ ἐν θώματι ἔσκον, ὀρθὰ ἰστάντες τὰ ᾧτα,³⁹ ἅτε οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης, οὔτε ἰδόντες τὸ εἶδος. ταῦτα μὲν νυν ἐπὶ σμικρόν τι ἐφέροντο⁴⁰ τοῦ πολέμου.

27. ὑπολειπομένοισι] those under Idanthysus and Taxacis. LAU.

28. πλανᾶν] to cause to wander, i. e. by leading them about the country. S.

29. σῖτα—ἐκάστοτε ᾶ.] as often as they were foraging. S.

30. ἐπιτίθεσθαι] p. 12. n. 61.

31. νωμῶντες] watching, observing: Euripides, Ph. 1271. ἐπισκοποῦντες, παρατηροῦντες, Scholiast. S. τὸ νωμᾶν καὶ τὸ σκοπεῖν, ταῦτόν, Plato, Crat. p. 411. D. Æschylus, Th. 3. 25. W. Sophocles, Œ. R. 300. MUS.

32. τρέπεσκε] The Cossack cavalry still resembles that of the Scythians; compare Mitford, vi. 3.

33. ὄνον] The ass was so common among the Hyperboreans, that they even sacrificed hecatombs of asses, Pindar, P. x. 51. Callimachus, fr. 187. 188.

34. ἡμίονον] mule; literally, half ass.

35. ὑβρίζοντες] σκιρτῶντες. GL. It also refers to their braying. W.

36. ἐπελανόντων] τῶν Σκυθέων ST.

37. μεταξὺ] i. e. πρὶν ἢ τοὺς Σκύθας ἔλθειν πρὸς τοὺς Πέρσας, καὶ συμπλακῆναι αὐτοῖς. ST.

38. ἀκούσειαν] M. G. G. 193. 6.

39. ὀρθὰ ἰστάντες τὰ ᾧτα] ἵππος εὐγενὴς ἐν τοῖσι δεινοῖς ὀρθὸν οὐδ' ἴστησιν, Sophocles, El. 25. V. "The fiery courser, when he hears from far The sprightly trumpets and the shouts of war, Pricks up his ears," Dryden, V. G. iii. 130.

40. ἐφέροντο] Understand οἱ Πέρσαι. The Persians then gained for themselves these advantages, of some slight moment in the war. S. G.

CXXX. Οἱ δὲ Σκύθαι, ὅπως τοὺς Πέρσας ἴδοιεν τεθορυβημένους,⁴¹ ἵνα παραμείναιεν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ, καὶ παραμένοντες ἀνιῶντο, τῶν πάντων ἐπιδευέες⁴² ἔόντες, ἐποίουν τοιαῦδε· ὅπως τῶν προβάτων⁴³ τῶν σφετέρων αὐτῶν⁴⁴ καταλίποιν⁴⁵ μετὰ τῶν νομέων, αὐτοὶ ἂν ὑπεξήλαινον ἐς ἄλλον χῶρον, οἱ δὲ ἂν Πέρσαι ἐπελθόντες λάβεσκον τὰ πρόβατα, καὶ λαβόντες ἐπήρουντο⁴⁶ ἂν τῷ πεποιημένῳ.

CXXXI. Πολλάκις δὲ τοιούτου γινομένου, τέλος Δαρεΐος τε ἐν ἀπορίῃσι εἶχετο· καὶ οἱ Σκυθέων βασιλῆες, μαθόντες τοῦτο, ἐπεμπον⁴⁷ κήρυκα, δῶρα Δαρεΐῳ φέροντα, ὕρνια τε καὶ μῦν καὶ βάτραχον καὶ οὔστους πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐπειρώτεον τὸν νόον⁴⁸ τῶν διδομένων· ὁ δὲ οὐδὲν ἔφη οἱ ἐπεστάλθαι ἄλλο ἢ δόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ σοφοὶ εἰσι, γινῶναι τὸ⁴⁹ ἐθέλει⁵⁰ τὰ δῶρα λέγειν. ταῦτα ἀκούσαντες, οἱ Πέρσαι ἐβουλεύοντο.

CXXXII. Δαρεΐου μὲν νυν ἡ γνώμη ἦν, Σκύθας ἑωυτῷ διδόναι σφέας τε αὐτοὺς καὶ γῆν τε καὶ ὕδωρ· εἰκάζων⁵¹ τῇδε, ὡς μῦς μὲν ἐν γῇ γίνεται, καρπὸν τὸν αὐτὸν ἀνθρώπῳ⁵² σιτεόμενος, βάτραχος δὲ ἐν ὕδατι, ὄρνις δὲ μάλιστα ἔοικε⁵³ ἵππῳ· τοὺς δὲ οὔστους, ὡς τὴν ἑωυτῶν ἀλκὴν παραδιδούσι. αὕτη μὲν Δαρεΐῳ ἡ γνώμη

41. τεθορυβημένους] Understand ἅτε δὴ ὠρμημένους ἐκ τῆς χώρας Σκυθικῆς ἐξίεναι. ST.

42. ἐπιδευέες] Homeric for ἐπιδεεῖς, W. Od. φ. 185. 253. Ω. 170. The same as ἐνδεεῖς, Euripides, Ph. 713. D.

43. τῶν προβάτων] Understand μέρος τι, a part only of their flocks. M. G. G. 356. b.

44. τῶν σφετέρων αὐτῶν] p. 181. n. 56. τοῖς οἰσιν αὐτοῦ, Sophocles, C.R. 1248.

45. καταλίποιν] If the Scythians had driven off all their flocks, the Persians, despairing of subsistence, would have retired to save themselves from starvation. The few sheep left were not sufficient to alleviate the famine, which began to distress the army of the invaders; but were just enough to decoy Darius on, and to involve him in greater perplexity, till the bridge should be broken down in his rear. L. S.

46. ἐπήρουντο] were eluted.

47. ἐπεμπον] Δαρεΐῳ Σκύθαι, ἐπερχομένη αὐτῶν τῇ χώρᾳ, ἐπεμψαν ὕρην καὶ οἰστὸν καὶ βάτραχον, Athenæus, viii. 9. V.

48. τὸν νόον] the meaning; τὴν διάνοιαν, ii. 162. ST.

49. τὸ] ὅ τι.

50. ἐθέλει] or βούλεται; i. e. τί διανοηθέντες, or πρὸς τί ἀφορῶντες, or τίνι ποτὲ γνώμῃ χρώμενοι ἐπεμπον. The same expression occurs ii. 13. v. 80. vi. 37. Euripides, Hip. 860. 868. δύναται τοῦτο τὸ ἔπος, ii. 30. τοῦτο φρονεῖ ἡ ἀγωγὴ, Thucydides, v. 85. V. Compare St. Matthew, ix. 13.

51. εἰκάζων] instead of εἰκάζοντας to agree with Δαρεΐου, or εἰκάζουσα to agree with γνώμη, the nominative masculine is used by a reference to the thing signified; namely ἔγνω Δαρεΐος. V. Ἰστιαίου (ἢν γνώμη) ἐναντὶ ταύτῃ, λέγοντος, iv. 137.

52. τὸν αὐτὸν ἀνθρώπῳ] M. G. G. 386, 1.

53. μ. ἔοικε] in point of swiftness.

ἀπεδέδεκτο· συνεστήκεε⁵⁴ δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἐπτά⁵⁵ ἐνὸς τῶν τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “ ἦν μὴ,⁵⁶ ὄρνιθες γενόμενοι, ἀναπτῆσθε ἐς τὸν οὐρανόν, ὧ Πέρσαι, ἦ, μύες γενόμενοι, κατὰ τῆς γῆς⁵⁷ καταδύητε, ἦ βάτραχοι γενόμενοι, ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὀπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.” Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἴκαζον.

CXXXIII. Ἡ δὲ Σκυθῶν μία μοῖρα, ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν λίμνην φρουρεῖν, τότε δὲ ἐπὶ τὸν Ἴστρον Ἴωσι ἐς λόγους ἐλθεῖν, ὡς ἀπείκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε· “ Ἄνδρες Ἴωνες, ἐλευθερίην ὑμῖν ἤκομεν φέροντες, ἥνπερ γε ἐθέλητε ἐσακοῦειν. πνιθανόμεθα γὰρ Δαρείον ἐντείλασθαι ὑμῖν, ἐξήκοντα ἡμέρας μούνας φρουρήσαντας τὴν γέφυραν, αὐτοῦ μὴ παραγινομένου ἐν τούτῳ τῷ χρόνῳ, ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρεην. νῦν ὦν ὑμεῖς, τάδε ποιεῦντες, ἐκτὸς μὲν ἔσεσθε πρὸς ἐκείνου αἰτίας, ἐκτὸς δὲ πρὸς ἡμέων· τὰς προκειμένας ἡμέρας παραμείναντες, τὸ ἀπὸ τούτου ἀπαλλάσσεσθε.” Οὗτοι μὲν νῦν, ὑποδεξαμένων Ἰώνων ποιήσειν ταῦτα, ὀπίσω τὴν ταχίστην ἐπείγοντο.

CXXXIV. Πέρσῃσι δὲ, μετὰ τὰ δῶρα τὰ ἐλθόντα Δαρείῳ, ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πεζῶ καὶ ἵπποισι, ὡς συμβαλέοντες· τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς ἐς τὸ μέσον διῆξε.⁵⁸ τῶν δὲ, ὡς ἕκαστοι ὥρεον τὸν λαγόν, ἐδίωκον. παραχθέντων δὲ τῶν Σκυθῶν καὶ βοῇ χρωμένων, εἶρετο ὁ Δαρείος τῶν ἀντιπολέμων τὸν θόρυβον· πυθόμενος δὲ σφεας τὸν λαγὸν διώκοντας, εἶπε ἄρα πρὸς τοῦσπερ ἑώθεε⁵⁹ καὶ τὰ ἄλλα λέγειν· “ Οὗτοι ὦνδρες ἡμέων πολλὸν καταφρονέουσιν, καί μοι νῦν φαίνεται Γωβρύης εἶπαι περὶ τῶν Σκυθικῶν

54. συνεστήκεε] p. 108. n. 58. viii. 79. ὁ δὲ Γωβρύας ἀπεδείκνυτο γνώμην ταύτῃ τῇ γνώμῃ ἐναντίην, as in i. 207. ST.

55. τῶν ἀνδρῶν τῶν ἐπτά] Had the adjective preceded the substantive, the first article only would have been requisite; M. G. G. 276. iii. 153. and here, as there, ἐνὸς might be understood. W.

56. ἦν μὴ] ἦν μὴ με φεύγων ἐκφύγῃς πρὸς αἰθέρα, Euripides, Ph. 1231. quadrigas si nunc inscendus Jovis, atque hinc fugias, ita vix poteris effugere infortunium, Plautus, Am. i. 1.

294. V. “ Prepare thyself a burrow under ground, or a ladder in the sky,” Carmen Tograi, c. 31.

57. κατὰ τῆς γῆς] Aristophanes, Pl. 238. N. 189. Euripides, Hip. 1363. ἔδω κατὰ γῆς, Plato, Tim. p. 25. D. V. M. G. G. 581, 3. γαίαν δύναι, Homer, Il. Z. 19.

58. διῆξε] σπασμὸς δ. πλευρῶν, Sophocles, Tr. 1099. Aeschylus, P. V. 134. ὤρμησε, Hesychius, B.L. Δαρείος παρετάσσετο Σκύθαις· λαγὸς δ. παρὰ τὴν Σκυθικὴν φάλαγγα, Polyænus, vii. 10, 1. V.

59. ἑώθεε] p. 130. n. 37.

δώρων ὀρθῶς. ὡς ὧν οὕτως ἤδη δοκεόντων⁶⁰ καὶ αὐτῷ μοι⁶¹ ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφαλέως ἡ κομιδὴ ἡμῖν ἔσται τὸ ὀπίσω." Πρὸς ταῦτα Γωβρύης εἶπε· "ὦ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἠπιστάμην τούτων τῶν ἀνδρῶν τὴν ἀπορίην· ἐλθὼν δέ, μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαίζοντας ἡμῖν. νῦν ὧν μοι δοκεί, ἐπὶ τὰ χίστα νῦξ ἐπέλθῃ,⁶² ἐκκαύσαντας τὰ πυρὰ, ὡς καὶ ἄλλοτε ἐώθαμεν ποιεῖν, τῶν στρατιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς τλαιπωρίας⁶³ ἐξαπατήσαντας, καὶ τοὺς ὄνους πάντας καταδήσαντας, ἀπαλλάσσεισθαι· πρὶν ἢ καὶ ἐπὶ τὸν Ἰστρον ἰθύσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ τι Ἰωσι δόξαι τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι." Γωβρύης μὲν ταῦτα συνεβούλευε.

CXXXV. Μετὰ δέ, νῦξ τε ἐγένετο, καὶ Δαρεῖος ἐχράτο τῇ γνώμῃ ταύτῃ· τοὺς μὲν καματηροὺς⁶⁴ τῶν ἀνδρῶν, καὶ τῶν ἦν ἐλάχιστος ἀπολλυμένων λόγος,⁶⁵ καὶ τοὺς ὄνους πάντας καταδήσας, κατέλιπε αὐτοῦ ταύτῃ⁶⁶ ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὄνους καὶ τοὺς ἀσθενέας τῆς στρατῆς τῶνδε εἵνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς μὲν εἵνεκεν κατελίποντο, προφάσις⁶⁷ δὲ τῆσδε· δῆλα δὲ,⁶⁸ αὐτὸς μὲν σὺν τῷ καθαρῷ⁶⁹ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ στρατόπεδον τοῦτον τὸν χρόνον ῥυοίατο. ταῦτα τοῖσι ὑπολειπομένοισι ὑποθέμενος ὁ Δαρεῖος, καὶ πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπέειγετο ἐπὶ τὸν Ἰστρον. οἱ δὲ ὄνοι, ἐρμηωθέντες τοῦ ὁμίλου, οὕτω μὲν δὴ μᾶλλον πολλῷ ἔσαν τῆς φωνῆς·⁷⁰ ἀκούσαντες⁷¹ δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυ κατὰ χώραν⁷² ἤλπιζον τοὺς Πέρσας εἶναι.

60. δοκεόντων] p. 79. n. 39.

61. αὐτῷ μοι] p. 64. n. 69. T. on Hom. Il. A. 271. E. 884. Z. 91.

62. ἐπέλθῃ] shall have come on. viii. 11. W.

63. ἐς τὰς τλαιπωρίας] i. e. ἐς τὸ φέρειν τ. τ. ST.

64. καματηροὺς] the same as ἀσθενέας which follows. S.

65. τῶν ἦν ἐ. ἀ. λ.] στρατῆς, τῆς οὐδεμία ἔσται ἄρῃ ἀπολλυμένης, iii. 155. ST.

66. αὐτοῦ ταύτῃ] p. 102. n. 87. iii. 25. Other writers would omit ταύτῃ, as αὐτοῦ ἐν τῷ ἱερῷ, Thucydides, iii. 81. Xenophon, H. vii. 4, 36. iv. 8, 39. αὐτοῦ ἐν τῇ χώρᾳ, Cyr. vii. 1, 23. Theopompus in Ath. xii. 43. Lucian, Prom. 8. V. SCHN.

67. προφάσις] repeat εἵνεκεν from what precedes, in the same sense as διὰ πρόφασιν τοιήνδε, vii. 230. S.

68. δῆλα δὲ] to wit. After this word understand ὅτι. S. δῆλα γὰρ δὲ ὅτι, i. 207.

69. τῷ καθαρῷ] the sound part; i. 211. S. p. 103. n. 98.

70. ἔσαν τῆς φωνῆς] μηδεμίαν φωνὴν ἰέναι, ii. 2. The construction here is ἔσαν φωνῆν μᾶλλον τῆς εἰθισμένης φωνῆς. S.

71. ἀκούσαντες] καὶ τὰς σκηνὰς ἀκεραίους ὀρῶντες, ᾤοντο παρῆναι τοὺς Πέρσας· (Δαρεῖος γὰρ), ὅπως λάθοι τοὺς Σκύθας, τὸ στρατόπεδον, ὡς εἶχεν, ἐὰ κατὰ χώραν μένειν, Polyænus, vii, 10, 4. V.

72. κατὰ χώραν] Xenophon, An. i.

CXXXVI. Ἡμέρης δὲ γενομένης, γινόντες οἱ ὑπολειφθέντες, ὡς προδεδωμένοι εἶεν ὑπὸ Δαρείου, χεῖράς τε προετείνοντο τοῖσι Σκύθησι, καὶ ἔλεγον τὰ κατήκοντα·⁷³ οἱ δὲ, ὡς ἤκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἱ τε δύο μοῖραι τῶν Σκυθῶν καὶ ἡ μία,⁷⁴ Σαυρομάται τε καὶ Βουδῖνοι καὶ Γελωνοὶ, ἐδίωκον τοὺς Πέρσας ἰθὺ⁷⁵ τοῦ Ἰστροῦ. ἄτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ⁷⁶ εὐότος πεζοῦ στρατοῦ, καὶ τὰς ὁδοὺς οὐκ ἐπισταμένον, ὅσπερ οὐ τετμημένων⁷⁷ τῶν ὁδῶν· τοῦ δὲ Σκυθικοῦ, ἱππύτῳ, καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένον· ἁμαρτόντες ἀλλήλων, ἐφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι.⁷⁸ μαθόντες δὲ τοὺς Πέρσας οὐκ ἂν ἀπιγμένους, ἔλεγον πρὸς τοὺς Ἴωνας εὐντας ἐν τῇσι γηυσί· “Αἰδρες Ἴωνες, αἱ τε ἡμέραι ὑμῖν τοῦ ἀριθμοῦ διοίχονται·⁷⁹ καὶ οὐ ποιεέτε γε δίκαια, ἔτι παραμένοντες. ἀλλ’, ἐπεὶ πρότερον δειμαίνοντες ἐμένετε, νῦν λύσαντες τὸν πόρον τὴν ταχίστην ἄπιτε χαίροντες ἐλεύθεροι,⁸⁰ θεοῖσι τε καὶ Σκύθησι εἰδότες χάριν. τὸν δὲ πρότερον εὐότα ὑμέων δεσπότην ἡμεῖς παραστησόμεθα οὕτω, ὥστε ἐπὶ μηδαμὸς ἔτι ἀνθρώπους αὐτὸν στρατεύσασθαι.”

CXXXVII. Πρὸς ταῦτα οἱ Ἴωνες ἐβουλεύοντο. Μιλτιάδῳ⁸¹ μὲν τοῦ Ἀθηναίου,⁸² στρατηγέοντος καὶ τυραντεύοντος⁸³ Χερσονησιτέων⁸⁴ τῶν ἐν Ἑλλησπόντῳ, ἣν γνώμη, πείθεσθαι Σκύθησι, καὶ

5, 15. Aristophanes, Pl. 367. ἐν τῇ αὐτῇ χώρῃ.

73. τὰ κατήκοντα] p. 59. n. 10.

74. ἡ μία] the third: compare 120, 128, and 133. L. W.

75. ἰθὺ] ἔλῃς i. τῆς ἀρχῆς τῆς Τομύριος, i. 207. iv. 120. v. 64.

76. τοῦ πολλοῦ] the major part.

77. τετμημένων] Archelaus, on coming to the throne of Macedon, ὁδοὺς εὐθείας ἔτεμε, Thucydides, ii. 100. Philo uses the compound, πολυσχιδεῖς ἀνατέμων ὁδοὺς, λεωφόρους ἀπάσας, de M. Op. p. 14. v. ἐν ἀνοδίαις ἀπλανεῖς καὶ λεωφόρους ὁδοὺς ἀνατεμεῖν, Cr. Pr. p. 723. β. W.

78. ἐφθησαν—ἀπικόμενοι] came to the bridge long before the Persians. M. G. G. 553, 3.

79. αἱ—ἡμέραι—διοίχονται] i. e. ὁ ταχὺς ἀριθμὸς τῶν ἡμέρων ὑμῖν διοίχεται, ST. by enallage, S.

80. χαίροντες ἐλεύθεροι] A more usual turn of expression would be ἄπιτε χ., θεοῖς τε καὶ Σκ. εἰδότες χά-

ριν, ἐλεύθεροι ὄντες, as in iii. 125. or ἀνθ' ὧν ἐλεύθεροί ἐστε. ST. p. 127. n. 10.

81. Μιλτιάδῳ] This was the second Miltiades. V.

82. Ἀθηναίου] Athens was so called after Minerva the tutelary deity: its former name was Cecropis, its modern name Atheni. L.

83. τυραννέοντος] Chersonesi perpetuam obtinuerat dominationem, tyrannusque fuerat appellatus, sed justus; non erat enim vi consecutus, sed suorum voluntate, eamque potestatem bonitate retinuerat. omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua in ea civitate, quæ libertate usa est, Nepos, i. 8. L.

84. Χερσονησιτέων] This Chersonesus is now called the peninsula of Romania: its ancient inhabitants were the Thracian Dolonci. L. The people were called Chersonesii as well as Chersonesitæ: perhaps the latter properly denoted “Greek Settlers;”

ἐλευθεροῦν Ἰωνίην· Ἰστιαίου⁸⁵ δὲ τοῦ Μιλησίου ἐναντίη ταύτη, λέγοντος, “ὥς νῦν μὲν διὰ Δαρεῖον ἕκαστος αὐτῶν τυραννεύει πόλιος· τῆς Δαρείου δὲ δυνάμιος κατααιρεθείσης, οὔτε αὐτὸς Μιλησίων οἷός τε ἔσται ἄρχειν, οὔτε ἄλλον οὐδένα οὐδαμῶν⁸⁶ βουλήσεσθαι γὰρ ἐκάστην τῶν πολίων δημοκρατέεσθαι μᾶλλον ἢ τυραννεύεσθαι.” Ἰστιαίου δὲ γνώμην ταύτην ἀποδείκνυμένου, αὐτίκα πάντες ἦσαν τετραμμένοι πρὸς ταύτην τὴν γνώμην, πρότερον τὴν Μιλτιάδεω αἰρεόμενοι.

CXXXIX. Οὔτοι ὦν ἐπεὶ τε τὴν Ἰστιαίου αἰρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτῃ τάδε ἔργα τε καὶ ἔπεα προσθεῖναι· τῆς μὲν γεφύρης λύειν τὰ κατὰ τοὺς Σκύθας ἑόντα, λύειν δὲ ὅσον τόξευμα⁸⁷ ἐξικνέεται· ἵνα καὶ ποιέειν τι δοκέωσι, ποιεῦντες μηδὲν, καὶ οἱ Σκύθαι μὴ πειρώατο βιώμενοι⁸⁸ καὶ βουλόμενοι διαβῆναι τὸν Ἰστρον κατὰ τὴν γεφυραν· εἰπεῖν τε, λύοντας τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον, ὥς πάντα ποιήσουσι τὰ Σκύθησί ἐστι ἐν ἡδονῇ. ταῦτα μὲν προσέθηκαν τῇ γνώμῃ· μετὰ δὲ, ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος, τάδε λέγων· “Ἄνδρες Σκύθαι, χρηστὰ ἤκετε φέροντες,⁸⁹ καὶ ἐς καιρὸν ἐπέγεσθε, καὶ τά τε ἀπ’ ὑμέων ἡμῖν χρηστῶς ὁδοῦται,⁹⁰ καὶ τὰ ἀπ’ ἡμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετέεται. ὥς γὰρ ὁρᾶτε, καὶ λύομεν τὸν πόρον καὶ προθυμίην πᾶσαν ἔχομεν, θέλοντες εἶναι ἐλεύθεροι. ἐν ᾧ δὲ ἡμέες τάδε λύομεν, ὑμέας καιρὸς ἐστὶ δίξῃσθαι ἐκείνους, εὐρόντας δὲ, ὑπὲρ τε ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτως ὥς κείνους πρέπει.”⁹¹

CXL. Σκύθαι μὲν, τὸ δεύτερον⁹² Ἰωσι πιστεύσαντες λέγειν

as *Italiotæ* and *Siceliotæ* did, in contradistinction to *Itali* and *Siculi*, “the barbarous tribes” of Italy and Sicily. See Bloomfield, *Th. ii.* 109. 165.

85. Ἰστιαίου] *Histiæus Milesius, ne res conficeretur, obstitit; dicens, “non idem ipsis, qui summas imperii tenerent, expedire, et multitudinē; quod Darii regno ipsorum niteretur dominatio, quo extincto ipsos potestate expulsos civibus suis pœnas daturus: itaque adeo se abhorrere a cæterorum consilio, ut nihil putet ipsis utilius quam confirmari regnum Persarum,”* Nepos, i. 3. The opinion of Miltiades is there given more fully. *V.*

86. οὐδαμῶν] ἔσσεσθαι is understood. *S.* ὥς τὸν κρητῆρα ἀπέδοντο, ἰδιώτας δὲ πριαμένους ἀναθεῖναι μιν, i. 70. iii.

Herod.

32. *ST.* p. 57. n. 91.

87. τόξευμα] οὐ μόνον ἡ τοξεία, ἀλλὰ καὶ αὐτὸ τὸ τόξον, i. e. πᾶσα ἡ τοξικὴ σκευή, and particularly τὸ τοξευόμενον, Thomas Magister; πρὶν τόξευμα ἐξικνεῖσθαι, Xenophon, *An. i.* 8, 13. understand πρὸς οἱ εἰς αὐτοὺς οἱ αὐτῶν. *HUT.* Before ὅσον, understand τόσον διόσθημα.

88. π. βιώμενοι] p. 41. n. 48.

89. ἤκετε φέροντες] you are come with. *M. G. G.* 557.

90. ὁδοῦται] *Æschylus, P. V.* 507. *Ag.* 169. Euripides, *Ion* 1050. Herodotus uses the compound verb εὐ-οδῶν, vi. 73. *W. BL.*

91. πρέπει] ἀπῆλλαξαν οὕτω ὥς κείνους ἔπρεπε, viii. 68, 2. *W.*

92. τὸ δεύτερον] iv. 133. *ST.*

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ἀληθέα, ὑπέστρεφόν ἐπὶ Ζήτησιν τῶν Περσέων, καὶ ἡμάρτανον πάσης τῆς ἐκείνων διεξόδου. αἵτιοι δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο, τὰς νομὰς τῶν ἵππων τὰς ταύτῃ διαφθείραντες, καὶ τὰ ὕδατα συγχώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρῆιχε ἄν σφι, εἰ ἐβούλοντο, εὐπετέως ἐξευρέειν τοὺς Πέρσας· νῦν δὲ, τὰ σφι ἐδόκεε ἄριστα βεβουλεῦσθαι, κατὰ ταῦτα ἐσφάλησαν. Σκύθαι μὲν νυν τῆς σφετέρης χώρας τῇ χιλός τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτῃ διεξιόντες ἐδιζήντο τοὺς ἀντιπολέμους,⁹³ δοκέοντες καὶ ἐκείνους διὰ τοιούτων τὴν ἀπόδρῃσιν ποιέεσθαι· οἱ δὲ διὴ Πέρσαι, τὸν πρότερον ἐωυτῶν γενόμενον στίβον, τοῦτον φυλάσσοντες, ἥϊσαν· καὶ οὕτω μόγισ⁹⁴ εὔρον τὸν πόρον. οἷα δὲ νυκτός τε ἀπικόμενοι, καὶ λελυμένης τῆς γεφύρης ἐντυχόντες,⁹⁵ ἐς πᾶσαν ἀρρώδην ἀπίκατο,⁹⁶ μὴ σφεας οἱ Ἴωνες ἔωσι ἀπολελοιπότες.

CXLI. Ἦν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος, φωνέων μέγιστον αἰθρώπων· τοῦτον δὴ τὸν ἄνδρα, καταστάντα ἐπὶ τοῦ χείλεος τοῦ Ἰστρου, ἐκέλευε Δαρεῖος καλέειν Ἰσταῖον Μιλήσιον. ὁ μὲν δὴ ἐποίηε ταῦτα· Ἰστιαῖος δὲ, ἐπακούσας τῷ πρώτῳ κελεύσματι,⁹⁷ τὰς τε νέας ἀπάσας παρῆιχε διαπορθμεύειν τὴν στρατιήν, καὶ τὴν γέφυραν ἔξευξε.

CXLII. Πέρσαι μὲν ὧν οὕτω ἐκφεύγουσι· Σκύθαι δὲ, διζήμενοι, καὶ τὸ δεύτερον ἡμартον τῶν Περσέων· καὶ τοῦτο μὲν, ὡς ἐόντας⁹⁸ Ἴωνας ἐλευθέρους, κακίστους τε καὶ ἀνανδροτάτους κρίνουσι εἶναι ἀπάντων ἀνθρώπων,⁹⁹ τοῦτο δὲ, ὡς δούλων Ἴωνων τὸν λόγον ποιεύ-

93. ἀντιπολέμους] iv. 134. vii. 236. viii. 68, 2. πολεμίους, Hesychius, S.

94. μόγισ] μόλις. D.

95. λ. τ. γ. ἐντυχόντες] A compound sometimes takes the construction of a simple verb, M. G. G. 382. obs. Aeschylus, Sup. 70. Sophocles, Ph. 323. W. Euripides, Or. 1284. S. however thinks this enallage scarcely allowable except by poetical license, and would understand τῷ πόρῳ, making λ. τ. γ. the genitive absolute: and POR. denies that ἐντυγχάνειν, or συντυγχάνειν, is ever constructed with a genitive.

96. ἀπίκατο] p. 6. n. 75. M. G. G. 198, 6. b.

97. κελεύσματι] οὐ τῷ πρώτῳ οἱ κ. πειθόμενος, vii. 16. W. κέλευμα was the more modern form of the word.

celeuma est carmen, quod navigantes canere solent; vel clamor nauticus, id est, vox nautarum. Isidorus, de Or. xvi. p. 7. BL.

98. ὡς ἐόντας] The order of the words is Ἴ., ὡς ἐ. ἐλευθέρους, κρ. εἰ. κ. τε καὶ ἂ. ἀ. ἀνθρώπων. The expression is much the same as Ἴ., ἥ μὲν ἐλ., they deem the Ionians, considered as free-men, &c. Callicratidas gives the same character of this people; to one asking ὁποῖοι ἄνδρες οἱ Ἴωνες; he answers ἐλεύθεροι μὲν κακοί, δούλοι δὲ ἀγαθοί, Plutarch, Lac. Ap. p. 222. D. W. V.

99. ἀπάντων ἀνθρώπων] When the class, to which the substantive that the superlative agrees with belongs, is mentioned, it is put in the genitive plural, and often with πᾶς. M. G. G. 459, 1.

μενοι, ἀνδράποδα φιλοδέσποτά φασι εἶναι καὶ ἄδρηστα¹⁰⁰ μάλιστα. ταῦτα μὲν δὴ Σκύθησι ἐς Ἴωνας ἀπερρίπται.

CXLIII. Δαρεῖος δὲ, διὰ τῆς Θρηάκης πορευόμενος, ἀπίκετο ἐς Σηστόν¹ τῆς Χερσονήσου· ἐνθεῦτεν δὲ αὐτὸς μὲν διέβη τῇσι νηυσὶ ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγάβαζον, ἄνδρα Πέρσην· τῷ Δαρεΐῳ κοτε ἔδωκε γέρας, τοιόνδε εἶπας ἐν Πέρσῃσι ἔπος· ὠρμημένου Δαρείου ροιᾶς τρώγειν, ὡς ἀνοιξε τάχιστα τὴν πρώτην τῶν ροιέων, εἶρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος, ὃ τι βούλουτ' ἂν οἱ τοσοῦτο πλῆθος γενέσθαι, ὅσοι ἐν τῇ ροιῇ κόκκοι. Δαρεῖος δὲ εἶπε, Μεγαβάζους² ἂν οἱ τοσοῦτους ἀριθμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκοον. ἐν μὲν δὴ Πέρσῃσι ταῦτά μιν εἶπας ἐτίμα· τότε δὲ αὐτὸν ὑπέλιπε στρατηγὸν, ἔχοντα τῆς στρατιῆς τῆς ἑωυτοῦ ὀκτὼ μυριάδας.

CXLIV. Οὗτος δὴ ὢν τότε ὁ Μεγάβαζος, στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἑλλησποντίων, τοὺς μὴ μηδίζοντας³ κατεστρέφετο. οὗτος μὲν νυν ταῦτα ἔπρασσε.⁴

CXLV. Τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος στρατιῆς μέγας στόλος.⁵

CC. Οἱ Φερετίμης τιμωροὶ Πέρσαι, ἐπεὶ τε ἐκ τῆς Αἰγύπτου ἀπίκατο ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι ἐκδιδόναι τοὺς αἰτίους τοῦ φόνου τοῦ Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος⁶ μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὴ ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἐννέα, ὀρύσσοντές τε ὀρύγματα ὑπόγαια⁷ φέροντα ἐς τὸ τεῖχος, καὶ προσβολὰς καρτερὰς ποιούμενοι.

100. ἄδρηστα] τοὺς τῶν Ἰόνων τυράννους Ἰδάθυρος διὰ τὴν πρὸς Δαρεῖον πίστιν ἀνδράποδα χρηστὰ καὶ ἄδραστα ἐκάλει, Plutarch, t. ii. p. 174. E. ἄδρηστος is opposed to δρηπέτης a runaway; ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρηπέτησι, vi. 11. V. IV.

1. Σηστόν] It was here that Xerxes built the bridge across the Hellespont. The modern town near the same spot is called Zemenic. L. A.

2. Μεγαβάζους] The name is also spelt with ὕ. p. 144. n. 68. v. 12, &c. Μεγαβύζους, εἶπεν, ἐθέλειν αὐτῷ τοσοῦτους εἶναι, Eustathius, on II. B. p. 182, 27. V.

3. μηδίζοντας] Ancient writers in

general comprehend the Persians under the name of Medes. L.

4. ἔπρασσε] The principal purposes of the Scythian expedition were probably accomplished; see Mitford, vi. 3. TR.

5. στόλος] The pretext of which was to avenge the assassination, at Barca, of Arcesilaus, tyrant of Cyrene and son of Pheretima.

6. τῶν δὲ—τὸ πλῆθος] i. e. ὅτι, or διότι, δὲ τούτων πᾶν τὸ πλ. S. or οἱ δὲ, πᾶν γὰρ ἦν αὐτῶν τὸ πλ. &c. ST.

7. ὀρύγματα ὑπόγαια] ὑπόνομον, Eustathius; V. a mine. This is one of the earliest instances of mining and countermining being adopted in the siege and defence of towns. L.

τὰ μὲν νυν ὀρύγματα ἀνὴρ χαλκεὺς ἀνεῦρε⁸ ἐπιχάλκῳ ἀσπίδι ὧδε ἐπιφρασθεῖς· περιφέρων αὐτὴν ἐντὺς τοῦ τείχεος προσίσχε πρὸς τὸ δάπεδον τῆς πόλιος. τὰ μὲν δὴ ἄλλα ἔσκε κωφὰ, πρὸς ἃ προσίσχε, κατὰ δὲ τὰ ὀρυσσόμενα ἤχεσκε ὁ χαλκεὺς τῆς ἀσπίδος. ἀντορύσσοντες δ' ἂν ταύτῃ οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρυσχέοντας. τοῦτο μὲν δὴ οὕτω ἐξευρέθη· τὰς δὲ προσβολὰς ἀπεκρούοντο οἱ Βαρκαῖοι.

CCI. Χρόνων δὲ δὴ πολλῶν τριβομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἦσσαν τῶν Περσέων, Ἀμασις, ὁ στρατηγὸς τοῦ πεζοῦ, μηχανᾶται τοιάδε· μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἰρετοὶ εἶεν, δόλῳ δὲ αἰρετοὶ, ποιέει τοιάδε· νυκτὸς τάφρην⁹ ὀρύξας εὐρέην, ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς· κατύπερθε δὲ, ἐπιπολῆς τῶν ξύλων, χοῦν γῆς ἐπεφόρησε, ποιέων τῇ ἄλλῃ γῇ ἰσόπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προσεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπήκουσαν, ἐς ὃ σφι ἑαδε ὁμολογίῃ χρήσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια,¹⁰ “ ἔς τ’ ἂν¹¹ ἡ γῇ αὕτη οὕτω ἔχῃ, μένειν τὸ

8. χαλκεὺς ἀνεῦρε] ἀνὴρ χ. ἀνεῦρεν, ἐνθυμήσας ἀσπίδος χάλκωμα ἐπιφέρειν, καὶ ἐντὸς τοῦ τείχεος ἐπάνω προσίσχειν πρὸς τὸ δάπεδον· τῇ μὲν δὴ ἄλλῃ κωφὰ ἦν, πρὸς ἃ προσίσχοι τὸ χάλκωμα· ἥ δ' ὑπαρύσσετο, ἀντήχει· ἀντορύσσοντες οὖν οἱ Βαρκαῖοι, ταύτῃ ἀπέκτειναν πολλοὺς τῶν ὑπορυσσόντων, *Aeneas*, 37. IV. A similar device was used by the Ambraciots when undermined by the Romans; ἐξῆς ἔθηκαν παρὰ τὸν ἕνα τοῖχον τῆς τάφρου ἐγγὺς τῷ τείχει χαλκώματα συνεχῇ, λεπτότατα ταῖς κατασκευαῖς, οἷον λεκάνας καὶ ἕτερα ὅμοια τούτοις· καὶ παρὰ ταῦτα διὰ τῆς τάφρου παρίοντες, ἠκροῶντο τοῦ ψόφου τῶν ὀρυττόντων ἔσωθεν. ἐπεὶ δὲ ἐσημειώσαντο τὸν τόπον, καθ' ὃν ἐδήλου τινὰ τῶν χαλκωμάτων· ἀντήχουν γὰρ πρὸς τὸν ἐκτὸς ψόφον ὠρυττον ἔσωθεν ἄλλην κατὰ γῆς τάφρον &c. *Polybius*, xxii. 11. S. *Livy* merely says *aure admoda, sonitum fodientium captabant*, xxxviii. 7. V.

9. τάφρην] iv. 28. and below, τάφρον; so ψάμμος, iv. 182. and ψάμμη, iv. 181. σαῖρος, iv. 183. [?] and σαύρη, iv. 192. ὁ and ἡ κίων, iv. 184. and i. 92. S.

10. τάμνοντες ὄρκια] ὁ. πιστὰ ταμόντες, *Homer*, II. B. 124. φιλότῃ καὶ ὁ. π. τ. Γ. 73. σπονδὰς τ. *Euripides*, *Hel.* 1234. i. e. δι' ἐντομῆς θυμάτων συνθήκας ποιήσαντες κατὰ τὸ ἀρχαῖον ἔθος, *Eustathius*. BA. ἀρθμὸν καὶ φίλιαν τ. *Callimachus*, fr. 199. φίλια τ. *Eur. Sup.* 385. MAR. slaying a victim in order to ratify the oaths. T. ἱερὰ θύσαντες, ὤμοσαν ἐπὶ τῶν ἐμπύρων, *Dionysius*, A. R. iii. p. 154, 27. *Virg.* ix. 4. 8. LAU. The same idiom holds good in Latin, where, in the present tense, *foedus ferire* is used, *Cicero*, pro D. S. *Livy*, i. 24. ix. 5. and, in the preterperfect, *f. icisse*, *Cic.* pro L. C. B. 15. in L. C. P. 12. *Liv.* i. 24. or *f. percussisse*, *Liv.* i. 24. *Justin*, xlii. 3. The ceremony itself is described by *Livy*, i. 24. ix. 5. and by *Virg.*, *Aen.* viii. 641. xii. 161. “To strike a league” is an English idiom also.

11. ἔς τ’ ἂν] μέχρις ἂν οὐρανὸς τε καὶ γῇ τὴν αὐτὴν στάσιν ἔχωσι, *Dionysius*, A. R. vi. p. 415. W. στὰς μετὰ τῶν τὰ ὄρκια ταμόντων ὤμοσεν, ἐφ’ ὅσον οὕτως ἡ γῇ μένει, φυλάξειν τὰ συγκείμενα, *Polyænus*, vii. 34. compare vi. 22. V.

ὄρκιον κατὰ χώραν·”¹² καὶ Βαρκαίους τε ὑποτελέειν φάναι Ἀξίην¹³ βασιλεῖ, καὶ Πέρσας μὴδὲν ἄλλο νεοχμοῦν κατὰ Βαρκαίων.¹⁴ μετὰ δὲ τὸ ὄρκιον, Βαρκαῖοι μὲν, πιστεύσαντες τούτοις, αὐτοὶ τε ἐξήϊσαν ἐκ τοῦ ἄστεος, καὶ τῶν πολεμίων ἔων παριέναι ἐς τὸ τεῖχος τὸν βουλόμενον,¹⁵ τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ Πέρσαι, καταρρήξαντες τὴν κρυπτὴν γέφυραν, ἔθεον ἔσω ἐς τὸ τεῖχος· κατέρρῃξαν δὲ τοῦδε εἵνεκα τὴν ἐποίησαν γέφυραν, ἵνα ἐμπεδορκέοιεν,¹⁶ ταμόντες τοῖσι Βαρκαίοις χρόνον μένειν αἰεὶ τὸ ὄρκιον, ὅσον ἂν ἡ γῆ μένη κατὰ τὰ τότε εἶχε· καταρρήξασι δὲ, οὐκέτι ἔμμενε τὸ ὄρκιον κατὰ χώραν.

CCII. Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπεὶ τέ οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκολόπισε κύκλῳ τοῦ τεύχεος· τοὺς δὲ λοιποὺς τῶν Βαρκαίων λήϊην ἐκέλευσε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοις δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη.

CCIII. Τοὺς ὧν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπῆσαν ὀπίσω· καὶ ἐπεὶ τε ἐπὶ τῇ Κυρηναίων πόλει ἐπέστησαν,¹⁷ οἱ Κυρηναῖοι, λόγιόν τι ἀποσιεύμενοι, διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιούσης δὲ τῆς στρατιῆς, Βάρης μὲν, ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγός, ἐκέλευε αἰρέειν τὴν πόλιν· Ἀμασις δὲ, ὁ τοῦ πεζοῦ, οὐκ ἔα· “ἐπὶ Βάρκην γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν·” ἐς ὃ διεξελοῦσι, καὶ ἰζομένοις ἐπὶ Διὸς Λυκαίου¹⁸ ὄχθον, μετεμέλῃσέ σφι οὐ σχοῦσι τὴν Κυρήνην· καὶ ἐπειρῶντο τὸ δεύτερον παριέναι ἐς αὐτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρσῃσι, οὐδενὸς μαχομένου, φόβος¹⁹ ἐνέπεσε· ἀποδραμόντες δὲ

12. κατὰ χώραν] p. 191. n. 72.

13. Ἀξίην] vii. 39. IV. Understand τιμήν. S.

14. ν. κατὰ B.] The same verb and preposition are followed by an accusative, v. 19. S.

15. τὸν βουλόμενον] An expression which occurs peculiarly in laws, treaties, &c. M. G. G. 269. obs.

16. ἐμπεδορκέοιεν] Xenophon, de R. L. near the end; ἐμμένειν ὄρκῳ, Euripides, Med. 752. MAR.

17. ἐπέστησαν] halted, Xenophon, Cyr. iv. 2, 18. suddenly presented themselves.

18. Λυκαίου] named after Lycæus, a mountain of Arcadia, consecrated to both Jupiter and Pan. A.

19. φόβος] Such unaccountable alarms were called *panics*, and supposed to be inspired by Pan. οἱ Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων, εὐθὺς φοβηθέντες· ὑπὲρ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπληγνύσθαι· καταστάντες ἐς αἰφνίδιον φυγὴν, ἐχώρου ἐπ' οἴκου, Thucydides, iv. 125. αὐτοῖς (οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δειμάτα ἐγγίγνεσθαι) ἐμπίπτει ταραχή, Th. vii. 80. Πανὸς τρομερῆ μάστιγι φοβεῖ, φυλακὰς δὲ λιπῶν, κινεῖς στρατιάν; Euripides, Rh. 36. V. compare SCH. on B. 59. Q. Curtius, iv. 12, 14. V. Flaccus, iii. 44, &c. Potter, iii. 9. “We sacrificed to Pan, Assailed the ungarded ruffians in his name; He

ὅσον ἐξήκοντα στάδια, ἴζοντο· ἰδρυθέντι δὲ τῷ στρατοπέδῳ ταύτῃ ἦλθε παρὰ Ἀρνάνδεω ἄγγελος, ἀποκαλέων αὐτούς. οἱ δὲ Πέρσαι, Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι, ἔτυχον· λαβόντες δὲ ταῦτα, ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐν-θεῦτεν αὐτοὺς Λίβυες, τῆς τε ἐσθῆτος εἵνεκα καὶ τῆς σκευῆς, τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφόρνεον, ἐς ὃ ἐς τὴν Αἴγυπτον ἀπικέατο.

CCIV. Οὗτος ὁ Περσέων στρατὸς τῆς Λιβύης ἐκαστάτῳ ἐς Εὐεσπερίδας²⁰ ἦλθε. τοὺς δὲ ἡνδραποδίσαντο τῶν Βαρκαίων, τούτους δὲ ἐκ τῆς Αἰγύπτου ἀνασπάστους²¹ ἐποίησαν παρὰ βασιλεῖα· βασιλεὺς δὲ σφί Δαρεῖος ἔδωκε τῆς Βακτρὶς²² χώρας κώμην ἐγκατοικῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὖνομα ἔθεντο Βάρκην, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν οἰκουμένη ἐν τῇ γῇ τῇ Βακτρίῃ.

CCV. Οὐ μὲν οὐδὲ ἡ Φερετίμη εὖ τὴν Ζόην κατέπλεξε.²³ ὥς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης, τισαμένη τοὺς Βαρκαίους, ἀπενύστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς· Ζῶσα γὰρ εὐλέων ἐξέζεσε.²⁴ ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι²⁵ γίνονται. ἡ μὲν δὲ Φερετίμης τῆς²⁶ Βάττεω τοιαύτη τε καὶ τοσαύτη τιμωρίῃ ἐγένετο ἐς Βαρκαίους.

with his terrors smote their yielding hearts." "God! whose power, By rumor vain, or echo's empty voice, Can sink the valiant in desponding fear, Can disarray whole armies."²¹ Glover, Leonidas, ii. 596. 652.

20. Εὐεσπερίδας] This people dwelt on the eastern side of the greater Syrtis; their capital was Hesperides, afterwards Berenice, now *Bernic*. *L*. They are not mentioned in *A*.

21. ἀνασπάστους] v. 12. vi. 32. denotes those torn from their native country; ἀνασπάστους implies moreover that the country itself was conquered. *W*.

22. Βακτρὶς] part of the modern Chorasán; its capital was Bactræ, now *Balk*. *L*.

23. κατέπλεξε] wound up. διαπλέκειν, v. 92, 6.

24. ζ.—εὐλέων ἐξέζεσε] cum tinea vermicibus ebullisset, Tertullian, ad Scap. 3. ἐξ. σκώληκας, LXX. Exod. xvi. 20. σκωλήκων ζέσας, Lucian, Al. Ps. 59. IV. Ἡρώδης, γενόμενος σκωληκόβρωτος, ἐξέψυξεν, Acts, xii. 23.

25. ἐπίφθονοι] ἐ. αἰέ πως παρὰ θεῶν αἱ ὑπερβολαὶ τῶν τιμωριῶν εἰσι, Pausanias, ix. 17. *V*. i. 32. iii. 40. *S*.

26. τῆς] Understand γυναικός. *B*. 55. M. G. G. 273.

ARGUMENT OF THE FIFTH BOOK.

Megabazus reduces Perinthus and the rest of Thrace : i. ii. x. Darius rewards Histæus and Coes : xi. Reduction of the Pæonians : xiv—xvi. Submission of the Macedonians : xvii. xviii. Histæus is summoned to the Persian Court : xxiii. xxiv. Artaphernes, præfect of Sardis. Otanes, admiral of the fleet, takes Byzantium, Calchedon, &c. : xxv—xxvii. Affairs of Naxos : xxviii. xxx—xxxiv. Aristagoras, instigated by Histæus, revolts : xxxv—xxxviii. Affairs of Sparta; Cleomenes, Dorieus : xxxix. xlii. xlviii. Failure of Aristagoras at Sparta : xlix—li. Affairs of Athens; Hippias and Hipparchus, Harmodius and Aristogiton : lv. The Alcæonidæ : lxii—lxvii. Clisthenes : lxix. lxx. lxxii. lxxiii. Invasion of Attica : lxxiv. lxxv. The Athenians retaliate on the Bæotians and Chalcideans; the Æginetans take part in the war : lxxvii—lxxx. lxxxix. The Spartans fail in their design of reinstating Hippias, being opposed by the Corinthians : xc—xcvi. Aristagoras applies to the Athenians; they aid him; Sardis is taken and burnt : xcvi—civ. Darius sends off Histæus to quell the rebellion : cv—cvii. The Ionians are reduced, and Aristagoras slain : cxvi—cxxvi.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

ΤΕΡΨΙΧΟΡΗ.

I. ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἦρχε, πρώτους μὲν Περινηθίου¹ Ἑλλησποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως.

II. Τότε δὲ ἀνδρῶν ἀγαθῶν περὶ² τῆς ἐλευθερίας γενομένων τῶν Περινηθίων, οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. ὡς δὲ ἐχειρώθη ἡ Πέρινθος, ἤλαυνε τὸν στρατὸν ὁ Μεγάβαζος διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων ἡμερούμενος βασιλεῖ· ταῦτα³ γὰρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηίκην καταστρέφεισθαι.

X. Τὰ παραθαλάσσια δ' ὧν αὐτῆς Μεγάβαζος Περσέων κατήκοα ἐποίησε.

XI. Δάρειος δὲ, ὡς διαβὰς τάχιστα τὸν Ἑλλησποντον ἀπίκετο ἐς Σάρδεις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίας, καὶ

1. Περινηθίου] Perinthus was afterwards called Heraclea, from which its modern name Ereklî or Rheglia is derived. L.

2. περὶ] for the sake of. τυραννίδος περί, Euripides, Ph. 534. i. e. βασιλείας χάριν, Dionysius, A. R. iv. ΒΑ. regnandi gratia, Cicero, Off. iii. 21. Suetonius, i. 30. pro regno, Seneca,

Th. 662. V. M. G. G. 589, 5. a. compare p. 96. n. 33.

3. ταῦτα] namely Θρ. καταστρέφεισθαι. ST. As ταῦτα here refers to what follows, so τάδε refers to what precedes, i. 210. and thus in Livy ille is found relating to "the latter," and hic to "the former." Compare p. 17. n. 38.

τῆς παραινέσιος τοῦ Μυτιληναίου Κώεω· μεταπεμψάμενος⁴ δέ σφεας ἐς Σάρδεις, ἐδίδου αὐτοῖσι αἴρεσιν. ὁ μὲν δὴ Ἰστιαῖος, ἅτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσέχρηξε·⁵ αἰτέει δὲ Μύρκινον⁶ τὴν Ἡδωνίδα,⁷ βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται· ὁ δὲ Κώης, οἷά τε οὐ τύραννος δημότης τε ἔων, αἰτέει Μυτιλήνης τυραννεῦσαι. τελεωθέντων⁸ δὲ ἀμφοτέροισι, οὗτοι μὲν κατὰ τὰ εἴλοντο ἐτράποντο.

XIV. Ἐνθαῦτα Δαρεῖος γράφει γράμματα πρὸς Μεγάβαζον, τὸν ἔλιπε ἐν τῇ Θρηίκῃ στρατηγόν· ἐντελλόμενος ἐξαναστῆσαι ἐξ ἠθέων Παίονας, καὶ παρ' ἐωυτὸν ἀγαγεῖν καὶ αὐτοὺς καὶ τέκνα τε καὶ γυναῖκας αὐτῶν. αὐτίκα δὲ ἱππεὺς ἔθεε φέρων τὴν ἀγγελίην ἐπὶ τὸν Ἑλλησποντον· περαιωθεὶς δὲ, διδοῖ τὸ βιβλίον τῷ Μεγαβάδι. ὁ δὲ, ἐπιλεξάμενος, καὶ λαβὼν ἡγεμόνας,⁹ ἐκ τῆς Θρηίκης, ἐστρατεύετο ἐπὶ τὴν Παιονίην.

XV. Πυθόμενοι δὲ οἱ Παῖονες τοὺς Πέρσας ἐπὶ σφέας ἰέναι, ἀλισθέντες ἐξεστρατεύσαντο πρὸς θαλάσσης· δοκέοντες ταύτῃ ἐπιχειρήσειν τοὺς Πέρσας ἐμβάλλοντας. οἱ μὲν δὴ Παῖονες ἦσαν ἐτοῖμοι τὸν Μεγαβάδην στρατὸν ἐπιδόντα ἐρύκειν· οἱ δὲ Πέρσαι, πυθόμενοι συναλίσθαι τοὺς Παίονας, καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας, τὴν ἄνω ὁδὸν¹⁰ τράπονται· λαθόντες δὲ τοὺς Παίονας, ἐσπίπτουσι ἐς τὰς πόλεις αὐτῶν, εὐούσας ἀνδρῶν ἐρήμους· οἷα δὲ κεινῇσι¹¹ ἐπιπεσόντες, εὐπετέως κατέσχον. οἱ δὲ Παῖονες, ὥς ἐπύθοντο ἐχομένας τὰς πόλεις, αὐτίκα διασκεδασθέντες, κατ' ἐωυτοὺς ἕκαστοι ἐτράποντο, καὶ παρεδίδουσαν¹² σφέας αὐτοὺς τοῖσι Πέρσησι.

4. μεταπεμψάμενος] μ. αὐτοὺς, καὶ ἥκειν κελεύσας, Athenæus, xi. 85. p. 25. n. 15.

5. προσέχρηξε] The preposition denotes in addition. προσανασιμίωτο, v. 34.

6. Μύρκινον] Μύρκινος, Ἡδωνικὴ πόλις, Thucydides, iv. 107. The penult is long, and the name is also written Μύρκιννος or Μυρκίνος; whereas, according to Labbe, Μύρσινος, the name of a city, has its penult short.

7. Ἡδωνίδα] Edonis was celebrated for its vines, Horace, 11 Od. vii. 27. Ovid, M. xi. 69. Δάρειος τὸν Κώην μὲν, τῆς συμβουλῆς ἕνεκα τῆς προτέρας, ἐξ ἰδιώτου τύραννον ποιήσας Μιτυλήνης, τῷ Ἰστιαίῳ δίδωσι κτίσειν δὲ τὴν Μυρκίνον,

Tzetzes, Ch. iii. 503. V.

8. τελεωθέντων] namely τούτων ὧν εἴλοντο. ST.

9. ἡγεμόνας] v. 100. viii. 35. Sophocles, Œ. C. 1542. Euripides, Ph. 1632. Aristophanes, Pl. 1160. Xenophon, Cyr. ii. 4, 22. &c. Understand τῆς ὁδοῦ, viii. 31. or τῶν ὁδῶν, Thucydides, iii. 98. τοὺς τῆς ὁδοῦ ἡγουμένους, Zonaras; V. ὁδηγούς, Hesychius. SCHL.

10. τὴν ἄνω ὁδὸν] the upper road. M. G. G. 270. a.

11. κεινῇσι] from κεινός empty; κείνος for ἐκείνος, he; v. 17.

12. παρεδίδουσαν] delivered up; a word of frequent occurrence in the New Testament. SCHL.

XVI. Παίωνων μὲν δὴ οἱ χειρωθέντες ἤγοντο ἐς τὴν Ἀσίην.

XVII. Μεγάβαζος δὲ, ὡς ἐχειρώσατο τοὺς Παίονας, πέμπει ἀγγέλους ἐς Μακεδονίην αἰδρας ἐπὶ Πέρσας, οἷ, μετ' αὐτὸν κείνον,¹³ ἦσαν δοκιμώτατοι ἐν τῷ στρατοπέδῳ. ἐπέμποντο¹⁴ δὲ οὗτοι παρ' Ἀμύντην, αἰτήσαντες γῆν τε καὶ ὕδωρ Δαρείῳ βασιλεῖ.

XVIII. Οἱ ὦν Πέρσαι, οἱ πεμφθέντες οὗτοι παρὰ τὸν Ἀμύντην, ὡς ἀπίκοντο, αἶτεον, ἐλθόντες ἐς ὕψιν τὴν Ἀμύντεω, Δαρείῳ βασιλεῖ γῆν τε καὶ ὕδωρ. ὁ δὲ ταῦτά ἐδίδου.¹⁵

XXIII. Μεγάβαζος δὲ, ἄγων τοὺς Παίονας, ἀπίκετο ἐπὶ τὸν Ἑλλήσποντον· ἐνθεῦτεν δὲ διαπεραιωθεὶς ἀπίκετο ἐς Σάρδεις. ἅτε δὲ τειχέοντος¹⁶ ἤδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε δωρεὴν, μισθὸν φυλακῆς¹⁷ τῆς σχεδῆς· ἑόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὐνομά ἐστι Μύρκινος· μαθὼν ὁ Μεγάβαζος τὸ ποιούμενον ἐκ τοῦ Ἰστιαίου, ὡς ἦλθε τάχιστα ἐς τὰς Σάρδεις ἄγων τοὺς Παίονας, ἔλεγε Δαρείῳ τάδε· “ὦ βασιλεῦ, κοῖόν τι χρῆμα ἐποίησας, ἀνδρὶ Ἑλληνι δεινῷ τε καὶ σοφῷ δούς ἐγκτήσασθαι¹⁸ πόλιν ἐν Θρηίκῃ; ἵνα ἴδῃ τε ναυπηγήσιμός ἐστι ἄφθονος, καὶ πολλοὶ κωπέες,¹⁹ καὶ μέταλλα ἀργύρεα· ὁμιλὺς τε πολλὸς μὲν Ἑλλην περιοικέει, πολλὸς δὲ βάρβαρος· οἷ, προστάτῳ ἐπιλαβόμενοι,²⁰ ποιήσουσι τοῦτο, τὸ ἂν κείνος ἐξηγέται, καὶ ἡμέρης καὶ νυκτός. σύ νυν τοῦτον τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα, ἵνα μὴ οἰκῇ πολέμῳ συνέχῃαι· τρόπῳ δὲ ἡπίῳ μεταπεμψάμενος, παῦσον· ἐπεὶ δὲ αὐτὸν περιλάβῃς, ποιέειν,²¹ ὅπως μηκέτι κείνος ἐς Ἑλληνας ἀπίξεται.”

XXIV. Ταῦτα λέγων ὁ Μεγάβαζος, εὐπετέως ἔπειθε Δαρεῖον, ὡς εὖ προορέων τὸ μέλλον γίνεσθαι. μετὰ δὲ,²² ἄγγελον πέμψας

13. μετ' αὐτὸν κείνον] after Megabazus himself. M. G. G. 587. c.

14. πέμπει—ἐπέμποντο] The accusative after the active verb becomes the nominative to the passive verb. M. G. G. 490.

15. ἐδίδου] ix. 109. offered, or promised, to give. Appian, Syr. 29. διδόμενων χρημάτων ἐπὶ τῷ τοῦ διδόντος συμφέροντι ἀπέχεσθαι, Polybius, xxxii. 8, 6. iii. 100, 3. S.

16. ἅτε—τειχέοντος] M. G. G. 568, 2. Z. on Vic. ii. 15.

17. δωρεὴν, μισθὸν φ.] πιστοτάτοις δώμεσιν ἐλευθερίην καὶ ἀποινα, μισθὸν

ὕπηρεσίης, Metrodorus, Ep. ἀνδραγαθίας, οὐ πατραγαθίας, μισθὸν καὶ δωρεὰς δίδωμι, Stobæus, S. lxxxv. p. 497. W.

18. ἐγκτήσασθαι] Houses and lands, which a man possessed in his own country, were called κτήματα; ἐγκτήμα was an estate in any other country than his own. V.

19. κωπέες] τὰ ξύλα τὰ πρὸς τὰς κώπας ἐπιτήδεια, Scholiast; τὰ εἰς κώπας εὐθετα ξ. Hesychius. V.

20. προστάτῳ ἐπιλαβόμενοι] i. 127. ST.

21. ποιέειν] p. 134. n. 67.

22. μετὰ δὲ] p. 13. n. 68.

ὁ Δαρεῖος ἐς τὴν Μύρκινον, ἔλεγε τάδε·²³ “Ἰστιαῖε, βασιλεὺς Δαρεῖος τάδε²⁴ λέγει· ἐγὼ φροντίζειν εὐρίσκω ἐμοὶ τε καὶ τοῖσι ἐμοῖσι πρήγμασι οὐδένα εἶναι σεῦ ἄνδρα εὐνοέστερον· τοῦτο δὲ οὐ λόγοισι, ἀλλ’ ἔργοισι οἶδα μαθῶν·²⁵ νῦν ὦν, ἐπινοῶ γὰρ πρήγματα μεγάλα κατεργάσασθαι,²⁶ ἀπικνέο μοι πάντως, ἵνα τοι αὐτὰ ὑπερθέωμαι.”²⁷ τούτοις τοῖσι ἔπεισι πιστεύσας ὁ Ἰστιαῖος, καὶ ἅμα μέγα ποιεύμενος βασιλέος σύμβουλος γενέσθαι, ἀπῆκετο ἐς τὰς Σάρδεις. ἀπικόμενός δέ οἱ ἔλεγε Δαρεῖος τάδε· “Ἰστιαῖε, ἐγὼ σε μετεπεψφίμην τῶνδε εἵνεκεν· ἐπεὶ τε τάχιστα ἐνόστησα ἀπὸ Σκυθῶν, καὶ σύ μοι ἐγένεο ἐξ ὀφθαλμῶν,²⁸ οὐδέν κω ἄλλο χρῆμα οὕτω ἐν βραχείῃ ἐπεζήτησα, ὥς σὲ ιδέειν τε καὶ ἐς λόγους μοι²⁹ ἀπικέσθαι, ἐγνωκώς, ὅτι κτημάτων πάντων³⁰ ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὖνοος· τὰ τοι ἐγὼ καὶ ἀμφοτέρα συνειδώς ἔχω μαρτυρεῖν³¹ ἐς πρήγματα τὰ ἐμά. νῦν ὦν, εὖ γὰρ ἐποίησας ἀπικόμενος,³² τάδε τοι ἐγὼ προτείνομαι· Μίλητον μὲν ἔα καὶ τὴν νεόκτιστον ἐν Θυρίκῃ πόλιν· σὺ δ’ ἐμοὶ ἐπόμενος ἐς Σοῦσα, ἔχε τὰ περ ἂν ἐγὼ ἔχω, ἐμός τε σύσσιτος ἐὼν καὶ σύμβουλος.”

XXV. Ταῦτα Δαρεῖος εἶπας, καὶ καταστήσας Ἀρταφέρνηα,³³

23. ἔλεγε τάδε] i. 206. iv. 126. W. iii. 122. ST.

24. τάδε] ὧδε is more frequently used in letters and messages; iii. 40. 122. Thucydides, i. 129. ST.

25. οὐ λ. ἀλλ’ ἐ. οἶδα μ.] οἶ. δ’ οὐ λόγῳ μ. Euripides, Her. 5. ἔργῳ καὶ λ. τεκμαίρομαι, Æschylus, P. V. 344. E. Compare POR. on Euripides, Ph. 512.

26. πρήγματα μ. κατεργάσασθαι] μ. πράττειν, Xenophon, An. ii. p. 91. n. πρᾶγμα πράσσω μέγα, Sophocles, E. 322. μεγάλα πράσσω, Euripides, An. 388. MAR. The phrase μ. π. sometimes denotes “prospering exceedingly.” KU.

27. ὑπερθέωμαι] from ὑπερτιθέναι, i. 108. iii. 71. to communicate. M. G. G. 206, 3.

28. ἐξ ὀφθαλμῶν] out of sight; ἐν ὀφθαλμοῖσι, Homer, Il. A. 587. Γ. 366. in my sight.

29. μοι] σοι would seem more natural; but it would be a less dignified expression. W.

30. κτημάτων πάντων] For these

words κτήμα might have been used, p. 151. n. 30. σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστὶ, Isocrates, ad Nic. p. 25. v. M. G. G. 437. τοὺς φίλους πλουσίους ποιῶν, τούτους μοι νομίζω θησαυροὺς, Xenophon, Cyr. viii. 2, 19. W.

31. τὰ—μαρτυρεῖν] i. e. τὰ τοι ἀμφοτέρα (namely τὸ συνετόν τε καὶ εὖνοον εἶναι σε, ὅτ τὴν τε σύνεσιν καὶ τὴν εὖνοιαν) ἐγὼ σύνοιδα καὶ ἔχω μ. LAU. This is one instance among many in which ἔχω, signifying “I am able,” is not used with a negative; though S. says that the negative particle is constantly added to the verb in this sense.

32. εὖ—ἐποίησας ἀπικόμενος] The participle expresses the action, with reference to which the finite verb determines any condition or quality; thou hast well done in coming: so οὐ καλῶς ποιεῖν ἀπαρνεύμενον, vi. 69. M. G. G. 554. This is rendered in Latin by *quod* with the subjunctive.

33. Ἀρταφέρνηα] The Greeks absurdly derive the name, from having

ἀδελφεὸν ἐωντοῦ ὁμοπάτριον, ὕπαρχον εἶναι³⁴ Σαρδίῳ, ἀπήλανε ἐς Σοῦσα ἅμα ἀγόμενος Ἰστιαῖον, Ὅτάνεα δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραθαλασσίῳ ἀνδρῶν³⁵ τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβύσης, γενόμενον τῶν βασιλῆϊν δικαστέων,³⁶ ὅτι ἐπὶ χρήμασι³⁷ δίκην ἄδικον ἐδίκασε, σφάζας, ἀπέδειρε πᾶσαν τὴν ἀνθρωπότην³⁸ σπαδίξας³⁹ δὲ αὐτοῦ τὸ δέρμα, ἰμάντας ἐξ αὐτοῦ ἔταμε, καὶ ἐνέτεινε τὸν θρόνον, ἐς τὸν ἔζων ἐδίκασε· ἐντανύσας δὲ, ὁ Καμβύσης ἀπέδεξε δικαστὴν εἶναι ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτείναν ἀπέδειρε, τὸν παῖδα τοῦ Σισάμνεω, ἐντειλάμενός οἱ μεμῆσθαι, ἐν τῷ κατίζων θρόνῳ δικάζει.

XXVI. Οὗτος ὢν ὁ Ὅτάνης, ὁ ἐγκατιζόμενος ἐς τοῦτον τὸν θρόνον, τότε διάδοχος γενόμενος Μεγαβάζῳ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους,⁴⁰ εἶλε δὲ Ἀντανδρον⁴¹ τὴν ἐν τῇ Τρωάδι γῆ, εἶλε δὲ Λαμπώνιον,⁴² λαβὼν δὲ παρὰ Λεσβίων

τὰς φρένας ἀρτίας καὶ ἀκεραίαις; hence Æschylus says, φρένες γὰρ αὐτοῦ θυμὸν φακοστρόφον, P. 773. W.

34. εἶναι] is redundant, as in v. 94. 99. vii. 154.; it is omitted in vii. 105. The same pleonasm occurs in the Homeric expression δῶκε ξεινήϊον εἶναι, Il. K. 269. A. 20. esse sui dederal momentum et pignus amoris, Virgil, Æn. v. 572. ferre sui &c. 538.

35. σ.—τῶν π. ἀνδρῶν] στρατηγὸς τ. π. ἀνθρώπων, vii. 135. W.

36. τῶν βασιλῆϊν δικαστέων] οἱ βασιλῆϊοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὓς ἀποθάνωσι, ἥ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου, iii. 31. ST.

37. ἐπὶ χρήμασι] vii. 194. W. for, or on condition of receiving, or in order to get, or on account of, a sum of money; M. G. G. 585. β. or χρήματα λαβὼν, after receiving a sum of money: ἐπὶ κόσῳ χρήματι for how large a sum, and ἐπὶ τίνι χ. for what sum, iii. 38. Cambyzes asked the people, respectively, how much they would take, and what they would take to do so and so. ST.

38. ἀνθρωπότην] Understand δοράν. B. 70. Eustathius gives many instances of a similar ellipsis. V.

39. σπαδίξας] ἐκδείξας· σπάδιξ γὰρ, φλοῖς ρίζης πρινίης. GL. after stripping off; from σπᾶν. SA. Some ety-

mologists fancifully derive the English word "flay" from φλοῖς, Todd's Johnson. This barbarous punishment was inflicted on the living. Sapor, king of Persia, ordered the emperor Valerian to be flayed alive: his skin was afterwards tanned, and painted red; and, that the ignominy might be perpetuated, it was nailed up in a Persian temple. One of the earliest instances of this punishment is the flaying of Marsyas by Apollo. A. Cambyzes mali cuiusdam judicis ex corpore pellem detractam sellæ intendi, in eaque filium ejus judicaturum considerare jussit, Valerius M., vi. 3, 3. V. Artaxerxes punished more than one of the judges in a similar manner, Diodorus, x. 10. L. Darius crucified one for a like offence, vii. 194.

40. Καλχηδονίους] Calchedon, Lamponium, and Antandros were in Asia, and consequently not under the jurisdiction of Otanes, the successor of Megabazus, who commanded only in Europe. But perhaps Otanes was governor of the Asiatic coasts before he succeeded to the command of Megabazus. L. see p. 205. n. 45.

41. Ἀντανδρον] This town also bore the names of Edonis and Cimmeris. L.

42. Λαμπώνιον] A town of Troas, to the north of the Adramyttian gulf,

νέας, εἶλε Ἀῆμνόν⁴³ τε καὶ Ἰμβρον,⁴⁴ ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν⁴⁵ οἰκομένης.

XXVII. Αἰτίη δὲ τούτου⁴⁶ ἦδε· πάντας ἡνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λειποστρατίης ἐπὶ Σκύθας αἰτιώμενος, τοὺς δὲ, σίνεσθαι τὸν Δαρείου στρατὸν ἀπὸ Σκυθῶν ὀπίσω ἀποκομιζόμενον. οὗτος μὲν νυν τσαῦτα ἐξεργάσατο στρατηγίης.

XXVIII. Μετὰ δὲ, οὐ πολλὸν χρόνον ἄνεσις⁴⁷ κακῶν ἦν. Καὶ ἤρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου Ἴωσι γίνεσθαι κακά. τοῦτο μὲν γάρ, ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε⁴⁸ τοῦτο δὲ, κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτῇ τε ἐωυτῆς μάλιστα⁴⁹ δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα.⁵⁰

XXX. Τότε δὲ ἐκ τούτων τῶν πολίων ὧδε ἤρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου ἔφυγον ἄνδρες τῶν παχέων⁵¹ ὑπὸ⁵² τοῦ δήμου· φυγόντες δὲ, ἀπίκοντο ἐς Μίλητον. τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτροπος⁵³ ἔων Ἀρισταγόρης ὁ Μολπαγόρεω, γαμβρός τε ἔων καὶ

between Antandros and Gargara. It was an Æolian town, and was also called Lamponia. *L.* It is omitted by *A.*

43. Ἀῆμνον] This island was sacred to Vulcan; it is now called *Lemno* or *Stalamente*. *A. L.*

44. Ἰμβρον] now *Imbro*. *L.*

45. Πελασγῶν] vi. 138. *BO.* Otanes was not appointed to the command in Thrace, till 507, or 508, B. C. The Pelasgians were expelled from these islands 510, B. C. by Miltiades, vi. 139. But Otanes had taken the two islands 511, or 512, B. C., when governor of the Asiatic coasts; p. 204. n. 40. Compare the Essay on Chronology, viii. 11, p. 262 &c. *L.* They called themselves *Raseni* or *Tyr-seni*; and received the name of *Pelasgi*, or *Πελαργοί*, “storks,” from their periodical incursions resembling the visits of birds of passage. *A.* (The whole article *PELASGI* is well deserving of attention.)

46. τούτου] of his doing thus.

47. ἀνεσις] ἀνάπαυσις, Hesychius. *S.*

48. Νάξος—προέφερε] *N.* μεγέθει μὲν οὐ μεγάλη ἐστίν, ἄλλως δὲ καλή τε καὶ ἀγαθή, ἀρχοῦ τῆς Ἰωνίας, χρήματα ἔχουσα πολλά, Eustathius, on *Dion. P.*

Herod.

Bochart, Ch. i. 14.

49. ἐωυτῆς μάλιστα] The superlative is often accompanied by the genitive of the reflexive pronoun, to denote the highest degree to which a person or thing attains. *M. G. G.* 460. For a similar use of the comparative, see *Bloomfield's* *Thucydides*, p. 14. n. 11.

50. πρόσχημα] the pride, the ornament. καλλώπισμα, *Thomas M.* τὸ κλεινὸν Ἑλλάδος π. *Sophocles*, E. 683. τὸ παλαιὸν π. τῆς Ἑ. ἦν ταῦτα τὰ πολίσματα, *Strabo*, x. p. 691. v. xi. p. 786. In the same sense the simple noun σχῆμα is found, *Euripides*, *An.* 1. *L.* κάλλος, εὐπρέπεια, κόσμος, ἀξίωμα, δόξα, *Scholiast*; τὸ σ. τοῦ κόσμου τούτου, 1 *Cor.* vii. 31. *BA.*

51. παχέων] πλουσίων, *GL.* literally, fat; *substantial*. vi. 91. vii. 156. *Aristophanes*, V. 288. This, according to *Lexicographers*, is an Atticism. The verb παχύνω occurs in a cognate sense, *Æschylus*, *Th.* 769. Sup. 633 *BL. W.*

52. ἔφυγον—ὑπὸ] ὑπὸ precedes the agent not only after verbs passive, but after neutrals which have a passive sense, as φεύγειν “to be banished.” *M. G. G.* 592, 7. a. a.

53. ἐπίτροπος] p. 36. n. 83.

ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὸν ὁ Δαρεῖος ἐν Σούσοις κατέειχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου, καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἑὸν ἐν Σούσοις, ὅτε οἱ Νάξιοι ἦλθον, ξεῖνοι πρὶν ἔσσης τῷ Ἰστιαίῳ. ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μίλητον, ἐδέοντο τοῦ Ἀρισταγόρεω, εἴ πως αὐτοῖσι παράσχοι⁵⁴ δύναμιν τινα, καὶ κατέλθοιεν ἐς τὴν ἑωυτῶν. ὁ δὲ, ἐπιλεξάμενος, ὡς, ἦν δι' ἑωυτοῦ κατέλθωσι ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιεύμενος τὴν ξεινίην τὴν Ἰστιαίου, τὸνδε σφι λόγον προσέφερε· “αὐτὸς μὲν ὑμῖν οὐ φερέγγυός⁵⁵ εἰμι δύναμιν τοσαύτην παρῆσχειν, ὥστε κατάγειν ἀεκόντων τῶν τὴν πόλιν ἐχόντων Νάξιον· πυνθάνομαι γὰρ ὅκτα-κισχιλίην ἀσπίδα⁵⁶ Νάξιοις εἶναι, καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ, πᾶσαν σπουδὴν ποιεύμενος· ἐπινοέω δὲ τῇδε. Ἀρταφέρνης μοι τυγχάνει ἑὸν φίλος· ὁ δὲ, Ὑστάσπεω μὲν ἔστι παῖς, Δαρείου δὲ τοῦ βασιλέως ἀδελφεός, τῶν δ' ἐπιθυλασσίων τῶν ἐν τῇ Ἀσίῃ⁵⁷ ἄρχει πάντων, ἔχων στρατιὴν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὦν δοκέω τὸν ἄνδρα ποιήσσειν τῶν ἂν χρηρίζωμεν.” Ταῦτα ἀκούσαντες, οἱ Νάξιοι προσέθεσαν⁵⁸ τῷ Ἀρισταγόρῃ πρήσσειν ἢ δύναιτο ἄριστα· καὶ ὑπὸσχεται⁵⁹ δῶρα ἐκέλευον καὶ δαπάνην τῇ στρατιῇ, ὡς αὐτοὶ διαλύσοντες⁶⁰ ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον, πάντα ποιήσσειν τοὺς Νάξιους, τὰ ἂν αὐτοὶ κελεύωσι, ὡς δὲ καὶ τοὺς ἄλλους νησιώτας· τῶν γὰρ νήσων τουτέων τῶν Κυκλάδων⁶¹ οὐδεμία κω ἦν ὑπὸ Δαρείῳ.

54. ἐδέοντο—εἴ πως—παράσχοι] The regular construction would have required an infinitive mood, without a conjunction, to follow the former verb. M. G. G. 531. obs. 2. *if so be that he would furnish a certain force, and that they might return from exile, &c.*

55. φερέγγυος] βεβαιωτής, GL. ἀξιόπιστος, ἐγγυητής, Hesychius. It is a favorite word with Æschylus, Th. 392. 445. 466. 798. BL. The simple word ἐγγυος occurs in the Anthologia, ἀνέγγυος in Anacreon, ἐχέγγυος and ἀνεχέγγυος in Thucydides, iii. 46. 81. WA.

56. ἀσπίδα] by enallage of number for ἀσπίδας, so τῆς νεὼς for τῶν νεῶν, Thucydides, vi. 67. πρύμναν for πρύμνας, 40. τῷ κεράμῳ, Th. iii. 74. τῇ ἀμπέλῳ, Th. iv. 100. WA. ἀσπίς was the shield of the heavy-armed troops, πέλτη of the light infantry. L. ἀριθμὸς ἐγένετο τῶν Ἑλλήνων ἀσπίς μυρία καὶ

τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ τετρακόσιοι, Xenophon, An. i. 7, 9. BL. ii. 4, 11. To the instances in p. 13. n. 83. add *θεραπέλα* for οἱ θεράποντες, St. Matthew, xxiv. 45. *φῶς* for *πεφωτισμένοι*, Eph. v. 8. *περιτομή* for *περιτετμημένοι*, Gal. ii. 9. &c. HUT. τὴν φυγὴν and τοὺς φυγάδας are used as synonymous, Xen. H. v. 2, 9 and 10. *δημικλή* for *δημλίκες*, Homer, ll. E. 326. *civitas* for *cives*, Horace, iv Od. ii. 51. Ep. xvi. 18 and 36. *duodecim secures* for *ii prælores cum xii lictoribus*, Cicero, pro L. M. 12.

57. Ἀσίῃ] Perhaps Artaphernes succeeded Otanes. Compare p. 204. n. 40.

58. προσέθεσαν] enjoined, i. 108. iii. 62. GR. S.

59. ὑπὸσχεσθαι] τῷ Ἀρταφέρνηι. ST.

60. ὡς—διαλύσοντες] p. 84. n. 1.

61. Κυκλάδων] The Cyclades were named from κύκλος “a circle,” as

XXXI. Ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐς τὰς Σάρδεις, λέγει πρὸς τὸν Ἀρταφέρνηα, ὡς Νάξος εἴη νῆσος μεγάλη· μὲν οὐ μεγάλη, ἄλλως δὲ καλή τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης, χρήματα δ' ἐνὶ ⁶² πολλὰ καὶ ἀνδράποδα. “Σὺ ὢν ἐπὶ ταύτῃ τὴν χώραν στρατηλάτεις, κατὰγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς. καὶ τοι ταῦτα ποιήσαντι, τοῦτο μὲν ἐστὶ ἐτοῖμα παρ' ἐμοὶ χρήματα μεγάλα παρέξ τῶν ἀναισιμωμάτων τῇ στρατῇ· ταῦτα μὲν γὰρ δίκαια ⁶³ ἡμέας τοὺς ἄγοντας παρέχειν· τοῦτο δὲ, νήσους προσκτήσασθαι βασιλεῖ, αὐτὴν τε Νάξον καὶ τὰς ἐκ ταύτης ἡρτημένας, ⁶⁴ Πάρον ⁶⁵ τε καὶ Ἄνδρον ⁶⁶ καὶ ἄλλας τὰς Κυκλάδας καλευμένας. ἐνθεῦτεν δὲ ὀρμεώμενος, εὐπετέως ἐπιθήσεται Εὐβοίῃ, ⁶⁷ νήσῳ μεγάλῃ τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετέϊ αἰρεθῆναι. ἀποχρῶσι δὲ ἑκατὸν νέες ταύτας πάσας χειρώσασθαι.” Ὁ δὲ ἡμείβετο αὐτὸν τοῖσδε· σὺ ἐς οἶκον τὸν βασιλέως ⁶⁸ ἐξηγητὴς γίνεαι πρηγμάτων ἀγαθῶν, καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἑκατὸν νεῶν, δικόσιαί τοι ἐτοῖμοι ἔσονται ἅμα τῷ ἔαρι· δεῖ δὲ τούτοις καὶ αὐτὸν βασιλέα συνέπαινον γίνεσθαι.”

XXXII. Ὁ μὲν δὴ Ἀρισταγόρης, ὡς ταῦτα ἤκουσε, περιχαρὴς ἔων, ἀπήϊε ἐς Μίλητον. ὁ δὲ Ἀρταφέρνης, ὡς οἱ πέμψαντι ἐς Σοῦσα, καὶ ὑπερθέντι τὰ ἐκ τοῦ Ἀρισταγόρειω λεγόμενα, συνέπαιος καὶ αὐτὸς Δαρεῖος ἐγένετο, παρσκευάσατο μὲν δικησίας τριήρεις, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων· στρατηγὸν δὲ τουτέων ⁶⁹ ἀπέδεξε Μεγαβάτην, ἄνδρα Πέρσῃ τῶν Ἀχαιμενιδέων, ἑωυτοῦ τε καὶ Δαρείου ἀνεψιόν· τοῦ Πανσαιῆς ὁ Κλεομβρότεω Λακεδαιμόνιος, εἰ δὴ ἀληθὴς γε ἐστὶ ὁ λόγος, ⁷⁰ ὑπέ-

surrounding Delos; ἀμφὶς ἰοῦσαι Δῆλον ἐκυκλώσαντο, καὶ ὄνομα Κυκλάδες εἰσι, Dionysius P., 525. *W.* but the name is inaccurate, as they lie mostly west and south of Delos. They were upwards of fifty in number. *A. L.*

62. ἐνὶ] i. 181. 183. *W.*

63. δίκαια] viii. 22. for δίκαιον ἐστι. ἐνόμισαν σφίσιν ἔτι δυνατὰ εἶναι τὰ πράγματα περιγενέσθαι, Thucydides, viii. 106. iii. 86. *DU. W.*

64. ἡρτημένας] dependent, in much the same sense as in p. 126. n. 100.

65. Πάρον] Paros bore many other names. It was celebrated for its statuary marble. Archilochus was born there. *A. L.*

66. Ἄνδρον] Andros also, now *Andro*, had many names. *A. L.*

67. Εὐβοίῃ] also called *Macris*, now *Negrepont*, which is a corruption of Euripus. *A. L.*

68. ἐς οἶκον τ. β.] An oriental phrase, to denote the kingdom and the royal family, vi. 9. ix. 107. which occurs in the letter of Artaxerxes (if genuine) to Hystanes; Hippocrates, *Ep.* p. 1272. *W.*

69. τουτέων] τῶν τριηρέων. *AP.*

70. εἰ—λόγος] Hence it appears that our author had no knowledge of Pausanias's letter soliciting in marriage the daughter of Xerxes, Thucydides, i. 128. *W.*

ρῷ χρόνῳ τούτων ἡρμόσατο⁷¹ θυγατέρα, ἔρωτα σχὼν τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας δὲ Μεγαβάτην στρατηγὸν, Ἀρταφέρνης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.

XXXIII. Παραλαβὼν δὲ ὁ Μεγαβάτης ἐκ τῆς Μιλήτου τὸν τε Ἀρισταγόρεα καὶ τὴν Ἰάδα στρατιὴν καὶ τοὺς Ναξίους, ἔπλεε πρόφασιν⁷² ἐπ' Ἑλλησπόντου· ἐπεὶ τε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς Καύκασα,⁷³ ὡς ἐνθεύτην βορρῇ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι.⁷⁴ καὶ, οὐ γὰρ ἔδεε⁷⁵ τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιόνδε συνηνείχθη γενέσθαι· περιύοντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακὰς, ἐπὶ νεὺς Μυνδίας⁷⁶ ἔτυχε οὐδεὶς φυλάσσω· ὁ δὲ, δεινὸν τι ποιησάμενος, ἐκέλευσε τοὺς δορυφόρους, ἐξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμῆς⁷⁷ διελόντας⁷⁸ τῆς νεὸς, κατὰ τοῦτο,⁷⁹ ἔξω μὲν κεφαλὴν ποιεῦντας, ἔσω δὲ τὸ σῶμα. δεθέντος δὲ τοῦ Σκύλακος, ἐξαγγέλλει τις τῷ Ἀρισταγόρῃ, ὅτι τὸν ξεινὸν οἱ τὸν Μύνδιον Μεγαβάτης δῆσας λυμαίνοιτο. ὁ δ' ἐλθὼν παραιτέτο⁸⁰ τὸν Πέρσην· τυγχάνων δὲ οὐδενὸς, τῶν ἐδέετο, αὐτὸς ἐλθὼν ἔλυσε. πυθόμενος δὲ, κάρτα

71. ἡρμόσατο] *courted, sought in marriage*; v. 47. *S.*

72. πρόφασιν] Understand κατὰ. The sense expressed at length, is ἔ. τῇ μὲν προφάσει ἔ. 'Ε., ἔργῳ δὲ ἄλλο τὴν νῶ εἶχε διαπράξασθαι, οἱ ἀνήγετο ὡς ἔ. 'Ε. δῆθεν πλενόμενος. *ST.* p. 32. n. 7. p. 105. n. 25. προφάσει μὲν, διανοίᾳ δὲ, Thucydides, vi. 76. τὰλλα μὲν ἔστι λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ τοῦτο καὶ παρασκευάζεται, Demosthenes, de Ch. p. 100. ὡς ἀρβωστών, *pretending to be sick*, Xenophon, H. ii. 1. 9.

73. Καύκασα] might have been a port, or merely a road or anchorage, of the isle of Chios. It is now totally unknown; no other ancient author having mentioned it. *L.*

74. διαβάλοι] In the next chapter the accusative, τὰς νέας, is supplied. *SCHW.* on B. 181. πρὸς Ἄργος διαβαλεῖν, Euripides, Sup. 933. κακῆσθαι εἰς τὴν Ἰταλίαν ἀνέμῳ νότῳ διεβόλομεν τὸ πέλαιος εἰς Μεσσαπίους, Demetrius, Sic. in Ath. iii. 73. *MAR.*

75. οὐ—ἔδεε] *it was not destined*; ii. 161. iv. 79. v. 92, 4. ix. 109. χρῆν is used in the same sense of πεπωμέ-

νον ἦν, as in i. 8. Agathias, Epigr. W. and so is χρεὼν ἔστι, viii. 141. *S.*

76. Μυνδίας] Myndus is now *Mindes*, or *Mentesse*. *L.*

77. θαλαμῆς] Aristophanes, P. 1198. ἡ κάτω τῆς νεὸς τρώγλη θαλαμὴ λέγεται, Scholiast; *one of the port-holes of the bow oars*. ὁπῆς is understood. *SCH.* on B. 201. "Megabates, with the haughty and undistinguishing imperiousness of a modern Turkish bashaw, immediately ordered him to be tied in his own cabin, with his head out of the window," Mitford, vii. 1. *TR.* Potter, iii. 22.

78. διελόντας] διαμερίσαντας, διανείμαντας, Hesychius. W. διαλαβόντας, iv. 68. The body being within, and the head without, the man might be said to be "divided." *S.*

79. κατὰ τοῦτο] v. 3. 37. vi. 44. *for this reason*. These words are to be connected with δῆσαι, *S.*

80. παραιτέτο] Aristophanes, V. 1257. ἐλιπάρει, παρεκάλει, Scholiast. Xenophon expresses himself more at length, σὺ τοὺς θεοὺς παραιτήσῃ συγγνώμονας σοὶ εἶναι, Xenophon, M. ii. 2. *V.*

δεινὸν ἐποιήσατο ὁ Μεγαβιάτης, καὶ ἐσπέρχετο⁸¹ τῷ Ἀρισταγόρῃ. ὁ δὲ εἶπε· “σοὶ δὲ καὶ τούτοις τοῖσι πρήγμασι τί ἐστι;”⁸² οὐ σὲ ἀπέστειλε Ἀρταφέρνης ἐμέο⁸³ πείθεσθαι, καὶ πλέειν τῇ ἂν ἐγὼ κελεύω; τί πολλὰ πρήσσεις;”⁸⁴ Ταῦτα εἶπε Ἀρισταγόρης. ὁ δὲ θυμωθεὶς τούτοις, ὡς νυξ ἐγένετο, ἔπεμπε ἐς Νάξον πλοῖα ἄνδρας φράσσοντας τοῖσι Ναξίοις πάντα τὰ παρόντα σφί πρήγματα.

XXXIV. Οἱ γὰρ ὦν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφέας τὸν στόλον τοῦτον ὀρμήσεσθαι. ἐπεὶ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνείκοντο⁸⁵ τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος, παρεσκευάσαντο δὲ, ὡς πολιορκησόμενοι,⁸⁶ καὶ σῖτα καὶ ποτὰ τὸ τεῖχος⁸⁷ ἐσάξαντο. Καὶ οὔτοι μὲν παρεσκευάδατο ὡς παρесоμένου σφί πολέμου· οἱ δ', ἐπεὶ τε διέβαλον ἐκ τῆς Χίου⁸⁸ τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο, καὶ ἐπολιόρκεον μῆνας τέσσερας. ὡς δὲ, τὰ τε ἔχοντες ἦλθον⁸⁹ χρήματα οἱ Πέρσαι, ταῦτα καταδεδαπάνητό σφί, καὶ αὐτῷ τῷ Ἀρισταγόρῃ προσαναισίμωτο πολλὰ, τοῦ πλευνύς τε ἐδέετο⁹⁰ ἢ πολιορκίῃ, ἐνθαῦτα, τείχεα⁹¹ τοῖσι φυγάσι τῶν Να-

81. ἐσπέρχετο] was enraged. Τελαμῶνι θυμὸς ὀρνήθη, σπερχόμενος δ' ἀνόρουσε θῶς, Apollonius, iii. 515. θεῶν βασιλεια σπερχθείσα θυμῷ πέμπε δράκοντας ἄφαρ, Pindar, N. i. 59. W.

82. τί ἐστὶ] Understand κοινὸν or ξυνδν, agreeing with πρήγμα also understood. The ellipsis is partly supplied, in Achilles T. vi. p. 387. and Anthol. Gr. iv. 12. ep. 31. SCHL. σφίσι τε καὶ Ἀθηναίοις εἶναι οὐδὲν πρήγμα; v. 84. σοὶ τὶ καὶ Πρωτεσίλεω κοινόν; Philostratus, p. 662. τίς κατόπτρῳ καὶ τυφλῷ κοινωνία; a Comic Poet in Stob. p. 501, 4. quid tibi rei mecum est? Terence; quid mecum est tibi? Plautus, St. ii. 2, 9. Livy, viii. 25. V. The words ἐν μέσῳ are added either when κοινὸν is expressed, Euripides, Ion, 1283. or when it is understood, Her. 185. τί κυνηγεσίων καὶ σοὶ μελέτῃ; Hip. 224. M. G. G. 385, 10. sibi cum tiro forti negotium esse, Nepos, xiv. 7. τί ἐμοὶ καὶ σοί; St. John, ii. 4. St. Matthew, viii. 29. xxvii, 19. What business have you with these matters?

83. ἐμέο] p. 79. n. 33.

84. τί πολλὰ πρήσσεις] why intermeddle thus? i. e. why do you busy yourself about many things which do not belong to you? Aristophanes, R.

228. 748. &c. opposed to ὀλίγα πρήσσειν, Antoninus, iv. 24. or τὰ ἑαυτοῦ πράττειν, Xenophon, M. ii. 9. [?] MAR.

85. ἐσηνείκοντο] ἐσκεναγωγήσαντο εἰς τὴν πόλιν οἱ ἀπὸ τῶν ἀγρῶν, Scholiast, on Arist. V.

86. παρεσκευάσαντο—ὡς π.] This verb, here and just below, as well as in other places, seems to be considered as an independent verb, not requiring the addition of the participle, which follows, to complete the meaning; and the participle appears to be used as an accessory definition of the preceding verb, and not as the necessary result of it. M. G. G. 550. obs. 4.

87. τὸ τεῖχος] p. 92. n. 84. p. 102. n. 90.

88. Χίου] In A. there is a material error as to the magnitude of this island, which is said to be 900 leagues in circuit, instead of 90 or 100 miles.

89. ἔχοντες ἦλθον] Πληθεὶ χρημάτων & ἦλθεν ἐκ τῆς Ἀσίας ἔχων, Thucydides, i. 9. and Bloomfield's note; εἶπεν, ὅτι τὰ μὲν παρὰ βασιλέως χρήματα ἀνηλωμένα εἶη, καὶ ἔτι πλείω πολλῷ, Xenophon, H. ii. 1, 11.

90. πλευνύς — ἐδέετο] ἐπεὶ τε τοῦ π. αἰετ' ἔδεε, iv. 43. LA Ū.

91. τείχεα] a fortress. L. Xenophon, H. ii. 1, 25.

ζίων οικοδομήσαντες, ἀπαλλάσσοντο ἐς τὴν ἡπειρον, κακῶς πρήσσοντες.

XXXV. Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφέρνηϊ ἐκπληρῶσαι.⁹² ἅμα δὲ, ἐπέξέ μιν ἡ δαπάνη τῆς στρατιῆς ἀπαιτεσμένη· ἀρρώδεε τε, τοῦ στρατοῦ πρήξαντος κακῶς, καὶ Μεγαβάτη διαβεβλημένος· ἐδόκεε τε τὴν βασιλητὴν⁹³ τῆς Μιλήτου ἀπαιρῆσθαι.⁹⁴ ἀρρώδεων δὲ τούτων ἕκαστα, ἐβουλεύετο ἀπόστασιν. συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον⁹⁵ τὴν κεφαλὴν ἀπῆχθαι ἐκ Σουσέων παρ' Ἰστιαίου, σημαίνοντα ἀπίστασθαι Ἀρισταγόρῃ ἀπὸ βασιλέος. ὁ γὰρ Ἰστιαῖος, βυλόμενος τῷ Ἀρισταγόρῃ σημῆναι ἀποστῆναι, ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλῶς σημῆναι, ὥστε φυλασσομένων⁹⁶ τῶν ὁδῶν· ὁ δὲ, τῶν δούλων τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας.⁹⁷ ὥς δὲ ἀνέφυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδὲν, ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρισταγόρην ξυρήσαντά μιν τὰς τρίχας κατιδέσθαι ἐς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαινε, ὥς καὶ πρότερόν μοι εἴρηται, ἀπόστασιν. ταῦτα δὲ ὁ Ἰστιαῖος ἐποίεε, συμφορὴν ποιεύμενος μεγάλην τὴν ἐωυτοῦ κατοχὴν⁹⁸ τὴν ἐν Σούσοισι· ἀποστάσιος ὢν γινομένης, πολλὰς εἶχε ἐλπίδας μετήσεσθαι⁹⁹ ἐπὶ θάλασσαν· μὴ δὲ νεώτερόν τι ποιεύσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἤξειν ἔτι ἐλογίζετο.

XXXVI. Ἰστιαῖος μὲν νυν, ταῦτα διανοεύμενος, ἀπέπεμπε τὸν ἄγγελον· Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα. ἐβουλεύετο ὢν μετὰ τῶν στασιωτέων, ἐκφύνας τὴν τε

92. ἐκπληρῶσαι] ἐκτελέσαι. W.

93. τὴν βασιλητὴν] the regency.

94. ἀπαιρῆσθαι] The middle future is especially put for the passive. M. G. G. 496, 8. ἐλασσώσεσθαι, vi. 11. W. πολιορκησόμενοι, v. 34. S.

95. ἐστιγμένον] Ἰστιαῖος βυλόμενος τῷ Ἀρισταγόρῃ σημῆναι, ἄλλως μὲν οὐδαμῶς εἶχεν ἀσφαλῶς δηλῶσαι, ἅτε φυλασσομένων τῶν ὁδῶν, καὶ οὐκ εἴπορον ὃν γράμματα λαθεῖν φέροντα, τῶν δούλων τὸν πιστότατον ἀποξυρήσας ἔστιξε, καὶ ἐπέσχευ, ὥς ἂν ἐφυσαν αἱ τρίχες· εἴτα τάχιστα ἐπέπευ ἐἰς Μίλητον· ἐπιστείλας τῷ ἐπεστιγμένῳ ἄλλο μὲν οὐδὲν, ἐπειδὴν δ' ἀφίκοιτο ἐἰς Μίλητον πρὸς Ἀρισταγόραν, κελεύειν ξυρῆσαντα κατιδεῖν ἐἰς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαινε, ἃ δεῖ ποιεῖν, E-

neas, 31. Polyænus says the words were Ἰστιαῖος Ἀρισταγόρῃ· Ἰωνίαν ἀπόστησον, i. 24. According to Gellius, Histiaius chose a servant who had bad eyes, and told him, that he would cure him by shaving his head, &c. He then wrote the message on his head and sent him to Aristagoras, who was to effect his cure by shaving his head a second time:—*inopinabilis lutebra barbarico astu excoGITATA*, N. A. xvii. 9. BE. TR. V. p. 76. n. 13.

96. ὥστε φυλασσομένων] M. G. G. 567.

97. ἃ. ἃ. τὰς τρίχας] viii. 56. M. G. G. 536.

98. κατοχὴν] detention.

99. μετήσεσθαι] n. 94. above.

ἔωντοῦ γνώμην¹⁰⁰ καὶ τὰ παρὰ τοῦ Ἰστιαίου ἀπιγμένα. οἱ μὲν δὴ ἄλλοι πάντες γνώμην κατὰ τὴν ἐξέφεροντο, κελεύοντες ἀπίστασθαι, Ἐκαταῖος¹ δὲ, ὁ λογοποιὸς² πρῶτα μὲν οὐκ ἔα³ πόλεμον βασιλεῖ τῶν Περσέων ἀναιρέεσθαι,⁴ καταλέγων τὰ τε ἔθνεα πάντα, τῶν ἦρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ· ἐπεὶ τε δὲ οὐκ ἔπειθε, δευτέρα συνεβούλευε “ποιέειν, ὅπως ναυκράτεες τῆς θαλάσσης⁵ ἔσονται. ἄλλως μὲν νυν οὐδαμῶς” ἔφη λέγων⁶ “ἐνορᾶν ἐσόμενον τοῦτο· ἐπίστασθαι γὰρ τὴν δύναμιν τὴν Μιλησίων ἐοῦσαν ἀσθενέα· εἰ δὲ τὰ χρήματα καταιρεθείη τὰ ἐκ τοῦ ἱεροῦ τοῦ ἐν⁷ Βραγχίδησι,⁸ τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσκειν τῆς θαλάσσης· καὶ οὕτω αὐτοὺς τε ἔξιν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμίους οὐ συλῆσειν αὐτά.” τὰ δὲ χρήματα ἦν ταῦτα μεγάλα. αὕτη μὲν δὴ οὐκ ἐνίκα ἡ γνώμη, ἐδόκεε δὲ ὅμως ἀπίστασθαι· ἓνα τε αὐτῶν πλώσαντα ἐς Μυοῦντα ἐς τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθόν, ἐὼν ἐνθαῦτα, συλλαμβάνειν πειρᾶσθαι τοὺς ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγούς.

XXXVII. Ἀποπεμφθέντος δὲ Ἱητραγόρεω κατ’ αὐτὸ τοῦτο, καὶ συλλαβύντος δόλῳ Ὀλίaton Ἰβανώλιος⁹ Μυλασσέα,¹⁰ καὶ Ἰστιαῖον

100. ἐκφῆνας—γνώμην] ἀποφαίνεσθαι γ. is more usual, vii 152. ix. 5. Euripides, Sup. 345. Isocrates, ad Phil. p. 827. MAR.

1. Ἐκαταῖος] M. G. G. 273. ‘Ε. δς πρῶτος ἱστορίαν ἐξηγεῖκε, Suidas. SA.

2. ὁ λογοποιὸς] ii. 143. v. 125. Arrian, ii. 16. ὁ ὅφ’ ἡμῶν ἱστορικὸς λεγόμενος, Harpocration; p. 3. n. 17. Xenophon, Cyr. viii. 5, 28. δ’ Ἡρόδοτος ὁ λογ. Ar. iii. 30. The word also means fabulist, ii. 131. W. S.

3. οὐκ ἔα] dissuaded, or urged them not; as opposed to κελεύειν to urge, iv. 203. vi. 109. this sense is evident from οὐκ ἔπειθε following. S. L. Thucydides, vi. 72. Xenophon, H. ii. 1, 14. V. Homer, Il. E. 819. &c.

4. π.—ἀναιρέεσθαι] Xenophon, An. v. 7, 16. Euripides, Sup. 502. MAR.

5. ναυκράτεες τ. θ.] ναυκράτορες, vi. 9. θαλασσοκράτορες, Thucydides, viii. 63. V.

6. ἔφη λέγων] p. 72. n. 63. p. 171. n. 13. Sophocles, Aj. 768. M. G. G. 613, iv. BL. When Herodotus adopts this mode of expression, it is generally in a transition from indirect to direct

speech; and when, after reporting the substance of what was said, he proceeds to give the concluding words of the speaker. WE. S. p. 216. n. 61.

7. ἐκ τοῦ ἱ. τοῦ ἐν] Instead of the latter preposition, ἐκ is repeated, vi. 46. M. G. G. 596. a.

8. Βραγχίδησι] p. 88. n. 41. i. 92. vi. 19. The temple was rebuilt by Præonius of Ephesus and Daphnis of Miletus; and Vitruvius reckons it among the four temples which had immortalised their architects. L.

9. Ὀλίaton Ἰβανώλιος] As the mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted. M. G. G. 273. This omission appears hardly allowable where the preceding noun happens also to be in the genitive case. SCH. on B. 289. Bloomfield on Thuc. i. 24. n. 6.

10. Μυλασσέα] Mylassa is now named Melasso, or Marmara, from its “marble” quarries. A. L.

Τύμνεω Τερμερέα,¹¹ καὶ Κώνη Ἐρξάνδρεω, τῇ Δαρείῳ Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδew Κυμαῖον, καὶ ἄλλους συχνοὺς, οὕτω δὲ ἐκ τοῦ ἐμφανέους¹² ὁ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανώμενος. Καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην¹³ ἐποίει τῇ Μιλήτῳ, ὡς ἂν ἐκόντες αὐτῷ οἱ Μιλησιοὶ συναπισταίατο· μετὰ δὲ, καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τωὐτὸ τοῦτο ἐποίει, τοὺς μὲν ἐξελαύνων τῶν τυράννων· τοὺς¹⁴ δ' ἔλαβε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δὲ, φίλα βουλόμενος ποιεέσθαι τῇσι πόλισι, ἐξεδίδου· ἄλλον ἐς ἄλλην πόλιν παραδιδούς, ὅθεν εἴη ἕκαστος.

XXXVIII. Κώνη μὲν νυν Μυτιληναῖοι, ἐπεὶ τε τάχιστα παρέλαβον, ἐξαγαγόντες κατέλευσαν, Κυμαῖοι δὲ τὸν σφέτερον αὐτῶν¹⁵ ἀπῆκαν· ὡς δὲ καὶ ἄλλοι οἱ πλεῦνες¹⁶ ἀπίεσαν. τυράννων μὲν νυν κατάπαυσις ἐγένετο ἀνὰ τὰς πόλεις. Ἀρισταγόρης δὲ ὁ Μιλήσιος, ὡς τοὺς τυράννους κατέπαυσε, στρατηγούς¹⁷ ἐν ἐκάστῃ τῶν πολιῶν κелеύσας ἐκάστους καταστῆσαι, δεύτερα αὐτὸς ἐς Λακεδαιμόνα τριήρεϊ ἀπόστολος ἐγένετο· ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι.¹⁸

XXXIX. Τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος οὐκέτι περιεὼν ἐβασίλευε, ἀλλὰ ἐτετελευτήκεε· Κλεομένης δὲ ὁ Ἀναξανδρίδew εἶχε τὴν βασιληίην, οὐ κατὰ ἀνδραγαθίην σχὼν, ἀλλὰ κατὰ γένος.

XLII. Ὁ μὲν δὲ Κλεομένης, ὡς λέγεται, ἦν τε οὐ φρενίρης ἀκρομανής¹⁹ τε· ὁ δὲ [τούτου ἀδελφεὸς] Δωριεὺς ἦν τῶν ἡλικίων

11. Τερμερέα] Termera in Caria, and on the borders of Lycia, though mentioned by Stephanus, Strabo, and Pliny, *L.* is omitted in *A.*

12. ἐκ τοῦ ἐμφανέους] In the reference to this passage, p. 105, n. 29, the article is incorrectly omitted.

13. ἰσονομίην] is opposed to τυραννίδα, p. 153, n. 46. *W. L.*

14. τοὺς] for οὓς, p. 3, n. 24. *M. G. G.* 291.

15. σφέτερον αὐτῶν] *M. G. G.* 466, 1.

16. ἄλλοι οἱ πλεῦνες] most of the others, *M. G. G.* 268. *obs.*

17. στρατηγούς] The *Strategus* was a magistrate, who combined civil with military authority, and whose functions probably corresponded with

those of the Archons in Athens, the Cosmi in Crete, &c. The title occurs on medals. *L.* In like manner *Imperator* and *Dux*, though originally confined to military rank, afterwards became titles of political distinction.

18. ἔδεε—ἐξευρεθῆναι] Understand ὥστε before the infinitive. φιλοῦ χρηζῶ στόματος παίδων προσπτύξασθαι, Euripides, *M.* 1396. σ. φ. χ. σέθεν φωνῆς ἀκοῦσαι, the Author of *X. Π.* 460. *POR.* The use of the infinitive here is a pleonasm, and results from the blending of two constructions, viz. the accusative with a verb, and the genitive without one. *M. G. G.* 613. iv.

19. ἀκρομανής] ὑπομαργότερος, iii. 29. almost out of his mind, somewhat

πάντων πρῶτος, εὖ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχίσων²⁰ τὴν βασιλιήην. ὥστε ὦν οὕτω φρονέων, ἐπειδὴ ὅτε Ἀναξανδρίδης ἀπέθανε, καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νόμῳ, ἐστήσαντο²¹ βασιλέα τὸν πρεσβύτατον Κλεομένεα, ὁ Δωριεὺς, δεινόν τε²² ποιούμενος καὶ οὐκ ἀξιῶν ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λαὸν Σπαρτίητας, ἄγε ἐς ἀποικίην.²³

XLVIII. Εἰ δὲ ἠνέσχετο βασιλευόμενος ὑπὸ Κλεομένεος, καὶ κατέμενε ἐν Σπάρτῃ, ἐβασίλευε ἂν Λακεδαίμονος· οὗ γάρ τινα πολλὸν χρόνον ἦρξε ὁ Κλεομένης, ἀλλ' ἀπέθανε ἅπαις, θυγατέρα μούνην λιπών, τῇ οὐνομα ἦν Γοργῶ.²⁴

XLIX. Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν· τῷ δὴ ἐς λόγους ἦie, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πῖνακα,²⁵ ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέμνητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. ἀπικνεύμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· “Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσης τῆς ἐν-
θαῦτα ἀπίξις.²⁶ τὰ γὰρ κατήκοντά²⁷ ἐστὶ τοιαῦτα.²⁸ Ἰώνων παῖδας

deranged, half mad, not quite right in his intellects. ἄκρος, compounded with other adjectives, has the force of ὑπὸ or ἡμι, of sub or semi in Latin. ἀκρόπαστος “slightly-salted,” Sopater, in Ath. iii. 88. ἀκροθώραξ, Diphilus, in Ath. x. 18. ἀκροχάλις, ἡμιμέθυ-σος, “half-drunk,” Hesychius. C. S. In this interpretation (according to LAU.) SCHN. coincides, although the contrary is stated by S. Compare BL. on Æschylus, Ag. 778.

20. ἐπίστατο—σχίσων] he knew he should have. M. G. G. 547, 2.

21. ἐστήσαντο] p. 59. n. 11.

22. δεινόν τε] δ. τι and κάρτα δ. occur, v. 33.

23. ἀποικίην] Δ., οὗ γὰρ ἠνέλχετο ὑπακούειν Κλεομένει μένων ἐν Λακεδαίμονι, ἐς ἀποικίαν στέλλεται, Pausanias, iii. 3. V.

24. Γοργῶ] married Leonidas, vii. 239. L. v. 51.

25. χάλκεον πῖνακα] The art of constructing geographical maps was probably an invention of the Egyptians; from them the Israelites appear to have learnt it, Josh. xviii. 4—9. as well as the Greeks. Sesostris, who

colonized Colchis, left tables of this description with the settlers, οἱ γράπ-
τους πατέρων ἔθεν εἰρόνται κύρβιας, οἷς ἐνὶ πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν ὑγρῆς τε τραφερῆς τε πέριξ ἐπινεισομένουςιν, Apollonius, iv. 279. Anaximander, a disciple of Thales, was the first Greek who published a geographical chart, in the sixth century B. C. Eratosthenes in Strab. i. p. 13. c. Diogenes Laertius, ii. 2. L. πινάκιον ἔχον γῆς περί-
οδον, Ælian, V. H. iii. 28. τοὺς πῖνακας, ἐν οἷς αἱ τῆς γ. περίοδοι εἰσι, D. Laert. v. 51. V. Aristotle, Rh. i. 4, 5. Though the art of delineating maps was known to the ancients, no maps, prior to those which were formed in order to illustrate the geography of Ptolemy, have reached our times. Robertson, India, ii. p. 192.

26. τῆς—ἀπίξις] Understand περὶ, with respect to. M. G. G. 320, 1.

27. τὰ—κατήκοντα] the circumstances of the case, i. 97. and with πρήγματα expressed, viii. 19. IV. p. 59. n. 10.

28. τοιαῦτα] ὥστε ταχείας δεῖσθαι βοηθείας. ST.

δούλους εἶναι αὐτ' ἐλευθέρων²⁹ ὄνειδος καὶ ἄλγος μέγιστον μὲν αὐτοῖσι ἡμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, ὅσῳ³⁰ προεστέατε³¹ τῆς Ἑλλάδος. νῦν ὦν, πρὸς θεῶν³² τῶν Ἑλληνίων, ρύσασθε³³ Ἴωνας ἐκ δουλοσύνης, ἄνδρας ὁμαίμονας. εὐπετέως³⁴ δὲ ὑμῖν ταῦτα οἶά τε³⁵ χωρεῖν ἐστί· οὐ τε³⁶ γὰρ οἱ βάρβαροι ἄλκιμοί εἰσι, ὑμεῖς τε, τὰ ἐς τὸν πόλεμον,³⁷ ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ἢ τε μάχη αὐτῶν ἐστὶ τοιῦδε· τόξα, καὶ αἰχμὴ βραχεία,³⁸ ἀναξυρίδας³⁹ δὲ ἔχοντες, ἔρχονται ἐς τὰς μάχας, καὶ κυρβασίας⁴⁰ ἐπὶ τῇσι κεφαλῇσι· οὕτω εὐπετέες χειρωθῆναι εἰσι. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι ἄλλοισι, ἀπὸ χρυσοῦ ἀρξάμενοισι,⁴¹ ἄργυρος, καὶ χαλκός, καὶ ἐσθῆς ποικίλη, καὶ ὑποζύγια τε, καὶ ἀνδράποδα· τὰ, θυμῷ βουλόμενοι,⁴² αὐτοὶ ἂν ἔχοιτε. κατοικηται δὲ ἀλλήλων ἐχόμενοι, ὥς ἐγὼ φράσω. Ἴωνων μὲν τῶνδε οἶδε⁴³ Λυδοὶ, οἰκέοντές τε χώραν ἀγαθὴν, καὶ πολυαργυρώτατοι

29. αὐτ' ἐλευθέρων] ἀντὶ τοῦ ἐλευθέρους εἶναι. *ST.*

30. ὅσῳ] *in as much as.* *M. G. G.* 405, 7. 455. *obs.* 3. It is sometimes put for ὅτι, *obs.* 4. and after τοσοῦτω, *viii.* 13. *ibid.* 450. *obs.* 2.

31. προεστέατε] *M. G. G.* 205, 3.

32. πρὸς θεῶν] *by the gods, per deos,* Horace, *i Od.* *viii.* 1. *M. G. G.* 590. β.

33. ρύσασθε] Compare a similar passage, *ix.* 90. *S.*

34. εὐπετέως] is to be connected with χωρεῖν. *LAU.*

35. οἶά τε] *p.* 17. *n.* 27. *δυνάμεις οὐδὲν οἶά τε οὔσαι ποιεῖν,* Demosthenes, *Ph.* *i.* *p.* 55.

36. οὐ τε] is followed by τε, Euripides, *Sup.* 337. *as neque by et in Latin.* *MAR.* *vide quid agas, ne neque illi prosis, et tu pereus,* Terence, *Eu.* *v.* 5, 22.

37. τὰ ἐς τὸν π.] κατὰ τὰ ἐς τ. π. *πρήγματα.* *M. G. G.* 270. *b.*

38. βραχεία] for βραχέη, *W.* refers only to αἰχμῇ. *GR.* αἰχμὰς βραχείας εἶχον, τόξα δὲ μεγάλα, *vii.* 61. *HUT.*

39. ἀναξυρίδας] loose trousers. They were of skin, *i.* 71. *pellibus et laxis arcent male frigora braccis,* Ovid, *v Tr.* *vii.* 49., by the figure hendiadys; *hos Persica bracca tegit,* *x.* 34. Tacitus calls it *tegmen barbarum*, *II.* *ii.* 20. οἱ Γαλάται χρώνται

ἀναξυρίσιν, ἃς ἐκείνοι βράκας προσαγορεύουσι, Diodorus, *v.* 30. *L.* From this Gallic name, the English word "breeches" is derived.

40. κυρβασίας] *τιάρας.* The word also signifies "a cock's-comb." *L.* Περσικὸς ὄρνις ἔχων, ὥσπερ βασιλεὺς ὁ μέγας, διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθὴν, Aristophanes, *Av.* 485. *cidarim Persæ regium capitis vocabant insigne,* Curtius, *iii.* 3, 19. Xenophon describes Cyrus as ὁ. ἔ. τὴν τιάραν καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὕσγυμβαφεῖς, *Cyr.* *viii.* 3, 13. That this mode of wearing the tiara was peculiar to the king is mentioned by the same author, *An.* *ii.* 5, 3. *BA.* also by Photius, Suidas, *BL.* Lucian, and D. Chrysostom. From their use of the tiara instead of a helmet the Persians are said *ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν*, *An.* *i.* 8, 4. on other occasions we read of their brazen head-pieces, *vii.* 84. *HUT.*

41. ἃ. χρ. ἀρξάμενοισι] primarily, or especially, gold; *M. G. G.* 557. *gold to begin with.*

42. θυμῷ βουλόμενοι] τὰ, εἰ τῶνδε ὑμῖν ἂν ᾔην θυμός, αὐτοὶ ἂν ἔχοιτε. *V.* *if you really wish it, if you wish it in your hearts.*

43. οἶδε] Understand ἔχουσι. *LAU.* οἶδε, these; οἶδε, he has known.

έόντες." δεικνὺς δέ, ἔλεγε ταῦτα, ἐς τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πίνακι ἐντετμημένην. "Λυδῶν δέ," ἔφη λέγων ὁ Ἀρισταγόρης, "οἶδε ἔχονται Φρύγες οἱ πρὸς τὴν ἡῶ, πολυπρόβα- τώτατοί τε έόντες ἀπάντων, τῶν ἐγὼ οἶδα, καὶ πολυκαρπότατοι. Φρυγῶν δέ ἔχονται Καππαδόκαι,⁴⁴ τοὺς ἡμεῖς Συρίους καλέομεν· τούτοις δέ πρόσουροι Κίλικες, κατήκοντες ἐπὶ θάλασσαν τήνδε, ἐν ἧ ἦδε Κύπρος νῆσος κέεται· οἱ πεντακόσια τέλαντα βασιλεῖ τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλικῶν δέ τῶνδε ἔχονται Ἀρμένιοι⁴⁵ οἶδε, καὶ οὗτοι έόντες πολυπρόβατοι· Ἀρμενίων δέ Ματιηνοί,⁴⁶ χώραν τήνδε ἔχοντες. ἔχεται δέ τούτων γῆ ἦδε Κισσίη⁴⁷ ἐν τῇ δὴ παρὰ ποταμὸν τύνδε Χοάσπην⁴⁸ κείμενά ἐστι τὰ Σοῦσα ταῦτα, ἔνθα βασιλεὺς τε μέγας δαίταν⁴⁹ ποιεῖται, καὶ τῶν χρημάτων οἱ θη- σαυροὶ ἐνθαῦτά εἰσι· ἐλόντες δέ ταύτην τὴν πόλιν, θαρσέοντες ἦδη τῷ Διὶ πλούτου πέρι ἐρίζετε.⁵⁰ ἀλλὰ περὶ μὲν χώρας ἄρα οὐ πολ- λῆς, οὐδὲ οὕτω χρηστῆς, καὶ οὖρων σμικρῶν, χρέων ἐστι ὑμέας μάχας ἀναλαβέσθαι⁵¹ πρὸς τε Μεσσηνίους, έόντας ἰσοπαλέας, καὶ Ἀρκά- das⁵² τε, καὶ Ἀργείους· τοῖσι οὔτε χρυσοῦ ἐχόμενόν⁵³ ἐστι οὐδὲν, οὔτε ἀργύρου, τῶν πέρι καὶ τινα ἐνάγει⁵⁴ προθυμίη μαχόμενον ἀποθνήσκειν. παρέχον⁵⁵ δέ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως,

44. Καππαδόκαι] p. 11. n. 45. Strabo was a Cappadocian. A. They were called Λευκοσύροι to distinguish them from the Μελανοσύροι, who dwelt beyond Mount Taurus. SCHL.

45. Ἀρμένιοι] Armenia was divided into Greater and Lesser, now Turcomania and Genech. A.

46. Ματιηνοί] p. 101. n. 74. omitted by A.

47. Κισσίη] now Khozistan; its c tal was Susa. L.

48. Χοάσπην] or Eulæus. The Persian kings drank no other water than that of this river. L. A. τοῦ μόνου πίνει βασιλεὺς, καὶ ἄλλου οὐδενὸς ποταμοῦ, i. 188. Athenæus, ii. 23. tam puro fluore inclutum est, ut omnes inde reges non alias quam ejus aquas bibant, Solinus, 33. ε. reges non ex alio bibunt, et ob id in longinqua portant, Pliny, N. H. vi. 27. regia lympha Choaspes, Tibullus, iv. 1, 140. Hill. "Choaspes, amber stream, The drink of none but kings," Milton, P. R. iii. 288. G.

49. δαίταν] p. 132. n. 54.

50. ἐρίζετε] vie. This verb is often used poetically in making comparisons, iv. 152. Dionysius, 757. Theocritus, iv. 63. Lynceus in Ath. iii. 8. Callistratus, p. 894. certantem uiam purpura, Horace, E. ii. 20. viridi certat bacca Venafro, ii Od. vi. 15. V.

51. ἀναλαβέσθαι] iii. 69. to undertake. This conjectural reading of S. is approved by M.

52. Ἀρκάδας] Arcadia was anciently called Drymois, from δρῦς, "an oak." A.

53. ἐχόμενον] p. 74. n. 84. p. 141. n. 41.

54. ἐνάγει] induces; similar in sense to ἐξάγει, excites, (παροξύνει, Hesychius;) which occurs, Euripides, Sup. 90. Al. 1099. Ion, 364. MAR.

55. παρέχον] i. e. ἐξδν, παρόν; so παρέξει ἀνασάσασθαι τὴν ἀρχήν, iii. 73. μοι παρέχει νῦν ὑμέων ἄρχειν, iii. 142. ν. π. κάλλιστον ὑμέας ἔργον ἐξερ- γάσασθαι, viii. 75. i. 9. iv. 140. v. 98. vii. 120. viii. 8. 30. 100. ix. 122. εὔ

ἄλλο τί ⁵⁶ αἰρήσεσθε;” Ἀρισταγόρης μὲν ταῦτα ἔλεξε· Κλεομένης δὲ ἀμείβετο τοῖσδε· “ὦ ξεῖνε Μιλήσιε, ἀναβάλλομαί τοι ἐς τρίτην ἡμέρην ἀποκρινέεσθαι.” ⁵⁷

L. Τότε μὲν ἐς τοσοῦτον ἤλασαν·⁵⁸ ἐπεὶ τε δὲ ἡ κυρὴ ἡμέρῃ ἐγένετο τῆς ἀποκρίσιος, καὶ ἦλθον ἐς τὸ συγκείμενον,⁵⁹ εἶρετο ὁ Κλεομένης τὸν Ἀρισταγόρην, ὁκοσέων ἡμερέων ἀπὸ θαλάσσης τῆς Ἰόνων ⁶⁰ ὁδὸς εἴη παρὰ βασιλέα. ὁ δὲ Ἀρισταγόρης, τᾶλλα ἐὼν σοφὸς καὶ διαβάλλων⁶¹ ἐκείνον εὖ, ἐν τούτῳ ἐσφάλη·⁶² χρεὼν γάρ μιν⁶³ μὴ λέγειν τὸ ἐὼν, βουλόμενόν γε Σπαρτιήτας ἐξαγαγεῖν ἐς τὴν Ἀσίην, λέγει δ' ὦν τριῶν μηνῶν φᾶς ⁶⁴ εἶναι τὴν ἄνοδον.⁶⁵ ὁ δὲ, ὑπαρπάσας ⁶⁶ τὸν ἐπίλοιπον λόγον, τὸν ὁ Ἀρισταγόρης ὥρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· “ὦ ξεῖνε Μιλήσιε, ἀπαλλάσσοο ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδένα γὰρ λόγον εὐεπέα ⁶⁷ λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν.” ὁ μὲν δὴ Κλεομένης, ταῦτα εἶπας, ἦϊε ἐς τὰ οἰκία.

LI. Ὁ δὲ Ἀρισταγόρης, λαβὼν ἱκετηρίην,⁶⁸ ἦϊε ἐς τοῦ Κλεομέ-

παρασχὼν, Thucydides, i. 120. καλῶς π. Th. v. 14. 63. 60. παρεὼν is more common, παρεὼν οἱ ὑποχείρια πάντα ποιήσασθαι, vi. 72. π. αὐτῷ βασιλέα γενέσθαι, i. 129. ἔρχειν παρὼν μοι, Euripides, Ph. 530; V. W. S. p. 81. n. 61.

56. ἄλλο τι] p. 65. n. 73.

57. ἀποκρινέεσθαι] i. e. τὴν ἀπόκρισιν. M. G. G. 541. obs. 1.

58. ἐς τοσοῦτον ἤλασαν] they got thus far.

59. τὸ συγκείμενον] Understand χωρίον. F. B. 328. This place was either the public assembly of the Lacedæmonians, or at least the chamber of the Ephors. S.

60. τῆς Ἰόνων] When a genitive follows the noun which governs it, the article of the former noun is prefixed to the latter. M. G. G. 277. This sea of the Ionians was the Ægean and not the Ἰόνιον πέλαγος or Adriatic. L.

61. διαβάλλων] deceiving, beguiling, imposing upon; v. 97. 107. viii. 110. ix. 116. p. 118. n. 11. where the gloss, καταπαιχθεὶς καὶ γελασθεὶς, Gregorius, might have been added. S.

62. ἐσφάλη] He also acted injudiciously in the style and fashion which he assumed. ἐσθῆτα ἔχων πολυτελεῖ καὶ

τὴν ἄλλην τρυφὴν τὴν Ἰωνικὴν, Zeno-bius, Cent. v. 57. W.

63. χρεὼν γάρ μιν] for whereas he ought. M. G. G. 564. p. 81. n. 61.

64. λέγει—φᾶς] pleonasm. M. G. G. 558. p. 211. n. 6.

65. ἄνοδον] p. 100. n. 65.

66. ὑπαρπάσας] catching up; ix. 91. where the whole construction of the passage is similar. S.

67. εὐεπέα] Though Aristagoras was plausible in the speech which he addressed to those authorities before whom he now appeared, Cleomenes intimates that such words might have a very good effect upon other auditors, but that they would not tell well with the Lacedæmonians. One of the Ephors is said to have exclaimed, οἴκοι τὰ Μιλήσια! Suidas, S.

68. ἱκετηρίην] vii. 141. Euripides, I. A. 1216. Aristophanes, Pl. 363. understand κλάδον, which is feminine as well as masculine, SCH. SCHW. on B. 133. or ῥάβδον, LAU. or εἰρεσιώνην. Suppliants held in their hand a branch of bay or olive, round which were twined fillets of white wool, which fell over the hand so as partly to conceal it. τί δὲνρ' ἀφίκεσθ' ἱκεσίοισι σὺν κλάδοις; ἔξιτε χθονὸς,

νεος.⁶⁹ ἐσελθὼν δὲ εἶσω,⁷⁰ ἅτε ἱκετεύων, ἐπακοῦσαι ἐκέλευε τὸν Κλεομένηα, ἀποπέψαντα τὸ παιδίον· προσεστήκει γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ, τῇ οὐνομα ἦν Γοργώ· τοῦτο δὲ οἱ καὶ μῦθον τέκνον ἐτύγχανε ἐὼν ἐτέων ὁκτῶ ἢ ἐννέα ἡλικίην. Κλεομένης δὲ λέγειν μιν ἐκέλευε, τὰ βούλεται, μηδ' ἐπισχεῖν τοῦ παιδίου εἶνεκα. ἐνθαῦτα δὴ ὁ Ἀρισταγόρης ἄρχετο ἐκ δέκα ταλάντων⁷¹ ὑπισχνεόμενος,⁷² ἦν οἱ ἐπιτελέσῃ, τῶν ἐδέετο. ἀνανεύοντας δὲ τοῦ Κλεομένηος, προέβαινε τοῖσι χρήμασι υπερβάλλων ὁ Ἀρισταγόρης, ἐς ὃ⁷³ πεντήκοντά τε τάλαντα ὑποδέδεκτο, καὶ τὸ παιδίον ἠιδάξατο.⁷⁴ “πάτερ,⁷⁵ διαφθερέει σε ὁ ξείνος, ἦν μὴ ἀποστὰς ἦς.”⁷⁶ ὃ τε δὴ Κλεομένης, ἡσθεὶς τοῦ παιδίου τῇ παραινέσει, ἥϊε ἐς ἕτερον οἶκημα,⁷⁷ καὶ ὁ Ἀρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης, οὐδέ οὐ ἐξεγένετο ἐπιπλέον⁷⁸ ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλεία.

LV. Ἀπελαινόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης, ἥϊε ἐς τὰς Ἀθήνας, γενομένης τυράννων ὧδε ἐλευθέρας. Ἐπεὶ Ἰππαρχον⁷⁹ τὸν Πεισιστράτου, Ἰππίω δὲ τοῦ τυράννου ἀδελφεὸν, κτεί-

Eur. Her. 518. Sup. 113. ἱκτῆρι θαλάῳ, 10. 269. ἱερὰ στέμματα, 36. σεμνὰ στέφη, 369. HER. δεσμὸν ἄδεσμον φυλλάδος, 32. Potter, ii. 5. T. on Hom. II. A. 12. δαφνηφόρους λαβοῦσα κλῶνας, Ion 425. ἱκτῆρσι κλάδοισιν ἐξεστεμμένοι, Sophocles, C. R. 3. HO. ἔχων ἐλαίας ὑφιγνύνητον κλάδον, λήνιε ἐστεμμένοι, ἀργῆτι μαλλῶ, Æschylus, Eu. 43. σὺν τοῖσδ', ἱκετῶν ἐγχειριδίοις, ἐριστέπτοις κλάδοισι, S. 22. MAR. (May not ἐγχειριδίοις here be a substantive, and the metaphor similar to that by which a shield is called “the cup of Mars?” The indirect allusion to “the sword in the myrtle bough” would be readily caught by an Athenian audience.) λευκοστεφεῖς ἱκτῆρας ἔχουσαι διὰ χειρῶν, 206. 256. 356. 497. Spanheim. ramis veluti Palladis, Virgil, Æ. vii. 154. præferre manibus vittas, 237. MUS. pacifera manu ramum prætereire olivæ, viii. 116. vitta composita pr. ramos, 128. velati ramis olivæ, xi. 101. pacis m. pr. ramos, 332. HE. orant Cecropia præ-lata fronde Minervæ, Lucan, iii. 306. tiltata laurus et supplicis arbor olivæ, Statius, Th. xii. 491. B. A. F.

Herod.

69. ἐς τοῦ Κλεομένηος] p. 21. n. 91.

70. εἶσω] within, (and going up to the hearth.) W.

71. ταλάντων] In round numbers a talent may be reckoned as 200l.

72. ἄρχετο ἐκ δ. τ. ὑπισχνεόμενος] began by offering ten talents. M. G. G.

557. τελευτῶν ἔλεγε, he concluded by saying, iii. 75. Compare p. 214. n. 41.

73. ἐς δ] p. 89. n. 44.

74. ἠιδάξατο] ii. 55. 57. an Ionic and poetic verb. P.

75. πάτερ] “καταφθαρεῖ σε, ὦ π., τὸ ξενίλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς,” Plutarch, i. ii. p. 240. D. V.

76. ἀποστὰς ἦς] M. G. G. 559. c. p. 88. n. 36.

77. ἕτερον οἶκημα] another room.

78. ἐπιπλέον] occurs as two words ἐπὶ πλεον, v. 120. W. A.

79. Ἰππαρχον] Ἰππίας μὲν πρεσβύτατος ὢν ἤρχε τῶν Πεισιστράτου υἱῶν, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, Thucydides, i. 20. Π. γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι, οὐχ ἴ. (ὥσπερ οἱ πολλοὶ οἰοῦνται) ἀλλ' ἴ. πρ. ὢν ἔσχε τὴν ἀρχὴν, Th. vi. 54. Plato agrees with those who consider

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T

τουσι⁸⁰ Ἀριστογείτων καὶ Ἀρμόδιος, γένος εἶντες τὰ ἀνέκαθεν⁸¹ Γεφυραῖοι,⁸² μετὰ ταῦτα⁸³ ἐτυραννέοντο Ἀθηναῖοι ἐπ' ἕτεα τέσσερα⁸⁴ οὐδὲν ἦσσαν, ἀλλὰ καὶ μᾶλλον, ἢ πρὸ τοῦ.

LXII. Ἰππίεω τυραννέοντος, καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον Ἀλκμαιωνίδαι, γένος εἶντες Ἀθηναῖοι, καὶ φεύγοντες Πεισιστρατίδας, ἐπεὶ τέ σφι, ἅμα τοῖσι ἄλλοισι Ἀθηναίων φυγάσι, πειωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρει κάτοδος, ἀλλὰ προσέπταιον⁸⁵ μεγάλως, πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον⁸⁶ τὸ ὑπὲρ Παιονίης⁸⁷ τειχίσαντες. ἐνθαῦτα οἱ Ἀλκμαιωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατίδῃσι μηχανώμενοι, παρ' Ἀμφικτυόνων⁸⁸ τὸν νηὸν⁸⁹ μισθοῦνται

Hipparchus the eldest son, and differs from Thucydides in other points, in Hip. t. ii. p. 228. v. L.

80. κτείνουσι] ἐν μύρτου κλαδί τὸ ξίφος φορήσω, ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων, ὅτε τὸν τύραννον κτανέτην, ἰσονόμους τ' Ἀθήνας ἐποίησάντην—ὅτ' Ἀθηναίῃς ἐν θυσιῇς ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην, Callistratus in Ath. xv. 50. L.

81. γένος—τὰ ἀνέκαθεν] p. 97. n. 41 and 42. B. 272.

82. Γεφυραῖοι] Γεφυρεῖς δῆμος Ἀττικὸς ἀπὸ τοῦ ἔχειν γέφυραν, δι' ἧς ἐπὶ Ἐλευσίνα κάτειον οἱ μύσται, Etymolog. This bridge was over the Cephissus. Bochart, Ch. i. 21. L. thinks that bridges were called γέφυραι from this people, who were named Gephyreans long before they came into Attica. Gephyra was a town about twenty miles from Antioch.

83. μετὰ ταῦτα] The Athenians notwithstanding paid the highest honours to Harmodius and Aristogiton; who were deemed the destroyers of tyranny, as having struck the first blow in favour of liberty, and having infused by their example a spirit into their countrymen, which ultimately triumphed. V. Consult Mitford, i. 5, 5. and ii. 7, 5.

84. τέσσερα] From a comparison of Thucydides, vi. 59. and Plato, in Hip. t. ii. p. 229. v. it appears that Hippas was ejected from Athens in the course of the fourth year. W.

85. προσέπταιον] The Pisistratidae besieged and took Lipsydrium. αἰ, αἰ,

Λειψύδριον προδωσέταιρον, οἷους ἄνδρας ἀπώλεσας, μάχεσθαι ἀγαθοὺς τε καὶ εὐπατρίδας, οἱ τότε ἔδειξαν, οἷων πατέρων ἔσαν, in Athenæus, xv. 50. L.

86. Λειψύδριον] on mount Parnes, near the frontiers of Boeotia, was so named from "the failure of water." L.

87. Παιονίης] There are reasons for believing this to have been the name of an Attic town at the foot of mount Parnes. L.

88. Ἀμφικτυόνων] The Amphictyons are generally considered a federative diet. De St. Croix maintains the contrary opinion. Its only object was to guard the temple of Delphi with its treasures, and to administer justice to the multitudes resorting thither for the purpose of consulting the oracle. If it had the right, it seems scarcely to have had the power, of interference in political disputes. This assembly met twice a year, in spring and in autumn. Each town of the union sent two deputies, the Hieromnemon and the Pylagorus. L. The place of meeting originally was Thermopylae, sometimes Delphi in later times. Mitford, i. 3, 3. The number of deputies at first was twelve; it was subsequently augmented. A. Leland, Prel. Diss. to Life of Philip. Barthelémy, V. du J. A. xxxv.

89. τὸν νηὸν] The temple, having been accidentally burnt, was rebuilt by subscription, ii. 180. W. The Amphictyons contracted to erect it, for 300 talents. L.

τὸν ἐν Δελφοῖσι, τὸν ἰὺν ἐόντα, τότε δὲ οὐκ ᾔκω, τοῦτον ἐξοικονομῆται. οἷα δὲ χορημάτων εὖ ἤκοντες,⁹⁰ καὶ εἶτες ἄνδρες δόκιμοι ἀνέκαθεν ἐτι, τὸν τε νηὸν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, τὰ τε ἄλλα, καὶ, συγκειμένον σφι πωρίνου⁹¹ λίθου ποιεῖν τὸν νηὸν, Παρίου⁹² τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν.

LXIII. Ὡς ὦν δὴ οἱ Ἀθηναῖοι⁹³ λέγουσι, οὗτοι οἱ ἄνδρες, ἐν Δελφοῖσι κατήμενοι, ἀνέπειθον⁹⁴ τὴν Πυθίην χορήμασι, ὅπως ἔλθοιεν Σπαρτιατέων ἄνδρες, εἴτε ἰδίῳ στόλῳ⁹⁵ εἴτε δημοσίῳ, χρησόμενοι, προσφέρειν σφι τὰς Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὡς σφι αἰεὶ τωὐτὸ πρόφαντον ἐγένετο, πέμπουσι Ἀγχιμώλιον τὸν Ἀστέρος, ἐόντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν στρατῷ ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνῶν, ὅμως καὶ ξεινίους⁹⁶ σφι ἐόντας τὰ μάλιστα· τίς γὰρ τοῦ θεοῦ⁹⁷ πρεσβύτερα⁹⁸ ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. πέμ-

90. χ. εὖ ἤκοντες] p. 61. n. 34. ἄρεων ἤκουσαν οὐκ ὁμοίως, i. 149. MO. ῥώμης καὶ ἀλκῆς εὖ ἤκοντας, *Ælian*, H. A. ii. J. καλῶς ἤκον βίον, *Euripides*, Al. 302. G. εὖ χαρίτων ἔχουσαν πόλιν, *Her.* 380. κάρτ' ἔ. εὖ φρενῶν, *Hip.* 464. E. M. G. G. 315, 1.

91. παρίνου] *Pario similis candore et duritie, minus tamen ponderosus, qui Porus vocatur*, *Pliny*, N. H. xxvi. 17. It was brought from Elis, *Pausanias*, v. 10. and differed from *tophus*, which was friable. L.

92. Παρίου] *Pindar*, N. iv. 131. *Παρίας λίθοιο*, *Theocritus*, vi. 38. BA. This marble was held in the highest estimation; *Phidias*, *Praxiteles*, and the first-rate sculptors used it for their best works. *quem lapidem capere lychniten appellare, quoniam ad lucernas in cuniculis caderetur, ut auctor est Varro*, *Pliny*, N. H. *lychnicus*, *Hyginus*, F. 223. p. 342. The Greeks often call it *λυχνίας*, or *λυχνεύς*, *Callixenus* in *Ath.* v. 39. *Steph.* Th. L. G. 5861. It was also called *λύγδιος*, *Anacreon*, xxviii. 27. *candida Lygdos*, *Martial*, vi. 13, 3. 42, 21. L. p. 207. n. 65.

93. Ἀθηναῖοι] more probably *Λακεδαιμόνιοι*, as appears on a comparison of c. 90. and 91. S.

94. ἀνέπειθον] Ἰππίας ὡμῶς ἐκράτει τῶν Ἀθηναίων μὴ φέροντες τοῦτον τὴν βίαν οἱ Ἀλκμαίωνίδαι ἐξήλθον ἐκ τῆς

Ἀττικῆς, ὧν εἷς ἦν καὶ ὁ Κλεισθένης, ὃς τὴν Πυθίαν (τοῦτ' ἐστὶ τὴν ἐν Δελφοῖς ἱέρειαν) παρεκάλει ἐπὶ τὸ χρῆσαι τοῖς Λακεδαιμόνιοις βοηθῆσαι ταῖς Ἀθήναις, *Schol.* on *Aristides*, Pan. The priestess *Perialla* was deprived of her office for a similar want of integrity, vi. 66. *Pausanias*, iii. 4. When *Lycurgus* submitted any of his new laws to the approval of the oracle, ἡ προφήτις, χρήμασι πεπεισμένη, αἰεὶ συμφέρειν ἔχρα, *Polyænus*, i. 16, 1. In later times instances of corruption occurred more frequently. V. *Themistocles* induced the prophetess to give the sanction of the oracle to his political measures. W.

95. ἰδίῳ στόλῳ] on a private footing, in a private capacity.

96. ξεινίους] elsewhere *ξείνους*, as c. 90 and 91. W.

97. τὰ—τοῦ θεοῦ] ἐγὼ ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, ἀσπάξομαι μὲν καὶ φιλῶ, πείσομαι δὲ θεῶν μᾶλλον ἢ ὑμῖν, *Plato*, *Ar. Soc.* p. 29. c. *πειθαρχεῖν δεῖ θεῶν μᾶλλον ἢ ἀνθρώποις*, *Acts*, v. 29. The entire controversy of *Antigone* with *Creon* hinges on this point, *Sophocles*, *An.* 460, &c. V.

98. πρεσβύτερα] more entitled to their regard, possessing a prior and stronger claim upon them. *longè antiquissimum ritus sacra publica facere*, *Livy*, i. 32. Compare the signification of this word with the senses of *νεώτερον*, p. 133. n. 6.

πονσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ μὲν δὴ, προσχὼν ἐς Φάληρον,⁹⁹ τὴν στρατιὴν ἀπέβησε.¹⁰⁰ οἱ δὲ Πεισιστρατίδαι, προπυριθανόμενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίας¹ ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δὲ σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνώμῃ χρεώμενοι, χιλὴν τε ἵππον καὶ τὸν βασιλέα τὸν σφέτερον Κινέην, ἄνδρα Κονιαῖον.² τοὺς ἐπεὶ τε ἔσχον συμμαχούς, οἱ Πεισιστρατίδαι ἐμηχανέατο³ τοιάδε· κείραντες⁴ τῶν Φαληρέων τὸ πεδίον, καὶ ἱππάσιμον⁵ ποιήσαντες τοῦτον τὸν χῶρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον· ἐμπεσοῦσα δὲ, διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον· τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.⁶ ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαίμονος οὕτω ἀπῆλλαξε.⁷

LXIV. Μετὰ δὲ, Λακεδαιμόνιοι μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένηα τὸν Ἀναξανδρίδew, οὐκέτι κατὰ θάλασσαν στείλαντες, ἀλλὰ κατ' ἡπειρον. τοῖσι δὲ ἐσβαλοῦσι ἐς τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο,⁸ καὶ σφῶν ἔπεσον ὑπὲρ⁹ τεσσεράκοιτα ἄνδρας· οἱ δὲ

99. Φάληρον] The ancient harbour of Athens, before Themistocles fortified the Piræus. It is now called *Tripyrgi* "Three Towers" or *Porto L. A.*

100. ἀπέβησε] *disembarked*: in a transitive sense, as in vi. 107. viii. 95. *SCH.* Steph. Th. L. G. 2534.

1. Θεσσαλίας] Thessaly had many names in ancient times; it now bears that of *Junna*. It was celebrated for its breed of horses, (*Theocritus*, xviii. 30. Oracle in *Schol.* on xiv. 48.) of which *Bucephalus* was one; and for its cavalry. *L. A.* The fable of the Centaurs originated in the circumstance of the Thessalians having first employed horses in war.

2. Κονιαῖον] There is a town in Phrygia called *Conium*; and the Bryges, a colony of Phrygian origin, settled near Mount *Bermion* in Macedonia, to the north of Thessaly. *L.* It is however very possible that there was a town of this name in Thessaly itself, or in the neighbourhood, as it cannot be supposed that the name of every place has come down to us. *BO.*

3. ἐμηχανέατο] Analogy would require *ἐμηχανάωτο*, as *ἐπειρώωτο*, i. 76. see also 68. or *ἐμεμηχανέατο*, *M. G. G.* 505. iii. 2. but *ἐμηχανέοντο* occurs viii.

7. ἀντεμηχανέοντο, 52. *M.* p. 6. n. 75. Our author however frequently employs syncope, p. 11. n. 47. and consequently he may adopt the present form, instead of *ἐμηχανέατο*, for the sake of euphony.

4. κείραντες] *after clearing from trees and hedges.* *L.*

5. ἱππάσιμον] ἦν ὁ Μαραθῶν ἐπιτηδεύτατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, vi. 102.

6. κατέρξαν] vi. 102. ἀπεργμένους, v. 64. *S.* Pausanias says of bees, οὐδὲ σφᾶς ἐς σίμβλους κατείρξαντες ἔχουσιν, i. 32. καταράσσειν would be a stronger expression: ἐκείνους εἰς τὸ τεῖχος κατήρασαν, *Dio Cassius*, xlvii. p. 396. τοὺς πεζοὺς εἰς τ. τ. κ., xlviii. p. 416. ἐσπάρξαντές σφῆας ἐς τὰς νέας, v. 116. *W.* iv. 128.

7. οὕτω ἀπῆλλαξε] *got off thus.* p. 129. n. 25.

8. ἐτράπετο] *Cleomenes Lacedæmonius adversus Hippian Atheniensem, qui equitatu praevalerat, plani-*

περιγεγόμενοι ἀπαλλάσσοντο, ὡς εἶχον,¹⁰ ἰθὺς¹¹ ἐπὶ Θεσσαλίας. Κλεομένης δὲ, ἀπικόμενος ἐς τὸ ἄστυ, ἅμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέροισι, ἐπολιόρκεε τοὺς τυράννους ἀπεργγμένους ἐν τῷ Πελασγικῷ¹² τείχεϊ.

LXV. Καὶ οὐδέν τι πάντως¹³ ἂν ἐξεῖλον τοὺς Πεισιστρατίδας οἱ Λακεδαιμόνιοι· οὐ τε γὰρ ἐπέδρην ἐπενόειον ποιήσασθαι, οὔ τε Πεισιστρατίδαι σίτοισι καὶ ποτοῖσι εὖ παρεσκευάδατο· πολιορκήσαντες τε ἂν ἡμέρας ὀλίγας, ἀπαλλάσσοντο ἐς τὴν Σπάρτην. νῦν δὲ συντυχίῃ τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ ἡ αὐτὴ αὐτῇ¹⁴ σύμμαχος.¹⁵ ὑπεκτιθέμενοι¹⁶ γὰρ ἔξω τῆς χώρας, οἱ παῖδες τῶν Πεισιστρατιδῶν ἦλωσαν.¹⁷ τοῦτο δὲ ὡς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συνετεάρακτο· παρέστησαν¹⁸ δὲ, ἐπὶ μισθῷ¹⁹ τοῖσι τέκνοισι, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρῆσαι ἐκ τῆς Ἀττικῆς. μετὰ δὲ, ἐξεχώρησαν²⁰ ἐς Σίγειον²¹ τὸ ἐπὶ τῷ Σκαμάνδρῳ,²² ἄρξαντες μὲν Ἀθηναίων ἐπ' ἕτεα ἐξ τε καὶ τριήκον-

tiem, in qua dimicaturus erat, arboribus prostratis impedivit, et inviam equitibus fecit, Frontinus, Str. ii. 2, 9. L. οἱ Λάκωνες ἐλθόντες δορὶ πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπώλεσαν, πολλοὺς δ' ἐταίρους Ἰππίου καὶ ξυμμάχους, ξυνεκμαχοῦντες τῇ τότ' ἡμέρᾳ μόνου, κάλευθέρωσαν, Aristophanes, L. 1150. W.

9. ὑπὲρ] above, i. e. more than. M. G. G. 582. b.

10. ὡς εἶχον] as they were, i. e. instantly; Achilles Tatius, ii. Sophocles, An. 1120. Burgess, on D. M. C. p. 355. L.

11. ἰθὺς] the same as ἰθὺς, i. 207. S. It is of very frequent occurrence in Homer, as Il. M. 106, &c. p. 192. n. 75.

12. Πελασγικῷ] The Pelasgi built the wall surrounding the Acropolis, vi. 137. L. Thucydides, ii. 17. W. The latter author is speaking of a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis; where the dwellings of the Pelasgi might have been situated, while they were building the fortifications of the citadel. A skill in building appears to have characterized the Pelasgian race. AR.

13. οὐδέν τι πάντως] vi. 3. οὐδέν τι, v. 34. W. οὐδέν τι μᾶλλον, iv. 118.

14. ἡ αὐτὴ αὐτῇ] the very same.

15. σύμμαχος] τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον, καὶ τοῖσι Σκόθῃσι ἀντίστοιχον, iv. 129. W.

16. ὑπεκτιθέμενοι] while being clandestinely removed, in the act of being privately removed. Thucydides, i. 89. Demosthenes, de F. L. p. 73. Aeneas T. 10. V. Sophocles, E. 299. ὑπεκπέμπειν, Euripides, M. 6. 14. hunc Priamus furtim mandarat alendum Threicio regi; cum jam diffideret armis, cingique urbem obsidione videret, Virgil, A. iii. 49. CAS.

17. ἦλωσαν] Andocides, de Myst., speaks of a victory at Palladium, which restored liberty to Athens: if he alludes to this capture, the children must have had a large escort, which seems incompatible with the design of sending them away privately. L.

18. παρέστησαν] p. 121. n. 44.

19. ἐπὶ μισθῷ] p. 34. n. 26.

20. ἐξεχώρησαν] τυραννεύσας ἔτη τρία Ἰππίας ἔτι Ἀθηναίων, καὶ πανθελς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν τῶν φευγόντων, ἐχάρει ὑπόσπονδος ἐς Σίγειον, Thucydides, vi. 59. W.

21. Σίγειον] v. 94. W. Sigeum, now Gaurkioi, was situated on a promontory of the same name, now Cape Jenisari. L. A.

22. Σκαμάνδρῳ] ὃν Ξάνθον καλέ-

τα.²³ οὕτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. ὅσα δὲ, ἐλευθερωθέντες, ἔρξαν ἢ ἔπαθον ἀξιώχρεα ἀπηγήσιοι, πρὶν ἢ Ἰωνίην τε ἀποστῆναι ἀπὸ Δαρείου, καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθήνας, χορῆσαι σφέων βοηθέειν, ταῦτα πρῶτα φράσω.

LXVI. Ἀθῆναι, εὐσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄνδρες ἐδυνάστευον, Κλεισθένης τε, ἀνὴρ Ἀλκμαιωνίδης, ὅσπερ δὴ λόγον ἔχει²⁴ τὴν Πυθίην ἀναπεῖσαι, καὶ Ἰσαγόρης ὁ²⁵ Τισάνδρου, οἰκίης μὲν ἐὼν δοκίμου, ἀτὰρ τὰ ἀνέκαθεν οὐκ ἔχω φράσαι· θύουσι δὲ οἱ συγγενέες αὐτοῦ Διὶ Καρίῳ.²⁶ οὗτοι οἱ ἄνδρες ἐστασίασαν περὶ δυνάμιος· ἐσσοῦμενος δὲ, ὁ Κλεισθένης τὸν δῆμον προσεταιρίζεται· μετὰ δὲ, τετραφύλους²⁷ ἐόντας Ἀθηναίους δεκαφύλους²⁸ ἐποίησε, τῶν Ἰωνος²⁹ παίδων, Γελέοντος³⁰ καὶ Αἰγικόρεος³¹ καὶ Ἀργάδεω³² καὶ

ουσι θεοί, ἄνδρες δὲ Σκάμανδρον, Hom. Il. T. 74. T. It is still called *Scamandro*, or *Palescamandria* "old Scamander," *L.* or *Mendere. R.* Its waters have still the "yellow" colour, which obtained it the name of *Xanthus. A.*

23. ἐπ' ἔ. ἔξετε καὶ τρ.] ἡ τῶν Πεισι-στρατιδῶν τυραννὶς Ἀθήνησιν οὐκ ἐγένετο συνεχῆς, δις γὰρ ἔφυγε Πεισί-στρατος τυραννῶν· ὥστε ἐν ἔτεσι λγ', ἰς ἔτη τούτων ἐτυράννευσεν· ἡ δὲ οἱ παῖδες· ὥστε τὰ πάντα ἐγένετο ἔτη λέ', Aristotle, P. v. 12. *W.* The thirty-sixth year had probably commenced. *L.* Scholiast on Aristoph. V. 502. *S.*

24. ὅσπερ—λόγον ἔ.] the same as ὅνπερ λόγος ἔ., vii. 5. So ἔ. φάτιν Διονυσοφάνης, ix. 84. and ἡ φάτις μιν ἔ., vii. 3. οὐκέτι δυσκέλαδος φάμα γυναικάς ἐξει, Euripides, M. 419. *W.*

25. ὁ] *B.* 289.

26. Διὶ Καρίῳ] ἀποδεικνύσι ἐν Μυλάσοις Διδὸς Καρίου ἱερὸν ἀρχαῖον, τοῦ Μυσοῖσι καὶ Λυδοῖσι μέτεστι, ὡς κασιγνήτοισι εὐοῖσι τοῖσι Καρίοι, i. 171. *W.* Strabo, xiv. p. 659. b. The same community of religious rites naturally belonged to men of the same blood. *AR.* The Carians were proverbially a servile mercenary race, Aristides, t. iii. p. 256. Cicero, pro L. Fl. 27. Euripides, C. 647. *V.* Plutarch censures Herodotus for casting this stigma on Isagoras, but he does not attempt to disprove it: *L.* and, after all, it is not evident that the Carians

stood so low in the estimation of Herodotus, as they appear to have sunk subsequently. In i. 171. he says, that in the time of Minos τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἐθνῶν πάντων μακρῇ μάλιστα: and here he is alluding to the remote ancestors of Isagoras. Cicero, in speaking of Phrygia, Mysia, and Lydia, represents the people of these three nations as being proverbially servile, and despicable, in no less a degree than the Carians.

27. τετραφύλους] p. 32. n. 4. Erichthonius named the tribes Dias, Athenias, Posidonias, and Hephastias; Erechtheus gave them names from the four sons of Ion. *L.* The object of Clisthenes was to throw impediments in the way of a coalition between any two of the tribes; Scholiast on Aristid. Pan, t. i. p. 336. *V.*

28. δεκαφύλους] When Antigonus and Demetrius freed the Athenians from the Macedonian yoke, they increased the number of the tribes to twelve; Potter, i. 9.

29. Ἴωνος] Euripides, Ion 1575.

30. Γελέοντος] The Cyzicene marble, described by Count Caylus, names the four tribes of Cyzicus, Geleontes, Argades, Aegicores, and Hopletes; these denominations they derived, through Miletus their parent state, from Athens. The first name may be derived from γελεῖν, i. e. λάμπειν, ἀνθεῖν, αἰθεῖν, Hesychius. *D.* refers the etymology of γελᾶν to ἔλῃ "the warmth and splendor of the

"Οπλητος,³³ ἀπαλλάξας³⁴ τὰς ἐπωνυμίας, ἐπιχωρίων δ' ἐτέρων ἡρώων ἐπωνυμίας³⁵ ἐξευρὼν, πάρεξ Αἴαντος,³⁶ τοῦτον δὲ, ἅτε ἀστυγεϊστοῖα καὶ σύμμαχον, ξεῖνον ἐόντα, προσέθετο.

LXVII. Ταῦτα δὲ, δοκέειν³⁷ ἐμοὶ, ἐμιμέετο ὁ Κλεισθένης οὗτος τὸν ἐωυτοῦ μητροπάτορα, Κλεισθένεα τὸν Σικυῶις τύραννον.

LXIX. Ὡς γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν ἐωυτοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλευνῆς ἐξ ἐλασσόνων, δέκα τε δὴ φυλάρχους³⁸ ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τοὺς δῆμους³⁹ κατένεμε ἐς τὰς φυλὰς· ἦν τε, τὸν δῆμον προσθέμενος, πολλῶ κατ'ὑπερθε τῶν ἀντιστασιωτέων.

LXX. Ἐν τῷ μέρεϊ⁴⁰ δὲ ἐσσούμενος, ὁ Ἰσαγόρης ἀντιτεχνῶται τάδε· ἐπικαλέσεται Κλεομένεα τὸν Λακεδαιμόνιον, γενόμενον ἐωυτῷ

sun," or to *σέλας*. *LE.* supposes it to have been properly said of what was "brilliant and splendid:" hence the beautiful Italian metaphor *il lampeggiar del angelico riso*. The Geleontes therefore would be the *illustrious* families, the *λαμπροὶ* or *εὐπατρίδαι*. *W.* Plutarch writes the name Teleontes, and explains it as meaning "husbandmen." *MUS.* This tribe, according to Wachsmuth, corresponded to Cecropia or Cranaïs. Its name appears to indicate a sacred order, the priests of Athens and Eleusis, including also the cultivators of their lands, and their dependants employed in trades and mechanical arts. Strabo calls the four tribes "agriculturists, artificers, priests, and soldiers." *AR.*

31. Αἰγικόρεος] *MUS.* and *L.* think the *Ægicore*s were the *priests*. Euripides derives the name from the *Ægis* of Minerva, Ion 1580. According to Plutarch, they were *goatherds*; *W.* the herdsmen or shepherd people of the highlands. Wachsmuth identifies them with the tribe Diacria or Autocliton. *AR.*

32. Ἀργάδεω] The Argædes were *artificers*, *L.* or *agriculturists*. *W.* Wachsmuth considers them to have been the land-owners of the lowlands; the same with Actæa, or Attis. It may be a question whether they were not rather the race of Pelasgian artificers naturalized and swelled by

the accession of natives. *AR.*

33. Ὀπλητος] The Hopletes, or Hoplitæ, were the military caste. *L.*

34. ἀπαλλάξας] *discarding*.

35. ἐπωνυμίας] λαβὼν ῥ' ἡρώων ὀνόματα ἦλθεν εἰς Πυθίαν, μαθεῖν βουλόμενος ἐκ ποίων ὀνομάτων καλέσει τὰς φυλὰς, ἅς μέλλει κτίζειν· λαβὼν τὸν χρησμὸν καὶ ἐλθὼν Ἀθήνησι, ἐποίησε ἰ φυλὰς, Scholiast on Ar. Pan, t. i. p. 336. *V.* The ten chosen by the Pythian were Κεκροπίς, Ἐρεχθίδης, Πανδίωνις, Αἰγίδης, from Cecrops, Erechtheus, Pandion, and Ægeus, kings of Athens; Λεοντίς, from Leon an Athenian; Ἀκαμαντίς, Ἴπποθοωντίς, Ἀντιόχης, Οἰνίδης, from Acamas son of Theseus, Hippothoon son of Neptune, Antiochus son of Hercules, and Ceneus son of Pandion; and Αἰαντίς, Pollux, vii. 9.

36. Αἴαντος] This Ajax was son of Telamon king of Salamis, and consequently first cousin to Achilles. *A.*

37. δοκέειν] p. 36. n. 48.

38. φυλάρχους] *tribunes*; who, in war, commanded the infantry, as the ἵππαρχος did the cavalry. *SCHN. LAU.*

39. δῆμους] p. 35. n. 33. The order of the words is κατένεμε δὲ καὶ τοὺς δ. ἐς τὰς ἰ φυλὰς. *W.* Besides which, πολλοὺς ἐφυλέτευσε ξένους καὶ δούλους μετοίκους, Aristotle, P. iii. 1, or 2. δῆμος in the singular denotes "the people of Athens" at large.

40. ἐν τῷ μέρεϊ] p. 13. n. 69.

ξεῖνον ἀπὸ τῆς Πεισιστρατιδέων πολιορκίης. τὰ μὲν δὴ πρῶτα πέμ-
πων ὁ Κλεομένης ἐς τὰς Ἀθήνας κήρυκα, ἐξέβαλλε⁴¹ Κλεισθέnea
καὶ μετ' αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, “ τοὺς ἐναγέας ” ἐπι-
λέγων.⁴² ταῦτα δὲ πέμπων ἔλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω· οἱ μὲν
γὰρ Ἀλκμαιωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἶχον αἰτίην⁴³ τοῦ
φόνου τούτου· αὐτὸς δὲ οὐ μετεῖχε, οὐδ' οἱ φίλοι αὐτοῦ.

LXXII. Κλεομένης δὲ ὡς πέμπων ἐξέβαλλε Κλεισθέnea καὶ
τοὺς ἐναγέας, Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ, οὐδέν
ἦσσαν παρὴν ἐς τὰς Ἀθήνας ὁ Κλεομένης, οὐ σὺν μεγάλῃ χειρί.
ἀπικόμενος δὲ, ἀγηλατέει⁴⁴ ἑπτακόσια ἐπίστια Ἀθηναίων,⁴⁵ τὰ οἱ
ὑπέθετο ὁ Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν⁴⁶
καταλύειν ἐπειρᾶτο, τριηκοσίοισι δὲ τοῖσι Ἰσαγόρεω στασιώτῃσι τὰς
ἀρχὰς ἐνεχειρίζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης
πεῖθεσθαι, ὃ τε Κλεομένης καὶ ὁ Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ
καταλαμβάνουσι τὴν ἀκρόπολιν.⁴⁷ Ἀθηναίων δὲ οἱ λοιποὶ, τὰ
αὐτὰ φρονήσαντες, ἐπολιόρκεον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ
ὑπόσπονδοι ἐξέρχονται ἐκ τῆς χώρας, ὅσοι ἦσαν αὐτῶν Λακεδαι-
μόνιοι. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδησαν τὴν ἐπὶ θανάτῳ· οὗτοι
μὲν νυν δεδεμένοι ἐτελεύτησαν.

LXXIII. Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθέnea καὶ τὰ ἑπτα-
κόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμψάμενοι,
πέμπουσι ἀγγέλους ἐς Σάρδεις, συμμαχίην βουλόμενοι ποιήσασθαι
πρὸς Πέρσας· ἡπιστάετο γὰρ σφί Λακεδαιμονίους τε καὶ Κλεομένεα
ἐκπεπολεμῶσθαι.⁴⁸ ἀπικόμενων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδεις καὶ
λεγόντων τὰ ἐντεταλμένα, Ἀρταφέρνης ὁ Ὑστάσπεος, Σαρδίων
ὑπαρχος, ἐπειρώτα, “ τίνας ἐόντες ἄνθρωποι, καὶ πῇ γῆς οἰκημένοι,
δεοῖατο Περσέων σύμμαχοι γενέσθαι.” πυθόμενος δὲ πρὸς τῶν ἀγγέ-
λων, ἀπεκορύφου⁴⁹ σφί τάδε· “ εἰ μὲν διδοῦσι βασιλεῖ Δαρεΐφ Ἀθη-

41. ἐξέβαλλε] p. 76. n. 10. τοὺς ἐνα-
γεῖς ἤλασε Κλεομένης ὁ Λακεδαιμόνιος
μετὰ Ἀθηναίων στασιαζόντων, Thucy-
dides, i. 126. V.

42. τοὺς ἐ. ἐπιλέγων] After verbs
signifying “to call,” the predicate
substantive is accompanied by the
article. M. G. G. 266.

43. αἰτίην] τὴν κατηγορίαν, Phano-
rinus. SCHL. v. 73.

44. ἀγηλατέει] διώκει, φυγαδεύει,
GL. ὡς ἄγος ἐλαύνει, Hesychius. So-
phocles, OE. R. 402. E.

45. Ἀθηναίων] i. e. οὐ τῶν μετοί-

κων. L.

46. τὴν βουλὴν] There were two
senates at Athens, viz. that of the
Areopagus, and that of the Five
Hundred. Wherever the word βουλὴ
occurs simply, the latter is meant.

47. ἀκρόπολιν] οὐδὲ Κλεομένης, ὃς
αὐτὴν κατέσχε πρῶτος, ἀπῆλθεν ἀψά-
λακτος· ἀλλ', ὅμως Λακωνικὸν πνέων,
ῥχετο, θῶπλα παραδούς ἔμοι, Aristot-
phanes, L. 273. V.

48. ἐκπεπολεμῶσθαι] p. 142. n. 47.
iv. 120, twice. S.

49. ἀπεκορύφου] προφανῶς ἔλεγε,

ναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο· εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε.” οἱ δὲ ἄγγελοι, ἐπὶ σφέων αὐτῶν βαλόμενοι, “ διδόναι ” ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἑωυτῶν, αἰτίας μεγάλας εἶχον.

LXXIV. Κλεομένης δὲ, ἐπιστάμενος περιϋβρίσθαι ἔπεσι καὶ ἔργοις ὑπ’ Ἀθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν, οὐ φράζων ἐς τὸ συλλέγει· τίσασθαι τε ἐθέλων τὸν δῆμον τῶν Ἀθηναίων, καὶ Ἰσαγόρεα βουλόμενος τύραννον καταστήσαι· συνεξήλθε γάρ οἱ οὗτος ἐκ τῆς ἀκροπόλιος. Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε ἐς τὴν Ἐλευσῖνα.⁵⁰ καὶ οἱ Βοιωτοὶ⁵¹ ἀπὸ συνθήματος⁵² Οἰόνην⁵³ αἰρέουσι καὶ Ὑσιᾶς,⁵⁴ δῆμον τοὺς ἐσχάτους τῆς Ἀττικῆς· Χαλκιδῆες⁵⁵ τε ἐπὶ τὰ ἕτερα ἐσίνοντο ἐπιόντες χώρους τῆς Ἀττικῆς. Ἀθηναῖοι δὲ, καίπερ ἀμφιβολίῃ ἐχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδῶν ἐς ὕστερον ἔμελλον μνήμην ποιήσεσθαι,⁵⁶ Πελοποννησίοις δὲ, εὐοῦσι ἐν Ἐλευσίνι, ἀντία ἔθεντο τὰ ὅπλα.⁵⁷

LXXV. Μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην, Κορίνθιοι μὲν πρῶτοι σφίσι αὐτοῖσι δόντες λόγον, ὥς οὐ ποιοῖεν τὰ δίκαια, μετεβάλλοντό⁵⁸ τε καὶ ἀπαλλάσσοντο· μετὰ δὲ, Δημάρητος

told them plainly, Suidas; εἰς κορυφὴν τὸ τέλος ἤγεν, brought the matter to a close, Hesychius; told them summarily. W.

50. Ἐλευσῖνα] The seat of the Eleusinian mysteries; now *Lefsi-na*. A. L.

51. Βοιωτοί] Bœotia had antiently many names; it is now called *Livadia*. Its inhabitants were generally looked upon as a rude and heavy race; though Hesiod, Pindar, and Plutarch, form bright exceptions. A. L.

52. ἀπὸ συνθήματος] in concert. L.

53. Οἰόνην] This Cœnoe was about half way between Thebes and Eleusis; Barthélemy, V. du J. A. L. It was situated somewhere or other in the pass now called *Saranda Potamoi*, “Forty Rivers,” on the main road from Thebes to Athens. The precise spot is doubtful, some authorities placing it at *Gyphto Castro*, others at *Blachi*; perhaps it stood between the two. AR.

54. Ὑσιᾶς] From this passage one

might be tempted to suppose Hysia was once within the Athenian territory; though there are many objections to such a supposition. L. As there were at least two villages of the name of Cœnoe, might there not be two of this name, viz. one, which is often mentioned, on the north of Cithæron; and the other, here spoken of, near the site of *Blachi*? Compare p. 208. n. 73. p. 220. n. 2.

55. Χαλκιδῆες] Chalcis of Eubœa is now *Egriro*; L. p. 207. n. 67.

56. μνήμην ποιήσεσθαι] μ. ξέιν, ii. 43. ST. to bear in mind.

57. ἔθεντο τὰ ὅπλα] ἐστρατοπεδεύοντο, ix. 52 and 53. This phrase arises from the circumstance that the soldiers, while on the march, used to carry their shields slung at their backs; but when they halted, they rested the edge of their bucklers on the ground before them. S. p. 37. n. 62. Thucydides, ii. 2. Xenophon, An. iv. 3, 13 and 19. H. v. 2, 40. 3, 18. 4, 8.

58. μετεβάλλοντο] οἱ K., ἄτε δὴ

ὁ Ἀρίστωνος, ἔων καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγών τε τὴν στρατιὴν ἐκ Λακεδαιμόνος, καὶ οὐκ ἔων διάφορος ἐν τῷ πρόσθεν χρόνῳ Κλεομένει. ἀπὸ δὲ ταύτης τῆς διχοστασίης ἐτέθη νόμος⁵⁹ ἐν Σπάρτῃ, μὴ ἐξεῖναι ἔπασθαι ἀμφοτέρους τοὺς βασιλέας, ἐξίουσης τῆς στρατιῆς· τέως⁶⁰ γὰρ ἀμφότεροι εἶποντο· παραλυομένου⁶¹ δὲ τούτων τοῦ ἑτέρου, καταλείπεσθαι καὶ τῶν Τυνδαριδέων⁶² τὸν ἕτερον· πρὸ τοῦ γὰρ δὴ καὶ οὗτοι ἀμφότεροι, ἐπικλητοὶ⁶³ σφι ἔόντες, εἶποντο. τότε δὴ ἐν τῇ Ἐλευσίνι ὕρῳντες οἱ λοιποὶ τῶν συμμάχων τοὺς τε βασιλέας τῶν Λακεδαιμονίων οὐκ ὁμολογέοντας, καὶ Κορινθίους ἐκλιπόντας τὴν τάξιν, οἶχοντο καὶ αὐτοὶ ἀπαλλασσόμενοι.

LXXVII. Διαλυθέντος ὧν τοῦ στόλου τούτου ἀκλεῶς, ἐνθαῦτα Ἀθηναῖοι, τίνυσθαι⁶⁴ βουλόμενοι, πρῶτα στρατηγὴν ποιεῦνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθούσι ἐπὶ τὸν Εὐριπον.⁶⁵ Ἀθηναίοισι δὲ ἰδοῦσι τοὺς βοηθοὺς ἔδοξε⁶⁶ πρότερον τοῖσι Βοιωτοῖσι ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρεῖν. συμβάλλουσί τε δὴ τοῖσι

εὔσεβεῖς, ἤρξαντο ἀναβαλέσθαι τὴν συμμαχίαν, φάσκοντες μηδὲν ἀδικῆσαι ὑπ' Ἀθηναίων, Scholiast on Arist. V.

59. νόμος] Still upon extraordinary emergencies, the kings were wise enough to adhere to the spirit, rather than the letter, of the law; Thucydides, v. 75. Potter, iii. 5.

60. τέως] up to that time.

61. παραλυομένου] being exempted from serving; understand τῆς στρατιῆς, vii. 38.

62. Τυνδαριδέων] Castor and Pollux, ix. 73. When the Epizephyrian Locrians applied for aid to the Spartans, the latter answered that they would send τοὺς Διοσκούρους, Zenobius, Cent. ii. 17. Compare c. 80. of this book. τὰ παλαιὰ τῶν Διοσκούρων ἀφιδρόμια οἱ Σπαρτιάται “δόκανα” καλοῦσι· they were δύο ζῦλα παράλληλα δυοὶ πλαγίους ἐπέzeugμένα, Plutarch, π. Φιλ. p. 478. A. IV. The Spartans termed the twin heroes, in common discourse, τῷ Σίῳ; and, from the harmony which subsisted between the brothers, they used not only to invoke them to attend their two kings to war, but to send the *docana* as emblematical and representative of them, for the sake of good omen;

σωτῆρες ὄντες· καὶ γὰρ ἀποδοκίμαται, a Tragic poet in *Æl.* V. H. i. 30. *adversus praeliantibus persuasit Archidamus*, Frontinus, i. 11, 9. ὥς οἱ Διόσκουροι συμμαχῆσόντες ἤκοιεν, Polyænus, i. 41, 1. ii. 31, 4. V. It became necessary of course to separate the *docana*, when one of the Tyndaridæ was to be left behind in Sparta. L.

63. ἐπικλητοὶ] σύμμαχοι, Hesychius. L. Compare v. 80.

64. τίνυσθαι] understand τοὺς ἔχθρους.

65. Εὐριπον] from εὖ and ῥίπτειν. *ex patenti utrimque coactum in angustias mare, speciem intuitu primo gemini portus in ora duo versi præbuerit: sed haud facile alia infestior classi statio est: nam et venti ab utriusque terræ præcæltis montibus subiti ac procellosi se dejiciunt; et fretum ipsum Euripi non septies die, sicut fama fert, temporibus statim reciprocat; sed temere, in modum venti, nunc huc nunc illuc verso mari, velut monte præcipiti devolutus torrens rapitur: ita nec nocte nec die quies navibus datur*, Livy, xxviii. 6. A.

66. ἔδοξε] The position of the Bæotians rendered this determination necessary. LAU.

Βοιωτοῖσι οἱ Ἀθηναῖοι, καὶ πολλῶν ἐκράτησαν· κάρτα δὲ πολλοὺς φονεύσαντες, ἐπακουσίους αὐτῶν ἐζώγρησαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι, διαβάντες ἐς τὴν Εὐβοίαν, συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι· νικήσαντες δὲ καὶ τούτους, τετρακισχίλιους κληρούχους⁶⁷ ἐπὶ τῶν ἵπποβοτέων⁶⁸ τῇ χώρῃ λείπουσι· οἱ δὲ ἵπποβόται ἐκαλέοντο οἱ παχέες⁶⁹ τῶν Χαλκιδέων. ὅσους δὲ καὶ τούτων ἐζώγρησαν, ἅμα τοῖσι Βοιωτῶν ἐζωγρημένοισι εἶχον ἐν φυλακῇ, ἐς πέδας⁷⁰ δῆσαντες· χρόνῳ δὲ ἔλυσίν σφεας, διμνέως⁷¹ ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν· αἵπερ ἔτι καὶ ἐς ἐμὲ ἦσαν περιεῶσαι,⁷² κρεμάμεναι ἐκ τειχέων περιπεφλευσμένων⁷³ πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάρου⁷⁴ τοῦ πρὸς ἐσπέρην τετραμμένον. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον·⁷⁵ τὸ δὲ ἀριστε-

67. κληρούχους] The word κληρούχος denotes one who takes possession, as a colonist, of a portion of land, conquered from the enemy, that has been allotted to him. SCHN. LAU. γεωργούς, GL. κληρουχέοντας, vi. 100.

68. ἵπποβοτέων] compounded of ἵππος "a horse" and βόσκειν "to nourish;" ἵππους τρεφόντων, Scholiast on Eur. O. 996. Χαλκιδέων τοὺς ἵπποβότας λεγομένους, πλούτῳ καὶ δόξῃ διαφέροντας, Plutarch, Cam. p. 164. f. IV. Very opulent families are called οἰκίαι τεθριπποτρόφοι, vi. 35. 125. τῶν πρώτων εἶναι πολιτῶν καὶ ἄρματοτροφῆσαι, Diogenes L., iv. 17. V. As the pasturage of Eubœa was not abundant, none but very rich persons could maintain horses. Good pasturage was still more scarce in Attica; and the keeping of horses was there ruinous. L. Even at the present day the keeping of horses in those countries is regarded as a mark of wealth. LAU.

69. παχέες] παχεῖς· οἱ Ἀθηναῖοι τοὺς πλουσίους καλοῦσι συνήθως, Phavorinus. L. p. 205. n. 51.

70. ἐς πέδας] ἐν πέδαις, i. 66. ἐν πέδῃσι, i. 86. S. ἐς is sometimes put for ἐν. M. G. G. 578, 3. so ἐς τὴν ἀκρόπολιν, just below.

71. διμνέως] ἄποινα ἐστὶ Πελοποννησιοῖσι δύο μνῆαι τεταγμέναι κατ' ἄνδρα αἰχμάλωτον ἐκτίναι, vi. 79. W. During the Peloponnesian war the Lace-

dæmonians and Athenians settled the ransom for prisoners at one mina a head; Wilkinson. Two minæ were about 6l. 10s.

72. ἦσαν περιεῶσαι] The Athenians, having conquered the Bœotians and Chalcidæans τῆς αὐτῆς ἡμέρας, ἀνέθησαν τὰς πέδας ἐν ἀκροπόλει, αἷς τοὺς αἰχμαλώτους ἔδωκαν. καὶ χαλκοῦν τέθριππον ἀπότισιν τῶν λύτρων, Scholiast on Arist. Pan. αἱ πέδαι, ἐν τῇσι ἐδεδέατο, ἔτι καὶ ἐς ἐμὲ ἦσαν σώαι ἐν Τεγέρῃ, περὶ τὸν νῆδον τῆς Ἀθηναίης κρεμάμεναι, i. 66. ii. 181. iv. 124. viii. 39. V.

73. περιπεφλευσμένων] i. e. περιπεφλεγμένων, ἐπιπολαίως περικεκαυμένων, καὶ τὴν ἐπιφάνειαν διεφθαρμένων, from φλέειν or φλοῖειν "to strip off the bark, to flay;" hence "to blister, to scorch." P.

74. τοῦ μεγάρου] p. 20. n. 82. There were two temples on the west of the citadel, one of Agraulos, daughter of Cecrops, and the other of Wingless Victory. What temple Herodotus means is uncertain. L.

75. τέθριππον χάλκεον] A car of bronze with four horses. The propylæa of the citadel were re-built by Pericles, in the most magnificent style, with white marble, and equestrian figures were erected on pedestals at each extremity. This car of bronze formed one of the ornaments; Pausa-

ρῆς χερὸς⁷⁶ ἔστηκε πρῶτον ἐσιόντι⁷⁷ ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει· ἐπιγέγραπται δέ οἱ τάδε·

ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
παῖδες Ἀθηναίων ἔργασιν ἐν πολέμου,
δεσμῷ ἐν ἀχλυνόεντι σιδηρέῳ ἔσβεσαν ὕβριν·⁷⁸
τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἔθεσαν.⁷⁹

LXXVIII. Ἀθηναῖοι μὲν νυν ἠϋξήντο· δηλοῖ δὲ οὐ κατ' ἐν μούνοι, ἀλλὰ πανταχῇ,⁸⁰ ἡ ἰσηγορίη⁸¹ ὡς ἔστι χρῆμα σπουδαῖον, εἰ καὶ⁸² Ἀθηναῖοι, τυραννεύομενοι μὲν, οὐδαμῶν τῶν σφέας περιρικέοντων ἦσαν τὰ πολέμια ἀμείνους, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο· δηλοῖ ὧν ταῦτα, ὅτι κατεχόμενοι μὲν, ἐθελοκάκεον, ὡς δεσπότη ἐργαζόμενοι, ἐλευθερωθέντων δὲ, αὐτὸς ἕκαστος ἐωντῷ προθυμέετο κατεργάζεσθαι.

LXXIX. Οὗτοι μὲν νυν ταῦτα ἔπρησσαν· Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἔπεμπον, βουλόμενοι τίσασθαι Ἀθηναίους. ἡ δὲ Πυθίη ἀπὸ σφέων μὲν αὐτῶν οὐκ ἔφη αὐτοῖσι εἶναι τίσιν, ἐς πολύφημον⁸³ δὲ ἐξευρίκαντας ἐκέλευε τῶν ἄγχιστα⁸⁴ δέεσθαι. ἀπελθόντων ὧν θεοπρόπων,⁸⁵ ἐξέφερον⁸⁶ τὸ χρηστήριον, ἀλίην ποιησάμενοι· ὡς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν “τῶν ἄγχιστα δέεσθαι” εἶπαν οἱ Θηβαῖοι, ἀκούσαντες τούτων· “οὐκ ὧν ἄγχιστα ἡμέων οἰκέουσι Ταναγραῖοι⁸⁷ τε καὶ Κορωναῖοι⁸⁸ καὶ Θεσπίες·⁸⁹ καὶ οὗτοί γε, ἅμα ἡμῖν αἰεὶ

nias, i. 28. L.

76. ἀ. χερὸς] understand ἐξ.

77. ἐσιόντι] as you enter. M. G. G. 390. b.

78. ἔσβεσαν ὕβριν] ὕ. χρῆ σβεννύειν μάλλον ἢ πυρκαϊήν, Diogenes L., ix. 2. W.

79. ἔθεσαν] “perhaps ἀνθεν; see BL. on Æsch. P. 994.” Class. Jour. xl. 79. p. 97.

80. πανταχῇ] in every respect; πάντα τρόπον, Suidas. S.

81. ἡ ἰσηγορίη] the right to speak one's sentiments, the privilege of being heard, liberty of speech. L. S.

82. εἰ καὶ] denotes the proposition, to which it is prefixed, to be actually true: καὶ εἰ would merely imply an assumption of its truth. HER. on VIC. viii. 6, 6.

83. πολύφημον] πολύφωνον, ἡγουν

ἐκκλησίαν· ἐν ᾗ πολλὰ φῆμαι καὶ κληδόνες εἰσιν, Hesychius; ἀγορὴν πολύφημον, Homer, Od. B. 150. W. There would be no obscurity in this expression. (τὰ χρηστήρια) οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, vii. 142. V.

84. τῶν ἄγχιστα] those nearest them; whether as neighbours or as kinsmen, is left in uncertainty: ἀγχιστευόντων, συγγενῶν, ἐγγὺς ὄντων πρὸς τὸ γένος, Hesychius; Bellanger. M. G. G. 270. a.

85. θεοπρόπων] θεωρῶν, persons sent to consult the oracle. L. i. 158. 174.

86. ἐξέφερον] ἀνήνεγκαν ἐς τὸν δῆμον, Thucydides, v. 28.

87. Ταναγραῖοι] Tanagra, now Tenagra or Scamino, was the birth-place of Corinna. L.

88. Κορωναῖοι] The ruins of Coronea now bear the name of Comari. L.

μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον; τί δεῖ τούτων γέ δέεσθαι; ἀλλὰ μᾶλλον μὴ οὐ⁹⁰ τοῦτο ἢ τὸ χρηστήριον.”

LXXX. Τοιαῦτα δὴ ἐπιλεγόμενων, εἶπε δὴ κοτε μαθὼν τις· “ἐγὼ μοι δοκέω συνιέναι, τὸ ἐθέλει λέγειν ἡμῖν τὸ μαντήιον. Ἀσωποῦ⁹¹ λέγονται γενέσθαι θυγατέρες Θήβη⁹² τε καὶ Αἴγινα·⁹³ τούτων ἀδελφεῶν ἐουσέων, δοκέω ἡμῖν Αἰγινήτων δέεσθαι τὸν θεὸν χρῆσαι τιμωρητῆρων γενέσθαι.” καὶ, οὐ γάρ τις ταύτης ἀμείνων γνώμη ἐδόκεε φαίνεσθαι, αὐτίκα πέμψαντες ἐδέοντο Αἰγινήτων, ἐπικαλούμενοι κατὰ τὸ χρηστήριόν σφι βοηθέειν, ὡς ἑόντων ἀγχιστέων. οἱ δὲ σφι αἰτέουσι ἐπικουρίην τοὺς Αἰακίδας⁹⁴ συμπέπειν ἔφασαν.

LXXXI. Πειρησαμένων⁹⁵ δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακιδέων, καὶ τρηχέως περιεφθέντων⁹⁶ ὑπὸ τῶν Ἀθηναίων, αὐτῖς οἱ Θηβαῖοι πέμψαντες, τοὺς μὲν Αἰακίδας σφι ἀπεδίδουσαν, τῶν δὲ ἀνδρῶν ἐδέοντο. Αἰγινῆται δὲ, εὐδαιμονίῃ τε μεγάλῃ ἐπαρθέντες,⁹⁷ καὶ ἔχθρης παλαιῆς ἀναμνησθέντες ἐχούσης ἐς⁹⁸ Ἀθηναίους, τότε, Θηβαίων δεηθέντων, πόλεμον ἀκήρυκτον⁹⁹ Ἀθη-

89. Θεσπίες] Thespia is now *Neochori*, or *Cacosì*. *L.*

90. μὴ οὐ] Before these words understand φοβέομαι or δέδοικα. *ST.*

91. Ἀσωποῦ] The river is now called *Asoro*. *L.*

92. Θήβη] Θήβαις ἐν ἑπταπύλοις Καδμείῳ νιν οὐκ ἀέκοντες ἄνθεσι μύγνον Αἰγίνας ἔκατι φίλοισι γὰρ φίλος ἔλθων, ξένιον ἄστν κατέδραμεν, Pindar, N. iv. 13. χρῆ δ' ἐν ἑ. Θ. τραφέντα Αἰγίνα χαρίτων ἄωτον προνέμειν· πατρὸς οὐνεκα δίδυμαί γέγοντο θύγατραι, Ἀσωπιδῶν θ' ὀπλόταται, I. viii. 54. συγγενεῖς ἦσαν Θηβαῖοι Αἰγινήτων· Θήβη γὰρ καὶ Αἴγινα Ἀσωπιδες, καί φασι, Θηβαίοις πολεμοῦσιν Ἀθηναῖοις ἐκπεῖσιν λόγιον, τοὺς συγγενεῖς ἐλέσθαι συμμάχους, δι' οὗ τοὺς Αἰγινήτας ἐλέσθαι, τοῦτο γὰρ ἐδήλου τὸ ῥῆμα, Scholiast. *W. HE.*

93. Αἴγινα] The island was formerly called *Enone* and *Enopia*, now *Engia*. *A. L.*

94. τοὺς Αἰακίδας] ναὺς ἐς Σαλαμίνα ἐξ Αἰγίνης ἐπλευσεν, ἄγουσα ἐπὶ συμμαχίᾳ τοῦ Ἑλληνικοῦ τὸν τῶν Αἰακιδῶν οἶκον, Philostratus, Her. xix. p. 743. Compare viii. 64. 84. The Locrians of like manner requested Herod.

the aid of Ajax, the son of Oileus, from their kinsmen in Opus; Pausanias, iii. 19. *W.* Αἴγινα φίλα μάτερ, Διὶ, καὶ κρέοντι σὺν Αἰακῷ, Πηλεῖ τε, κάριστ'ω Τελαμῶνι, σὺν τ' Ἀχιλλεῖ, Pindar, P. viii. 140.

95. πειρησαμένων] for ὡς δὲ οἱ Θηβαῖοι, τῇ τῶν Αἰ. συμμαχίᾳ πεποιθότες, ἐπειράσαντο τοῖς Ἀθηναίοις συμβαλεῖν, *ST.* καὶ περιέφθησαν τρηχέως ὑπ' αὐτῶν.

96. περιεφθέντων] from περιέπειν, v. I. viii. 27. &c. *S.*

97. ἐπαρθέντες] elated; incited, Thucydides, i. 42.

98. ἐχούσης ἐς] directed or existing towards, relative to; vi. 2. 19. viii. 144. *W.* The preposition ἐς often follows ἔχθη, v. 82. vi. 65. and Thucydides, ii. 68. V., where πρὸς has preceded in the same sense.

99. π. ἀκήρυκτον] Xenophon, An. iii. 3, 4. a war in which heralds were not allowed to go to and fro, ἀνεπηκέρκευτον, ἄνευ κηρυκείου, ἐν ᾧ ἐπὶ συμβάσει καὶ σπονδαῖς κήρυκες οὐ διαπέμπονται μέγαντινᾶ, ἀδιάλλακτον, Hesychius and Phavorinus. *HUT.* In this sense it is often joined with ἄσπονδον, Steph. Th. L. G. 4971. It may also signify without being formally proclaimed. *S.*

ναίοισι ἐπέφερον. ἐπικειμένων γὰρ αὐτῶν Βοιωτοῖσι, ἐπιπλώσαντες μακρῇσι νηυσὶ ἐς τὴν Ἀττικὴν, κατὰ μὲν ἔσुरαν Φάληρον, κατὰ δὲ τῆς ἄλλης παραλίας πολλοὺς δήμους· ποιεῦντες δὲ ταῦτα, μεγάλως Ἀθηναίους ἐσινέοντο.¹⁰⁰

LXXXIX. Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινίτας Ἀθηναίοισι γενομένης ἀρχὴ κατὰ τὰ εἴρηται ἐγένετο. Τότε δὴ, Θηβαίων ἐπικαλεομένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμιμνησκόμενοι, οἱ Αἰγινῆται ἐβοήθεον τοῖσι Βοιωτοῖσι. Αἰγινῆται τε δὴ ὤδῃεν τῆς Ἀττικῆς τὰ παραθαλάσσια·¹ καὶ Ἀθηναίοισι, ὀρμευμένοισι ἐπ' Αἰγινίτας στρατεῦσθαι, ἦλθε μαντήϊον ἐκ Δελφῶν, “ἐπισχόντας ἀπὸ τοῦ Αἰγινητέων ἀδικίου τριήκοντα ἔτα,² τῷ ἐνὶ καὶ τριηκοστῷ,³ Αἰακῷ τέμενος⁴ ἀποδέξαντας, ἀρχεσθαι τοῦ πρὸς Αἰγινίτας πολέμου· καὶ σφι χωρήσειν τὰ βούλονται. ἦν δὲ αὐτίκα ἐπιστρατεύονται, πολλὰ μὲν σφεας ἐν τῷ μεταξὺ τοῦ χρόνου πείσεσθαι, πολλὰ δὲ καὶ ποιήσειν· τέλος μέντοι καταστρέψεσθαι.”⁵ ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Ἀθηναῖοι, τῷ μὲν Αἰακῷ τέμενος ἀπέδεξαν τοῦτο, τὸ νῦν ἐπὶ τῆς ἀγορῆς ἵδρυται· τριήκοντα δὲ ἔτα οὐκ ἀνέσχοντο ἀκούσαντες ὅπως χρεῶν εἴη ἐπισχεῖν, πεπονθότας πρὸς⁶ Αἰγινητέων ἀνάρσια.⁷

XC. Ἐς τιμωρίην δὲ παρασκευαζομένοισι αὐτοῖσι, ἐκ Λακεδαιμονίων πρῆγμα ἐγειρόμενον, ἐμπόδιον ἐγένετο. πυθόμενοι γὰρ οἱ Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα, καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τοὺς Πεισιστρατίδας,

100. ἐσινέοντο] iv. 123. ix. 48. 85. W. The antiquity of ἐώ as a general form is shown by the futures which still end in ἦσω, as μελλήσω, βουλήσω. S.

1. τὰ παραθαλάσσια] Palæphatus supplies the ellipsis τ. π. χωρία, F. xix. 4. F. B. 328.

2. ἐπισχόντας—ἔτα] that, after restraining themselves for thirty years reckoning from the wrong done by the *Æginetæ*, &c. W. The example from Virgil, p. 80. n. 56. would have been more apposite to the present construction of the genitive.

3. τῷ ἐνὶ καὶ τριηκοστῷ] in the one-and-thirtieth year; not τῷ πρώτῳ καὶ τ. in the first-and-thirtieth. H. on VIG. iii. 2, 13.

4. τέμενος] from τέμνειν “to cut.” The sacred precincts consisted of three

parts: (1) τ., the consecrated close, (surrounded by a high and massy wall with a portico frequently at the entrance) consisting of the plot of ground in which the temple was situated, and in this resembling our church-yards; it was generally laid out as a grove: (2) ἱερὸν, the temple: and (3) ναὸς, the shrine where the deity more immediately “dwelt.” BLO. SCHL.

5. καταστρέψεσθαι] In this passage many prefer the first aorist: compare HER. on VIG. vi. 1, 18. M. G. G. 506, 2. p. 30. n. 75.

6. πρὸς] for ὑπὸ, iii. 74. G. vii. 209. M. G. G. 590, 6. u. πεποιήται πρὸς Τρώων, Homer, II. Z. 57.

7. ἀνάρσια] The order of the words is οὐκ ἀνέσχοντο ἀκ. δ. χ. εἴη (αὐτοῦς), π. ἀν. πρὸς Αἰ., ἐπ. λ' ἔτα. LAU.

συμφορὴν ἐποιεῦντο διπλὴν, ὅτι τε ἄνδρας ξείνους σφίσι ἔοντας ἐξεληλάκεσαν ἐκ τῆς ἐκείνων, καὶ ὅτι ταῦτα ποιήσασι χάρις οὐδεμία ἐφαίνετο πρὸς τῶν Ἀθηναίων. ἔτι τε πρὸς τούτοις, ἐνῆγόν σφεας αἱ χρησμοί,⁸ λέγοντες πολλά τε καὶ ἀνάρσια ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων, τῶν πρότερον μὲν ἦσαν ἀδαεές, τότε δέ, Κλεομένους κομίσαντος ἐς Σπάρτην, ἐξέμαθον. ἐκτίσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμούς, τοὺς ἔκτειντο μὲν πρότερον οἱ Πεισιστρατίδαι, ἐξελαυνόμενοι δὲ ἔλιπον ἐν τῷ ἱρῷ.⁹ καταλειφθέντας δὲ ὁ Κλεομένης ἀνέλαβε.

XCI. Τότε δέ, ὡς ἀνέλαβον οἱ Λακεδαιμόνιοι τοὺς χρησμούς, καὶ τοὺς Ἀθηναίους ἑώρεον¹⁰ αὐξομένους, καὶ οὐδαμῶς ἐτοίμους ἔοντας πείθεσθαι σφίσι, ὑφ' λαβόντες, ὡς, ἐλεύθερον μὲν εἶναι, τὸ γένος τὸ Ἀττικὸν ἰσόρροπον¹¹ τῷ ἑωυτῶν ἂν γίνοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος, ἀσθενὲς καὶ πειθαρχέεσθαι ἐτοῖμον· μαθόντες δὲ¹² τούτων ἕκαστα, μετεπέμποντο Ἰππὶν τὸν Πεισιστράτου ἀπὸ Σιγείου τοῦ ἐν Ἑλλησπόντῳ, ἐς ὃ καταφεύγουσι¹³ οἱ Πεισιστρατίδαι. ἐπεὶ τε δέ σφι Ἰππίης καλεόμενος ἦκε, μεταπεμφάμενοι καὶ τῶν ἄλλων συμμάχων ἀγγέλους, ἔλεγόν σφι Σπαρτιῆται τάδε· “Ἄνδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι¹⁴ ὀρθῶς· ἐπαρ-

8. οἱ χρησμοί] These oracles were analogous to the Sibylline books at Rome, which were kept in the Capitol; and among them in all probability were the verses of Musæus, mutilated and interpolated by Onomacritus: vii. 6. IV. Besides which there were perhaps some of Bacis and of Amphilytus. It appears that certain sacred books, in which the safety of the state was supposed to consist, were entrusted to the custody of the Areopagus: Dinarchus, Dem. p. 91. L. χρησμῶν αἰοιδούς πάντας εἰς ἐν ἀλίσας, ἡλεγεα καὶ βέβηλα καὶ κεκρυμμένα λόγια παλαιά, τῇδε γῇ σωτήρια, Euripides, Her. 404. MUS.

9. ἐν τῷ ἱρῷ] of Minerva. L.

10. ἑώρεον] Our author having stated the pretext for the war, now proceeds to develop its true cause. The Lacedæmonians, actuated by an ambitious jealousy which could brook no rival, were ever endeavouring to impose on others the yoke which they disdained themselves. They were haughty and imperious to their sub-

jects; vexatious and oppressive to their neighbours; and, in forming alliances, more influenced by expediency than by a sense of honour. V.

11. ἰσόρροπον] of equal weight in the balance of power. The Spartans aided Thebes by way of making it a counterpoise to Athens; νομίζοντες τὰς Θήβας, ἐὰν αὐξήσωσιν, ἔσεσθαι τῇ τῶν Ἀθηναίων ὥσπερ ἀντίπολιν τινα, Diodorus, xi. 81. V. By the same metaphor Cimon speaks of Athens as ἐτερόζυγα, Plutarch, xvi. SCHN.

12. δὲ] here is not adversative, but is equivalent to the enclitic conjunction νυν, then. S.

13. καταφεύγουσι] It is not unusual with our author to recall to the recollection of his readers facts which he has already mentioned. S.

14. ποιήσασι] The participle after verbs of “consciousness” may agree either with the nominative to the verb, or with the dative of the reflective pronoun. M. G. G. 547, 2. BL. on Æsch. Ch. 210.

θέντες γὰρ κιβδήλοισι¹⁵ μαντητίοισι, ἄνδρας ξείνους ἐόντας ἡμῖν τὰ μάλιστα, καὶ ἀναδεκομένους¹⁶ ὑποχειρίας παρέξειν τὰς Ἀθήνας, τούτους ἐκ τῆς πατρίδος ἐξηλάσαμεν· καὶ ἔπειτα, ποιήσαντες ταῦτα, δῆμῳ ἀχαρίστῳ παρεδώκαμεν τὴν πόλιν· ὅς, ἐπεὶ τε δι' ἡμέας ἐλευθερωθεὶς ἀνέκνυψε, ἡμέας μὲν καὶ τὸν βασιλέα ἡμέων περιϋβρίσας ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.¹⁷ ὥστε ἐκμεμαθήκασι μάλιστα μὲν οἱ περίοικοι αὐτῶν Βοιωτοὶ καὶ Χαλκιδῆες, τάχα δέ τις καὶ ἄλλος ἐκμαθήσεται ἀμαρτῶν.¹⁸ ἐπεὶ τε δὲ¹⁹ ἐκείνα ποιήσαντες ἡμάρτομεν, νῦν πειρησόμεθα σφεας ἅμα ὑμῖν, ἀκεόμενοι,²⁰ τίσασθαι· αὐτοῦ γὰρ τούτου εἵνεκεν τόνδε τε τὸν Ἰππῖν μετεπεμφάμεθα καὶ ὑμέας ἀπὸ τῶν πολιῶν, ἵνα, κοιῶ τε λόγῳ καὶ κοινῶ στόλῳ ἔσαγαγόντες αὐτὸν ἐς τὰς Ἀθήνας, ἀποδῶμεν τὰ καὶ ἀπελούμεθα.”

XCII. Οἱ μὲν ταῦτα ἔλεγον· τῶν δὲ συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μὲν νῦν ἄλλοι ἡσυχίην ἦγον· Κορίνθιος δὲ Σωσικλῆς ἔλεξε τάδε· (1.) “ Ἡ δὲ²¹ ὅ τε οὐρανὸς²² ἔσται ἔνερθε

15. κιβδήλοισι] *counterfeit*. In a war with the Chians, the Athenians stamped the base coin of the former people with χ; hence it was called *χίβδηλον*, “manifest by the letter *chi*.” In process of time the word was softened down to *κίβδηλον*; Scholiast on Arist. Av. 158. L.

16. ἀναδεκομένους] *taking it upon themselves, undertaking*; ὑποσχνομένους, ὑποδεχομένους. Compare Thucydides, viii. 81. Theophrastus, Ch. xii. DU. ὑποσχομένους, Plutarch, t. ii. p. 860. F. V.

17. δόξαν—φύσας αὐξάνεται] *after begotting self-conceit, is growing great*; i. e. *having grown conceited, is aggrandizing itself*. S. Sophocles, Cē. C. 804. E. 1492. W. δόξα vain-glory is opposed to εὐκλεία and ἀρετή, Euripides, An. 319. V. φύειν seems to be put for ἔχειν, ii. 68. ST.

18. ἐκμαθήσεται ἀμαρτῶν] *will learn that he has done wrong*, M. G. G. *548, 3. p. 172. n. 21. *if he gives offence, L. unless he adopts wise measures, S.* The first interpretation is the most simple, if the words are taken by themselves: had the speech concluded with them, that of L. would have been preferable; but the use of ἡμάρτομεν immediately afterwards corroborates S.’s version, *qui recta non*

inierint consilia, and in this case ἄ. will be much the same as οὐ ποιήσας ὁρθῶς at the beginning of the speech.

19. ἐπεὶ τε δὲ] v. 18. *but since*.

20. ἀκεόμενοι] iii. 40. βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάν, i. 167. Either this substantive or τὰ ἡμάρτομεν may be understood here. W. S.

21. ἦ δὲ] *surely now*; expressive of surprise and indignation: ἦ δὲ λοῖγια φέργα τάδ’ ἔσσειται, οὐδ’ ἔτ’ ἀνεκτὰ, εἰ δὲ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε, Homer, Il. A. 573. H. i.

22. ὅ τε οὐρανὸς] *In caput alta suum labentur ab æquore retro flumina; conversis solque recurret equis: terra feret stellas; cælum findetur aratro; unda dabit flammæ; et dabit ignis aquas: omnia naturæ præpostera legibus ibunt; parsque suum mundi nulla tenebit iter: omnia jam fient, fieri quæ posse negabam; et nihil est, de quo non sit habenda fides*, Ovid. i. Tr. viii. 1. W. ἄνω ποταμῶν ἱερῶν χωροῦσι παγὰ, καὶ δίκαια καὶ πάντα πάλιν στρέφεται, Euripides, M. 411. Sup. 530. πρόσθε γὰρ κάτω γῆς εἰσιν ἄστρα, γῆ τ’ ἄνεσις ἐς αἰθέρα, Philo J. p. 537, &c. V. Theocritus has given a pastoral turn to the hyperbole in the following beautiful lines: νῦν γὰ μὲν φορέοιτε βάτοι, φορέοιτε δ’ ἄκανθαι, ἃ δὲ καλὰ νάρκισσος ἐπ’ ἀρκέυθοισι κομάσαι.

τῆς γῆς, καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ οὐρανοῦ, καὶ οἱ ἄνθρωποι χομόν ἐν θαλάσῃ ἔξουσιν, καὶ οἱ ἰχθύες τὸν πρότερον ἄνθρωποι, ὅτε γε ὑμεῖς, ὦ Λακεδαιμόνιοι, ἰσκρατίας²³ καταλύοντες, τυραννίδας ἐς τὰς πόλεις κατάγειν παρασκευάζεσθε· τοῦ οὔτε ἀδικώτερον οὐδὲν ἐστι κατ' ἀνθρώπους, οὔτε μαιφονώτερον. εἰ γὰρ δὴ τοῦτό γε δοκέει ὑμῖν εἶναι χρηστὸν, ὥστε τυραννεύεσθαι τὰς πόλεις, αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὰ σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοισι δί-
 ζησθε κατιστάναι· νῦν δὲ, αὐτοὶ ἄπειροι ἔοντες τυράννων, καὶ φυλάσσοντες δεινότατα τοῦτο ἐν τῇ Σπάρτῃ μὴ γενέσθαι, παρα-
 χρᾶσθε ἐς τοὺς συμμάχους·²⁴ εἰ δὲ αὐτοὶ ἔμπειροι ἔατε, κατάπερ ἡμεῖς, εἴχετε²⁵ ἂν περὶ αὐτοῦ γνώμας ἀμείνονας συμβάλλεσθαι ἢ περ νῦν. (7.) Ἡμέας δὲ τοὺς Κορινθίους τότε αὐτίκα θῶμα μέγα εἶχε, ὅτε ὑμέας εἶδομεν μεταπεμπομένους Ἰππίην· νῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα· ἐπιμαρτυρούμεθά τε ἐπικα-
 λεόμενοι ὑμῖν θεοὺς τοὺς Ἑλληνίους,²⁶ μὴ κατιστάναι τυραννίδας ἐς τὰς πόλεις. οὐκ ὦν²⁷ παύσεσθε, ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατάγοντες Ἰππίην, ἵστε ὑμῖν Κορινθίους γε²⁸ οὐ συναινέοντας.”

XCIII. Σωσικλῆς μὲν ἀπὸ Κορίνθου πρεσβεύων ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο,²⁹ τοὺς αὐτοὺς ἐπικαλέσας θεοὺς κείνῳ, “ἢ μὲν Κορινθίους μάλιστα πάντων ἐπιποθήσειν Πεισιστρατίδας, ὅταν σφί ἡκῶσι ἡμέραι αἱ κύριαι ἀνιᾶσθαι ὑπ' Ἀθηναίων.” Ἰππίης μὲν τούτοις ἀμείψατο, οἷά τε τοὺς χρησμούς ἀτρεκέστατα ἀνδρῶν

πάντα δ' ἐναλλα γένοιτο, καὶ ἅ πίνυς ὄχνας ἐνέικαι, δάφνις ἐπεὶ θνάσκει· καὶ τὰς κύνας ὠλαφος ἔλκοι, κῆξ ὀρέων τοὶ σκάπες ἀηδόσι γαρύσαιντο, i. 132. BA.

23. ἰσκρατίας] Æschines opposes τὴν ἰσθμικὰν τὴν ἐννομον πολιτείαν of Athens to τὴν ἡμισον πολιτείαν, c. Tim. p. 21. τῶν ἰσθμίων καὶ τῶν δικαίων ἕκαστος ἡγεῖται· ἐαυτῷ μετεῖναι ἐν δημοκρατίᾳ, Demosthenes, c. Mid. p. 336. οἶδα Λακεδαιμονίους διὰ τοῦτο κάλλιστα πολιτευομένους, ὅτι μάλιστα δημοκρατοῦμενοι τυγχάνουσι· ἴδοιμεν γὰρ ἂν παρ' αὐτοῖς τὰς ἰσότητας καὶ τὰς ὁμοιότητας μᾶλλον ἢ παρὰ τοῖς ἄλλοις ἰσχυρούσας, Isocrates, Ar. p. 261. V.

24. παραχρᾶσθε ἐς τ. σ.] you think nothing of it in the case of your allies, i. e. where others only are concerned. M. G. G. 578. understand τοῦτο γενέσθαι. S.

25. εἴχετε] p. 6. n. 59.

26. Ἑλληνίους] for Ἑλληνικοὺς, the same form occurs, Euripides, Hipp. 1120. V.

27. οὐκ ὦν] p. 106. n. 36.

28. Κορινθίους γε] The Corinthians did not always retain these generous sentiments; at the close of the Peloponnesian war, they were most clamorous for the destruction of Athens: Xenophon, H. ii. 2, 19. L. but we must recollect the ingratitude with which all their former services to this city were requited, and the provocation given by the Athenians in the commencement of that war; Thucydides, i. 40. &c.

29. ἀμείβετο] This verb signifying “to answer” has an accusative of the person, M. G. G. 406, 5. and a dative of the matter, as τούτοις in these words.

ἐξεπιστάμενος. οἱ δὲ λοιποὶ τῶν συμμάχων τέως μὲν εἶχον ἐν ἡσυχίῃ σφέας αὐτούς· ἐπεὶ τε δὲ Σωσικλέος ἤκουσαν εἶπαντος, ἐλευθέρως ἅπας τις αὐτῶν, φωνὴν ῥήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην, Λακεδαιμονίοισι τε ἐπεμαρτυρέοντο, “ μὴ ποίειν μηδὲν νεώτερον περὶ πόλιν Ἑλλάδα.”³⁰ οὕτω μὲν ταῦτα ἐπαύσθη.

XCIV. Ἰππὶς δὲ, ἐνθεῦτεν ἀπελαυνομένῳ, ἐδίδου³¹ μὲν Ἀμύντης ὁ Μακεδὼν³² Ἀνθεμοῦντα,³³ ἐδίδουσαν δὲ Θεσσαλοὶ Ἰωλκόν. ὁ δὲ τούτων μὲν οὐδέτερα αἰρέετο, ἀνεχώρει δὲ ὀπίσω ἐς Σίγειον· τὸ εἶλε Πεισίστρατος αἰχμῇ παρὰ Μυτιληναίων, κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι παῖδα τὸν ἐωυτοῦ νόθον Ἠγησίστρατον, γεγονότα ἐξ Ἀργεῖης γυναϊκός· ὃς οὐκ ἀμαχητὶ εἶχε τά περ ἔλαβε παρὰ Πεισιστράτου.

XCVI. Ἰππίης δὲ ἐπεὶ τε ἀπύκετο ἐκ τῆς Λακεδαίμονος ἐς τὴν Ἀσίην, πᾶν χρῆμα ἐκίνεε,³⁴ διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἀρταφέρνηα, καὶ ποιέων ἅπαντα, ὅπως αἱ Ἀθηναὶ γενοίαιτο ὑπ’ ἐωυτῷ τε καὶ Δαρείῳ. Ἰππίης τε δὴ ταῦτα ἔρησσε, καὶ οἱ Ἀθηναῖοι, πυθόμενοι ταῦτα, πέμπουσι ἐς Σάρδεις ἀγγέλους, οὐκ ἐώντες³⁵ τοὺς Πέρσας πείθεσθαι Ἀθηναίων τοῖσι φυγάσι. ὁ δὲ Ἀρταφέρνης ἐκέλευε σφέας, εἰ βουλοῖαιτο σόοι εἶναι, καταδέκεσθαι ὀπίσω Ἰππίην. οὐκ ὦν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους Ἀθηναῖοι· οὐκ ἐνδεκομένοισι δὲ σφὶ δέδοκτο ἐκ τοῦ φαιεροῦ τοῖσι Πέρσησι πολεμίου εἶναι.

XCVII. Νομίζουσι³⁶ δὴ ταῦτα,³⁷ καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπύκετο ἐς Ἀθήνας· αὕτη γὰρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστα. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταυτὰ ἔλεγε, τὰ καὶ ἐν τῇ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίῃ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὥς οὔτε ἀσπίδα οὔτε δόρυ³⁸ νομίζουσι,³⁹ εὐπετέες τε

30. Ἑλλάδα] i. e. Ἑλληνίδα; vii. 22. 115, twice; GR. Sophocles, Ph. 226. W.

31. ἐδίδου] offered to give. p. 93. n. 91. p. 76. n. 10. ix. 109. iii. 148. S.

32. Μακεδὼν] viii. 142. βασιλεὺς Μακεδόνων, ix. 44. W.

33. Ἀνθεμοῦντα] Thucydides, ii. 99.

34. πᾶν χρῆμα ἐκίνεε] left no stone unturned.

35. ἐώντες] does not refer to ἀγ-

γέλους, but to the nominative before the verb πέμπουσι. iii. 13. iv. 145. GR. v. 108. W.

36. νομίζουσι] The dative absolute is used because the action of the verb ἀπύκετο has a reference to the subject of the participle. M. G. G. 562, 2.

37. ταῦτα] c. 49.

38. οὔτε ἀσπίδα οὔτε δόρυ] The Greeks had three sorts of troops, (1) Ὀπλίται, (2) Ψιλοὶ, (3) Πελτασταί.

χειρωθῆναι εἶσαν. ταῦτά τε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὡς οἱ Μιλήσιοι⁴⁰ τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἶκός σφεας εἴη ῥύεσθαι δυναμένους μέγα· καὶ οὐδὲν⁴¹ ὃ τι οὐκ ὑπίσχετο, οἷα κάρτα δεόμενος·⁴² ἐς ὃ ἀνέπεισέ σφεας. πολλοὺς γὰρ οὔτε εἶναι εὐπετέστερον διαβάλλειν⁴³ ἢ ἓνα, εἰ⁴⁴ Κλεομένεα μὲν τὸν Λακεδαιμόνιον μῦνον οὐκ οἷός τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας⁴⁵ Ἀθηναίων ἐποίησε τοῦτο.⁴⁶ Ἀθηναῖοι μὲν δὴ, ἀναπεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς Ἴωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι⁴⁷ Μελάνθιον, ἄνδρα τῶν ἀστῶν ἔοντα τὰ πάντα δόκιμον. αὐταὶ δὲ αἱ νέες ἀρχὴ κακῶν⁴⁸ ἐγένοντο Ἑλλησί τε καὶ βαρβάρουσι.

XCVIII. Ἀρισταγόρης δέ, προπλώσας, καὶ ἀπικόμενος ἐς τὴν

The Ὀπλίται or heavy troops had a cuirass, a long buckler (ἀσπίς), a sword, and a pike (δόρυ). The Ψιλοὶ were the opposite of these; they had neither cuirass, nor long buckler, nor helmet: they used only missile weapons. The Πελτασταὶ were of an intermediate description: the πέλτα was smaller than the ἀσπίς, their javelin heavier than that of the Ψιλοὶ but smaller than the δόρυ: Arrian, Tact. p. 11. L. Potter, iii. 3 and 4.

39. νομίζουσι] understand φορέειν. When νομίζειν is followed by a dative or accusative, this case is dependent upon an infinitive understood, which may be easily supplied from the context: φανῆν νομίζοντες, i. e. ἰέναι, ii. 42. ST.

40. Μιλήσιοι] Neleus, the son of Codrus, led a colony to Miletus; which city anciently had many names: it is now called *Pulatsa*. Among its natives were the early historians Cadmus and Hecataeus, and the philosophers Thales and Anaximander. L. A.

41. οὐδὲν] p. 146. n. 78. M. G. G. 305,

42. οἷα κάρτα δ.] as being very urgent; or as very much in want, viz. of their aid. viii. 3. 59. S. iii. 46. ST.

43. διαβάλλειν] p. 118. n. 11. to which add the gloss by Gregorius, καταπαυχθεὶς καὶ γελασθεὶς. v. 50. W. v. 107. ST.

44. εἰ] p. 34. n. 31.

45. τρεῖς — μυριάδας] The Athenian citizens were but about 20,000,

according to Demosthenes, Plato, Aristophanes, V. 709. and Xenophon. Most probably their numbers were greatly thinned by the Persian and Peloponnesian wars. W. SCHN. πολιτῶν πλεῖον ἢ τρισμυρίων ὄντων τὸ πλῆθος, Ar. C. 1132. V. It must be recollected, that the number of citizens as well as of the tribes had just been considerably augmented by Clisthenes: πολλοὺς γὰρ ἐφυλέτευσε ξένους καὶ δούλους μετοίκους, Aristotle, P. iii. 1.

46. ἐποίησε τ.] The Lacedæmonians had no other motive to engage in a war with Persia than that of restoring the Ionians to liberty: whereas the Athenians were not only offended by the protection which the Persians had granted to Hippias, but apprehensive of an attack from them. L.

47. εἶναι] M. G. G. 531.

48. ἀρχὴ κακῶν] κ' τριήρεων ἐπλευσαν ἐπικούρησοντες τοῖς Ἴ., Charon of L. in Plut. νῆας εἰσας ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο, Homer, Il. E. 62. Isocrates in Arist. Rh. iii. 2, 3. W. Aristotle, P. v. 4. ille dies primus lethi, primusque malorum causa fuit, Virgil, Æ. iv. 169. vii. 481. "ἦδε ἡ ἡμέρα τοῖς Ἑ. μεγάλων κακῶν ἄρξει," Thucydides, ii. 12. αἰτία δὲ αὐτῇ πρώτῃ ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, Th. i. 55. V. T. πρωτοπῆμων, Æschylus, Ag. 217. "Τὸ Greece the direful spring Of woes unnumber'd," Pope, H. I. i. 1. See n. 22. and n. 23. on vi. 67.

Μίλητον, ἔξευρὼν βούλευμα, ἀπ' οὗ Ἰωσι μὲν οὐδεμία ἔμελλε ὠφελείῃ ἔσεσθαι· οὐδ' ὦν οὐδὲ τούτου εἵνεκα ἐποίεε, ἀλλ' ὅπως βασιλέα Δαρεῖον λυπήσεις, ἔπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παίονας, τοὺς ἀπὸ Στρυμόνος ποταμοῦ αἰχμαλώτους γενομένους ὑπὸ Μεγαβάζου, οἰκέοντας δὲ τῆς Φρυγίης χῶρόν τε καὶ κώμην ἐπ' ἑωυτῶν.⁴⁹ ὅς, ἐπεὶ τε ἀπῖκετο ἐς τοὺς Παίονας, ἔλεγε τάδε· “Ἄνδρες Παῖονες, ἔπεμψέ με Ἀρισταγόρης ὁ Μιλήτου τύραννος σωτηρίην ὑμῖν ὑποθησόμενον, ἥ περ βούλησθε πείθεσθαι, νῦν γὰρ Ἰωνίῃ πᾶσα ἀπέστηκε ἀπὸ βασιλείας, καὶ ὑμῖν παρέχει σῶζεσθαι ἐπὶ τὴν ὑμετέραν αὐτῶν. μέχρι μὲν θαλάσσης αὐτοῖσι ὑμῖν, τὸ δὲ ἀπὸ τούτου ἡμῖν ἤδη μελήσει.” ταῦτα δὲ ἀκούσαντες, οἱ Παῖονες κάρτα τε ἀσπαστὸν⁵⁰ ἐποίησαντο, καὶ ἀναλαβόντες παῖδας τε καὶ γυναῖκας, ἀπεδίδρυσαν ἐπὶ θάλασσαν· οἱ δὲ τινες αὐτῶν καὶ κατέμειναν, ἀρρώδησαντες, αὐτοῦ. ἐπεὶ τε δὲ οἱ Παῖονες ἀπῖκατο ἐπὶ θάλασσαν, ἐνθεῦτεν ἐς Χίον διέβησαν. εὐντων δὲ ἤδη ἐν Χίῳ, κατὰ πόδας⁵¹ ἐληλύθεε Περσέων ἵππος πολλή, διώκουσα τοὺς Παίονας· ὥς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παίοσι, ὅπως ἂν ὀπίσω ἀπέλθοιεν. οἱ δὲ Παῖονες τοὺς λόγους οὐκ ἐνεδέκοντο· ἀλλ' ἐκ Χίου μὲν Χιοὶ σφεας ἐς Λέσβον ἤγαγον, Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν· ἐνθεῦτεν δὲ, περὶ κομιζόμενοι, ἀπῖκατο ἐς Παιονίην.

XCIX. Ἀρισταγόρης δὲ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀπῖκατο εἴκοσι νηυσί,⁵² ἅμα ἀγόμενοι Ἑρετριέων πέντε τριήρεις, οἱ οὐ τὴν Ἀθηναίων χάριν⁵³ ἐστρατεύοντο, ἀλλὰ τὴν αὐτῶν Μιλησίων, ὀφειλόμενά σφι ἀποδιδόντες· οἱ γὰρ δὴ Μιλήσιοι πρότερον τοῖσι Ἑρετριεῦσι τὸν πρὸς Χαλκιδέας πόλεμον⁵⁴ συνδύηρικαν,⁵⁵ ὅτε περ καὶ Χαλκιδεῦσι ἀντὶα Ἑρετριέων καὶ Μιλησίων Σάμιοι ἐβοήθηον· οὗτοι ὦν ἐπεὶ τέ σφι ἀπῖκατο, καὶ οἱ ἄλλοι σύμμαχοι παρῆσαν, ἐποίεετο

49. ἐπ' ἑωυτῶν] *all to themselves*. M. G. G. 584. Compare *BLO.* on Thuc. ii. 63.

50. ἀσπαστὸν] i. 62. Understand πρῆγμα. S.

51. κατὰ πόδας] ix. 89. S. *in close pursuit, almost at their heels*. Xenophon, II. ii. 1, 20. κ. στόλον, v. 102.

52. εἴκοσι νηυσί] The words στρατός, “an army,” στόλος, “a fleet,” v. 100. χεῖρ, *ibid.*, στρατιῶται and the various classes of soldiers, νῆες, &c. are generally put in the dative simply,

without σύν, when they signify an accompaniment. M. G. G. 400. e.

53. τὴν Ἀ. χάριν] *HER.* on VIc. i. 11.

51. πόλεμον] This is the war alluded to by Thucydides, i. 15. The object of contention was the campaign of Lelantus. V.

55. συνδύηρικαν] i. 18. v. 79. στρατείας, &c. κατ' Αἴγυπτον αὐτοῦ τῷ πατρὶ συνδύηγκε, Josephus, B. J. i. 14, 4. σ. τὰ τοῦ πολέμου, Philo J. de Agr. p. 209. c. Procopius, B. G. i. 5. W.

στρατηγὴν ὁ Ἀρισταγόρης ἐς Σάρδεις. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο, ἀλλ' ἔμενε ἐν Μιλήτῳ· στρατηγούς δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἑωυτοῦ τε ἀδελφεὸν Χαροπῖνον, καὶ τῶν ἄλλων ἀστῶν⁵⁶ Ἑρμόφαντον.

C. Ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κορήσσῳ τῆς Ἐφεσίδος,⁵⁷ αὐτοὶ δὲ ἀνέβαινον⁵⁸ χειρὶ πολλῇ, ποιεύμενοι Ἐφεσίους ἡγεμόνας.⁵⁹ πορεύομενοι δὲ παρὰ ποταμὸν Καῦστριον,⁶⁰ ἐπεὶ τε, ὑπερβάντες τὸν Τρωῶλον, ἀπίκοντο, αἰρέουσι Σάρδεις,⁶¹ οὐδενός σφι ἀντιθέεντος· αἰρέουσι⁶² δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ ἀκρόπολιν ἐρρύετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην.

CI. Τὸ δὲ μὴ⁶³ λεηλατῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδεσι οἰκίαι αἱ μὲν πλεῦνες καλάμιναι, ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν, καλάμου εἶχον τὰς ὀροφάς. τουτέων δὴ μίαν τῶν τις στρατιωτέων⁶⁴ ὥς ἐνέπρησε, αὐτίκα ἀπ' οἰκίης ἐς οἰκὴν ἰόν, τὸ πῦρ ἐπενέμετο⁶⁵ τὸ ἄστυ ἅπαν. καιομένου δὲ τοῦ ἄστεος, οἱ

56. τῶν ἄλλων ἄ.] Understand ἐνὰ, as ἐνὸς in ὁ παῖς τοῦ τῆς Τροίας πύργου ἐλθόντος τῶν Ἀτρεΐδων τῶν κλεινῶν, Euripides, I. T. 139. Seidler. Compare v. 105.

57. ἐν Κ. τῆς Ἐ.] When the names of places are accompanied by the name of the country in the genitive, the latter is almost always placed first; vi. 47. 101. M. G. G. 354, 6. a. "This is very true of Thucydides, but not of Herodotus and some other authors. In Hellenistic Greek it always follows." BLO.

58. ἀνέβαινον] marched up the country.

59. ἡγεμόνας] duces, Virgil, *Æ.* iii. 470.

60. Καῦστριον] This river was celebrated in poetry for the number of its swans, and was serpentine in course like the Meander. The Turks call it *Kitchik-Minder*, "the Little M," or *Kara Sou*, "Black Water," or *Kiaf. L.* In p. 91. n. 67. for *Bojuk*, read *Boyuk*, i. e. "Great."

61. ἐπεὶ τε—ἀπ., αἱ. Σ.] the same as ἐ. τ. Σ., ἀπ., αἱ. αὐτὰς οἱ τὴν πόλιν. S.

62. αἰρέουσι] ἀναβάντες εἰς Σάρδεις στρατιᾷ κοινῇ πυρθέσαντες ἔρχοντο, Aristides, de Ath. t. i. p. 209. Some give

the credit of this exploit to the Athenians solely; Ἀθηναῖοι εἶλον τὰ περὶ Σ. ἅπαντα, χωρὶς τοῦ τείχους τοῦ βασιλῆϊου, Charon in Plut. t. ii. p. 861. n. (τοῦ Σαρδιανῶν ἐρύματος, Xenophon, *Cyr.* vii, 2, 3. see p. 148. n. 95.) ὁ δὲ Ἡροδότος φησιν, ὥς ὑπ' Ἀρισταγόρου τὰς Σ. ἐξεπόρθησαν πισθέντες Ἀθ., Tzetzes, Ch. i. 853. V.

63. τὸ δὲ μὴ] The μὴ is used because ἔχειν, here and i. 158. synonymous with κατέχειν, is one of those verbs which include a denial. M. G. G. 533, 3. BLO. The following is a similar passage, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, Thucydides, i. 73. After ἔχειν in this sense, the infinitive is put with the accusative of the article, for the genitive, M. G. G. 542. obs. 3. which is the more natural construction, σχήσω σ' ἐγὼ τῆς νῦν βοῆς, Aristophanes, L. 180. τούτους ἔσχε τοῦ μὴ ἐκπεπληῆσθαι, Xenophon, H. iv. 8, 5. V.

64. τῶν τις στρατιωτέων] The article is sometimes separated from its noun by the governing word, especially in Ionic writers. M. G. G. 278.

65. ἐπενέμετο] ἐπῆλθεν, Hesychius; invaded, preyed upon, devastated. ὁ λοιμὸς ἐπενέματο Ἀθήνας, ii. 54. κό-

Λυδοὶ τε καὶ ὅσοι Περσέων ἐνῆσαν ἐν τῇ πόλει, ἀπολαμφθέντες πάντοθεν, ὥστε⁶⁶ τὰ περιέσχατα⁶⁷ νεμομένον τοῦ πυρὸς, καὶ οὐκ ἔχοντος⁶⁸ ἐξήλυσιν ἐκ τοῦ ἄστεως, συνέρρουν ἔς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν· ὃς σφί ψῆγμα χρυσοῦ⁶⁹ καταφορέων ἐκ τοῦ Τμῶλον διὰ μέσης τῆς ἀγορῆς⁷⁰ ῥέει, καὶ ἔπειτα ἐς τὸν Ἑρμον ποταμὸν ἐκδιδοῖ, ὃ δὲ ἐς θάλασσαν· ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν ἀγορὴν ἄθροιζόμενοι, οἳ τε Λυδοὶ καὶ οἱ Πέρσαι ἡναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες, ὁρέοντες τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν πλήθει πολλῶ προσφερομένους, ἐξανεχώρησαν, δείσαντες, πρὸς τὸ οὖρος τὸν Τμῶλον καλεούμενον· ἐνθευτεν δὲ ὑπὸ νύκτα⁷¹ ἀπαλλάσσοντο ἐπὶ τὰς νέας.

CII. Καὶ Σάρδεις μὲν ἐνεπρήσθησαν, ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρίης θεοῦ Κυβήβης⁷² τὸ σκηπτόμενοι,⁷³ οἱ Πέρσαι ὕστερον ἀντενεπίμψασαν τὰ ἐν Ἑλλήσι ἰρά.⁷⁴ τότε δὲ οἱ Πέρσαι οἱ ἐντὸς Ἄλυσος ποταμοῦ νομοὺς ἔχοντες, προπυνθανόμενοι ταῦτα, συνηλίζοντο καὶ ἐβρόθήθουν τοῖσι Λυδοῖσι· καὶ ὥς ἐν μὲν Σάρδεσι οὐκέτι ἔόντας τοὺς Ἴωνας εὐρίσκουσι· ἐπόμενοι δὲ κατὰ στίβον, αἰρέουσι⁷⁵ αὐτοὺς ἐν Ἐφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες, συμβαλόντες δὲ, πολλὸν ἐσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι, ἄλλους

μην ἐπ. ἀλώπηξ, Callimachus, H. D. 79. BL. BLO.

66. ὥστε] The construction with the participle is very often preceded by such particles; and when the subject of the participle has not gone before, it is to be put in the genitive absolute. M. G. G. 568. p. 202. n. 16. p. 210. n. 96.

67. περιέσχατα] p. 52. n. 31. τὰ περὶ τὰ ἔσχατα, i. 191. W.

68. ἔχοντος] admitting of, permitting, allowing, affording; παρέχοντος, Scholiast on Thuc. ii. 61. VIG. v. 7, 12. SCHL.

69. ψῆγμα χρυσοῦ] This gold dust was no longer found in the time of Augustus. L.

70. διὰ μέσης τῆς ἀγορῆς] διὰ μέσων ἀφικνούμενος Σάρδεων ἔτοιμα χρήματα κομίζει, D. Chrysostom, Or. lxxiii. p. 659. A. W. Ovid only says *magnis vicinum Sardibus amnem*, M. xi. 137. SCHN.

71. ὑπὸ νύκτα] under cover of the night: but see M. G. G. 593. c.

72. Κυβήβης] Cybebes, Phædrus, iii. 20, 4. ὁρεστέρα παμβῶτι Γᾶ, μᾶτερ

αὐτοῦ Διὸς, ἃ τὸν μέγαν Πακτωλὸν εὗχρυσον νέμεις, Sophocles, Ph. 395. *ades huc, ades Cybebe fera montium dea*, Mæcenas, Ep. W. *alma Cybebe*, Virgil, Æ. x. 220. see A. The more common name is Cybele. ST.

73. σκηπτόμενοι] The fact was, that the Persians were glad of this plausible excuse for demolishing these edifices; as they condemned the use of temples, considering it impious to attempt confining deities within walls: W. for Cambyses ἐνέπρησε τὰ κατ' Αἴγυπτον ἱερὰ, Diodorus, i. 46. where this pretext of retaliation had no existence. V. ἀγάματα καὶ νηοὺς καὶ βωμοὺς τοῖσι ποιέειν μωρίην ἐπιφέρουσι, i. 131.

74. τὰ—ἰρά] Among these were that of Abæ in Phocis, τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν, viii. 33., those in the Acropolis of Athens, 53, &c. τοὺς ἐν τῇ Ἀλιαρτίᾳ ναοὺς, Pausanias, x. p. 887. τὸν τε ἐν Σάμφ τῆς Ἑρας, καὶ ἐν Φωκαίᾳ τῆς Ἀθηνῶν· θαυμά δὲ ὅμως ἦσαν καὶ ὑπὸ τοῦ πυρὸς λελυμασμένοι, vii. p. 533. V.

75. αἰρέουσι] κατέλαβον, v. 98.

τε ὀνομαστοὺς, ἐν δὲ δὴ καὶ Εὐαλκίδα στρατηγέοντα Ἑμετριέων, στεφανηφόρους τε ἀγῶνας ἀναραιοῦν, καὶ ὑπὸ Σιμωνίδει τοῦ Κηϊτοῦ⁷⁶ πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνὰ τὰς πόλεις.

CIII. Τότε μὲν δὴ οὕτω ἡγωνίσαντο· μετὰ δὲ, Ἀθηναῖοι μὲν τὸ παράπαν ἀπολιπόντες τοὺς Ἴωνας, ἐπικαλεσμένου⁷⁷ σφέας πολλὰ δι' ἀγγέλων Ἀρισταγόρεω, οὐκ ἔφασαν τιμωρήσιν σφίσι. Ἴωνες δὲ, τῆς Ἀθηναίων συμμαχίης στερηθέντες, οὕτω γάρ σφι ὑπῆρχε πεποιημένα ἐς Δαρεῖον,⁷⁸ οὐδὲν δὴ ἦσσαν τὸν πρὸς βασιλέα πόλεμον ἐσκευάζοντο. πλώσαντες δὲ ἐς τὸν Ἑλλήσποντον, Βυζάντιόν τε καὶ τὰς ἄλλας πόλεις ἀπάσας τὰς ταύτῃ ὑπ' ἐνωτοῖσι ἐποιήσαντο· ἐκπλώσαντες τε ἔξω τὸν Ἑλλήσποντον,⁷⁹ Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον⁸⁰ πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο.

CIV. Κύπριοι δὲ ἐθελονταὶ σφι πάντες προσεγένοντο πλὴν Ἀμαθουσίων.⁸¹

CV. Βασιλεῖ δὲ Δαρείῳ ὡς ἐξαγγέλθῃ Σάρδεις ἀλούσας ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, ὥστε ταῦτα συνυφανθῆναι,⁸² τὸν Μιλήσιον Ἀρισταγόρην· πρῶτα μὲν λέγεται αὐτὸν, ὡς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα, ὡς οὗτοί γε οὐ καταπρούζονται⁸³ ἀποστάντες,⁸⁴ εἶρεσθαι, “οἵτινες εἶεν οἱ Ἀθηναῖοι.” μετὰ δὲ, πυθόμενον αἰτῆσαι τὸ τόξον· λαβόντα δὲ, καὶ ἐπιθέντα οἷστον ἄνω ἐς τὸν οὐρανὸν ἀπεῖναι,⁸⁵ καὶ μιν ἐς τὸν ἡέρα βάλλοντα εἰπεῖν· “ᾧ

76. Κηϊτοῦ] Ceos, now Zia, was the birth-place also of Prodicus. *L. A.*

77. ἐπικαλεσμένου] v. 108.

78. οὕτω—Δαρεῖον] since their conduct towards Darius had been such; i. e. since they had committed themselves thus far.

79. τὸν Ἑλλήσποντον] The genitive would be a more natural construction; but sometimes in compound verbs no regard is paid to the prepositions, and the accusative is put. ἐξελθόντα τὸ ἄστυ, v. 104. ἐξῆλθον τὴν χώραν, vii. 29. *W. M. G. G.* 377. obs. 1.

80. τὴν Καῦνον] The use of the accusative for the nominative is a frequent anacoluthia, ii. 106. Sophocles, *Tr.* 287. *deos verisimile est ut alios in-*

dulgentius tractent, Seneca, de B. iv. 32. Livy, ii. 57. *illum ut vivat optant*, Terence, *Ad.* v. 2, 20. *W. M. G. G.* 426. obs. 3.

81. Ἀμαθουσίων] Amathus was afterwards called *Limmesol*: its site still bears the name of *Limmesol Antica. A.*

82. ὥστε τ. συνυφανθῆναι] *M. G. G.* 543.

83. καταπρούζονται] p. 136. n. 88.

84. ἀποστάντες] The participle expresses the action with reference to which the finite verb is asserted. *M. G. G.* 554.

85. ἄνω — ἀπεῖναι] The Kalmucks, a people of Tartary, bordering on Persia, “being offended, came, toward

Ζεῦ,⁸⁶ ἐκγενέσθαι⁸⁷ μοι Ἀθηναίους τίσασθαι.”⁸⁸ εἶπαντα δὲ ταῦτα, προστάζει ἐνὶ⁸⁹ τῶν θεραπόντων, δείπνου προκειμένου αὐτῷ, ἐς τρίς ἐκάστοτε εἰπεῖν. “ Δέσποτα, μέμνεο τῶν Ἀθηναίων.”

CVI. Προστάξας δὲ ταῦτα, εἶπε, καλέσας ἐς ὕψιν Ἰστιαῖον τὸν Μιλήσιον, τὸν ὁ Δαρεῖος κατεῖχε χρόνον ἤδη πολλόν. “ Πυνθάνομαι, Ἰστιαῖε, ἐπίτροπον τὸν σὸν, τῷ σὺ Μίλητον ἐπέτρεψας, νεώτερα ἐς ἐμὲ πεποιηκέναι πρήγματα. ἄνδρας γάρ μοι ἐκ τῆς ἐτέρης ἡπείρου ἐπαγαγὼν, καὶ Ἴωνας σὺν αὐτοῖσι, τοὺς δώσοντας ἐμοὶ δίκην τῶν ἐποίησαν. τούτους ἀναγνώσας ἅμα ἐκείνοισι ἔπεςθαι, Σαρδίῳ με ἀπεστέρηκε. νῦν ὦν κῶς τοι φαίνεται ταῦτα ἔχειν καλῶς; ⁹⁰ κῶς δ' ἄνευ τῶν σῶν βουλευμάτων τοιοῦτόν τι ἐπρήχθη; ὅρα, ⁹¹ μὴ ἐξ ὑστέρης ⁹² σεωυτόν ἐν αἰτίῃ σχῆς.” ⁹³ Εἶπε πρὸς ταῦτα ὁ Ἰστιαῖος. “ Βασιλεῦ, κοῖον ἐφθέγξαιο ἔπος, ἐμὲ βουλευσαί πρήγμα, ἐκ τοῦ σοί τι ἢ μέγα ἢ σμικρὸν ⁹⁴ ἔμελλε λυπηρὸν ἀνα-

the end of the campaign, to the frontier which separates the two countries, and solemnly shot an arrow into the Persian dominions, which is their mode of declaring war;” Chardin, Voy. t. iv. p. 302. *L.* A similar custom prevailed among the Romans: *fieri solitum, ut fecialis hastam ferratam aut sanguineam præstam ad fines eorum ferret*, and then, after using a set form of words, *hastam in fines eorum emittebat*, Livy, i. 32.

86. Ζεῦ] τὸν κύκλον πάντα τοῦ οὐρανοῦ διὰ καλέοντας, i. 131. *V.*

87. ἐκγενέσθαι] understand ποιήσον, or rather δὸς, Eustathius; Ζεῦ, μὴ πρὶν ἐπ' ἡέλιον δύναι, Homer, Il. B. 412. Ζ. πάτερ, ἢ Αἶαντα λαχεῖν, H. 179. Π. 99. Æschylus, Th. 75. 239. Ch. 301. *POR.* Euripides, S. 3. E. 805. Aristophanes, Ach. 782. Th. 288. R. 885. Theocritus, xiv. 1. *SCHIV.* on B. 349. 354. 366. Instances, where δὸς is expressed, are frequent, Il. Z. 307. Ζ., ἄλλοι τε θεοὶ, δότε τόνδε γενέσθαι, &c. 476. compare 526—528. A. 18. H. 203. δ Ζ., δός με τίσασθαι μόρον πατρὸς, Æ. Ch. 16. Eur. Hec. 538. M. 1399. Xenophon, Cyr. vi. 4. 9. but in vi. 3, 12. γένοιτο is supplied. In the Attic poets εὐχομαι is generally to be understood. *V. BL. T. VIG.* v. 3, 9. M. G. G. 545. *pulchra Luvæna, da mihi fulgere, da justo sanctoque rideri*, Horace

i E. xvi. 60. *SCH.* and *HER.* would rather consider the use of the infinitive for the imperative or optative as a relic of the ancient simplicity of style, than account for it by ellipsis.

88. τίσασθαι] to cause to be paid to one's self, hence to exact satisfaction, to punish, to be revenged on. *KU.* ii. 12. Between the two infinitives ἐκγ. and τ., ἐξουσίαν or δύναμιν may be understood. *B.* 90. οὐκ ἐξεγένετό οἱ τιμωρῆσθαι, vii. 4. 8, 2. Pausanias has often imitated the expression, iii. 15. 17. ix. 25. Aristophanes, E. 848. *SCH.*

89. ἐνί] is here used for τινί, as εἷς τῶν νεανίσκων, Herodian, vii. 11. unus paterfamilias, Cicero, de Or. i. 29. *SCHL.*

90. ἔχειν καλῶς] M. G. G. 604. Demosthenes uses the verb ἔ. with the adverbs φανλῶς, ἄμεινον, κ., and οὐκ ὀρθῶς, Ol. iii. p. 40. in the same sense as εἶναι with the corresponding adjectives, p. 52. n. 33.; but in the same page he has ἀσφαλῶς ἔ. in its literal meaning “to possess securely.”

91. ὅρα] is often suppressed, as in Homer, Il. Θ. 95. *LEI.* in B. 380.

92. ἐξ ὑστέρης] p. 64. n. 57.

93. σ. ἐν αἰτίῃ σχῆς] thou implicate thyself in the blame.

94. ἢ μέγα ἢ σμικρὸν] p. 137. n. 3. διδῶσιν οἱ διδόντες, οὔτε τὰ μικρὰ, οὔτε

σχίσειν; τί δ' ἂν⁹⁵ ἐπιδιζήμενος ποίεοιμι ταῦτα; τεῦ δὲ ἐνδεῆς ἑών; τῷ πάρα⁹⁶ μὲν πάντα⁹⁷ ὅσα περ σοί, πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν ἀξιεῦμαι. ἀλλ' εἰ πέρ τι τοιοῦτον, ὅιον σὺ εἴρηκας, πρήσσει ὁ ἐμὸς ἐπίτροπος, ἴσθι αὐτὸν ἐπ' ἑωντοῦ βαλλόμενον πεπρηχέναι. ἀρχὴν δὲ ἔγωγε οὐδὲ εἰδέκομαι τὸν λόγον, ὅπως τι Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος νεώτερον πρήσσουσι περὶ πρήγματα τὰ σά· εἰ δ' ἄρα τι τοιοῦτο ποιεῖσι, καὶ σὺ τὸ ἐὼν ἀκήκοας, ὦ βασιλεῦ, μάθε, ὅιον πρήγμα ἐργάσαι, ἐμὲ ἀπὸ θαλάσσης ἀνάσπαστον ποιήσας. Ἵωνες γὰρ οἵκασί, ἐμεῦ ἐξ ὀφθαλμῶν σφι γενομένου, ποιῆσαι, τῶν πάλαι ἴμερον εἶχον· ἐμέου δ' ἂν⁹⁸ ἑόντος ἐν Ἰωνίῃ, οὐδεμίᾳ πόλιν ὑπεκίνησε. νῦν ὦν ὡς τάχος με ἄφες πορευθῆναι ἐς Ἰωνίην, ἵνα τοι κεῖνά τε πάντα καταρτίσω ἐς τωυτό,⁹⁹ καὶ τὸν Μιλήτιον ἐπίτροπον τοῦτον, τὸν ταῦτα μηχανησάμενον, ἐγχειρίθετον παραδῶ. ταῦτα δὲ κατὰ νόον τὸν σὸν ποιήσας, θεοὺς ἐπόμενι¹⁰⁰ τοὺς βασιλῆιους, μὴ μὲν¹ πρότερον ἐκδύσασθαι, τὸν ἔχων κιθῶνα² καταβήσομαι ἐς Ἰωνίην, πρὶν ἂν τοι Σαρδῶ,³ νῆτον τὴν μεγίστην, δασμοφόρον ποιήσω.”

CVII. Ἰστιάϊος μὲν δὴ, λέγων ταῦτα, διέβαλε·⁴ Δαρεῖος δὲ ἐπέθετο, καὶ μιν ἀπεί· ἐντειλάμενος, ἐπεῖαν, τὰ ὑπέσχετό οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ ὀπίσω ἐς τὰ Σοῦσα.

τὰ πολλὰ, ἂντ' οὐδενός· οὐ γὰρ οὕτω μαίνονται, Demosthenes, de Ch. p. 103. οὐδαμὰ προύφηνεν οὔτε μείζον' οὐτ' ἐλάσσονα; Sophocles, Tr. 327. οὐδὲ εὖ παθόντες ἢ μικρόν ἢ μέγα παρ' ἐμοῦ, Chrysostom, de Sac. ii. p. 66.

95. τί δ' ἂν] Compare with this passage the reply of the Magi to Astyages, δ βασιλεῦ, &c. i. 120. the speech of Creon to Œdipus, Sophocles, Œ. R. 584—615. Seneca, Œ. 687—693. and that of Hippolytus to Theseus, Euripides, Hip. 1016—1024. V.

96. τῷ πάρα] i. e. ᾧ πάρεστι. LAU.

97. πάντα] see the conclusion of c. 24. W.

98. ἂν] p. 103. n. 5.

99. καταρτίσω ἐς τωυτό] I may re-establish on the same footing, I may settle again. καταρτίσαν occurs in Sophocles, Œ. C. 71. W.

100. θεοὺς ἐπόμενι] The deity or person, by whom one swears, is put in the accusative after verbs of “swearing.” M. G. G. 419, 3.

1. μὴ μὲν] p. 142. n. 50. p. 111. n. 90.

2. τὸν ἑ. κ.] Sometimes the relative has the noun, with which it agrees, in the same case after it. M. G. G. 474. populo ut placerent, quas fecisset fabulas, Terence, An. pr. 3. malarum, quas amor curas habet, obliviscitur, Horace, Ep. ii. 37.

3. Σαρδῶ] p. 97. n. 38. vi. 2. μεγίστη Σ., δευτέρα Σικελία, τρίτη Κρήτη, Scylax. IV. Before the time of Bias, Manticlus had advised the Messenians, πλεύσαντας ἐς Σ., κτήσασθαι (κτίσασθαι;) μεγίστην τε Σ. καὶ εὐδαιμονίαν πρώτην, Pausanias, iv. 23. ἡ Σ. μέγεθος καὶ εὐδαιμονίαν ἔστιν ὅμοια ταῖς μάλιστα ἐπαινουμέναις, x. p. 836. V. The magnitude of Sardinia was much overrated; its population thin; its subjugation no very arduous task; and its situation peculiarly favorable for the scheme which Darius entertained of universal monarchy. L.

4. διέβαλε] ἐξηπάτησε, Hesychius. SCHL. Understand Δαρεῖον. S.

CXVI. Κύπριοι μὲν, ἐνιαυτὸν ἐλεύθεροι γεινόμενοι, αὐτὶς ἐκ νέης κατεδεδούλωντο· Δαυρίσης δὲ, ἔχων Δαρείου θυγατέρα, καὶ Ὑμέης τε καὶ Ὀτάνης καὶ ἄλλοι Πέρσαι στρατηγοὶ, ἔχοντες καὶ οὗτοι Δαρείου θυγατέρας, ἐπιδιώξαντες τοὺς ἐν Σάρδισι στρατευσαμένους Ἴωνων, καὶ ἐσaráξαντές σφεας ἐς τὰς νέας, τῇ μάχῃ ὡς ἐπεκράτησαν, τὸ ἐνθεῦτεν ἐπιδιελόμενοι⁵ τὰς πόλεις ἐπόρθεον.

CXVII. Δαυρίσης μὲν, τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῳ πόλεις, εἶλε μὲν Δάρδανον,⁶ εἶλε δὲ Ἀβυδὸν⁷ τε καὶ Περκώτην⁸ καὶ Λάμψακον⁹ καὶ Παισὺν¹⁰ ταύτας¹¹ μὲν ἐπ' ἡμέρης ἐκάστης αἶρεε. ἀπὸ δὲ Παισοῦ ἐλαύνοντί οἱ ἐπὶ Πάριον¹² πόλιν ἦλθε ἀγγελίη, τοὺς Κῆρας, τῷτ' ἰωσι φρονήσαντας, ἀπεστάναι ἀπὸ Περσέων. ἀποστρέψας ὦν ἐκ τοῦ Ἑλλησπόντου, ἦλαννε τὸν στρατὸν ἐπὶ τὴν Καρίην.

CXVIII. Καί κως¹³ ταῦτα τοῖσι Κασοὶ ἐξαγγέλθη πρότερον, πρὶν¹⁴ ἢ τὸν Δαυρίσιν ἀπικέσθαι. πυθόμενοι δὲ, οἱ Κῆρες συνελέγοντο ἐπὶ Λευκάς τε Στήλας καλεομένας καὶ ποταμὸν Μαρσύην,¹⁵ ὅς, ῥέων ἐκ τῆς Ἰδριάδος¹⁶ χώρας, ἐς τὸν Μαϊάνδρον ἐκδιδοῖ. συλλεχθέντων δὲ τῶν Καρῶν ἐιθαῦτα, ἐγίνοντο βουλαὶ ἄλλαι τε πολλαί, καὶ ἀρίστη γε δοκέουσα εἶναι ἐμοὶ Πιξωδάρου τοῦ Μανσώλου, ἀνδρὸς Κινδυέος,¹⁷ ὅς τοῦ Κιλικῶν βασιλέος Συεννέσιος¹⁸ εἶχε θυγατέρα.

5. ἐπιδιελόμενοι] *after distributing, or portioning out, amongst themselves.*

6. Δάρδανον] This town, which no longer exists, gave name to the *Dardanelles*. *L. A.*

7. Ἀβυδὸν] This town was not, where the village of *Aveo* or *Aïdos* now stands, just opposite *Sestos*, but rather to the south-east on the point of *Nagara*, where its ruins are visible. *L.*

8. Περκώτην] or *Percope*, between *Arisba* and *Lampsacus*. *L.*

9. Λάμψακον] formerly *Pityusa*, now *Lamsaki*. The chief deity of the place was *Priapus*. *L. A.*

10. Παισὺν] also called *Apæsus*. *L. A.*

11. ταύτας] *τουτέων ἐκάστας*. *S.*

12. Πάριον] now *Cumanar*. *L. A.*

13. καί κως] *and it so happened that*.

14. πρότερον, πρὶν] This pleonasm is frequent occurrence; vii. 8, 2. viii. S. ix. 93. *GR.*

15. Μαρσύην] vii. 26. *Marsyas amnis, hauri procul a Mæandri fontibus oriens, in Mæandrum cadit: fameque ita tenet, Celænis Marsyam cum Apolline tibiarum cantu certasse*, *Livy*, xxxviii. 13. *celer erectis descendens Marsya ripis errantem Mæandron adit, mixtusque refertur*, *Lucan*, iii. 207. *petens rapidum ripis declivibus æquor, Marsya nomen habet, Phrygiæ liquidissimus amnis*, *Ovid*, M. vi. 399. *SA.*

16. Ἰδριάδος] A district of *Phrygia* with a city of the same name, on the confines of *Caria*, to the east of the "White Pillars." *L.*

17. Κινδυέος] *Cindys* was a town of *Caria* in the vicinity of *Iassus*. *L.*

18. Συεννέσιος] *Syennesis* was the general name of the *Cilician* kings; i. 74. vii. 98. S. *Κιλικῶν ἑπαρχος*, *Æschylus*, P. 332. *Diodorus S.*, xiv. 20. *W.* *Xenophon*, An. i. 2, 12. 21. &c. *BL.*

τούτου τοῦ ἀνδρὸς ἡ γνώμη ἔφερε, διαβάντας τὸν Μαίανδρον τοὺς Κᾶρες, καὶ κατὰ νότου¹⁹ ἔχοντας τὸν ποταμὸν, οὕτω συμβάλλειν ἵνα, μὴ ἔχοντες ὀπίσω φεύγειν οἱ Κᾶρες, αὐτοῦ τε μένειν ἀναγκαζόμενοι, γενοίαιτο ἔτι ἀμείνονες τῆς φύσιος.²⁰ αὕτη μὲν νυν οὐκ ἐνίκα ἡ γνώμη, ἀλλὰ τοῖσι Πέρσῃσι κατὰ νότου γίνεσθαι τὸν Μαίανδρον μᾶλλον ἢ σφίσι· δῆλα δὴ, ἣν φυγὴ τῶν Περσέων γένηται, καὶ ἐσσωθέωσι τῇ συμβολῇ, ὥς οὐκ ἀπονοστήσουσι, ἐς τὸν ποταμὸν ἐσπίπτοντες.

CXIX. Μετὰ δὲ, παρεόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνθαῦτα ἐπὶ τῷ Μαρσῷ ποταμῷ συνέβαλόν τε τοῖσι Πέρσῃσι οἱ Κᾶρες, καὶ μάχην ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν·²¹ τέλος δὲ, ἐσώθησαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεσον ἄνδρες ἐς δισχιλίους,²² Καρῶν δὲ ἐς μυρίους. ἐνθεῦτεν δὲ οἱ διαφνύοντες αὐτῶν κατειλήθησαν²³ ἐς Λάβρανδα,²⁴ ἐς Διὸς Στρατίου²⁵ ἱρὸν μέγα τε καὶ ἅγιον ἄλσος πλατανίστων. μούνοι δὲ, τῶν ἡμεῖς ἴδμεν, Κᾶρές εἰσι, οἱ Διὶ Στρατίῳ θυσίας²⁶ ἀνάγουσι. κατειληθέντες ὧν οὗτοι ἐνθαῦτα, ἐβουλεύοντο περὶ σωτηρίας, ὁκότερα, ἢ παραδόντες σφέας αὐτοὺς Πέρσῃσι, ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην, ἀμεινον πρήξουσι.

CXX. Βουλευομένοισι δὲ σφί ταῦτα παραγίνονται βοηθέντες Μιλήσιοι τε καὶ οἱ σύμμαχοι αὐτῶν. ἐνθαῦτα δὲ, τὰ μὲν πρότερον οἱ Κᾶρες ἐβουλεύοντο, μετήκαν, οἱ δὲ αὐτὶς πολεμεῖν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιούσι τε τοῖσι Πέρσῃσι συμβάλλουσι, καὶ, μαχεσάμενοι,

19. κατὰ νότου] i. 9. 75. *BO.* in the rear, Thucydides, i. 62. *BLO.* Compare the advice of Cræsus to Cyrus, i. 207.

20. τῆς φύσιος] i. e. ἡ πεφύκασι, than they naturally were. iv. 50. *ST.*

21. ἐπὶ χ. πολλόν] From these words the ellipsis p. 99. n. 59. may be more fully supplied. *M. G. G.* 586. c.

22. ἐς δισχιλίους] to the number of two thousand, as many as two thousand. Such is the meaning of ἐς with numerals in the instances in *M. G. G.* 578. and not "about." *AR.*

23. κατειλήθησαν] were driven pell-mell into the town, were driven in huddled one over another. *AR.*

24. Λάβρανδα] A town of Caria to the north of Mylasa, the south of Stratonicea, and the east of Bargasa: *L.*

λαβρὸς in the Lydian tongue signified "an axe." *W.*

25. Δ. Στρατίου] The statue of Labrandean Jove in Caria held in its hand an axe, πέλεκυς, Plutarch, Q. Gr. p. 301. f. V. the form of which was two-headed; as appears from its figure on an altar, found in Caria, with the following inscription,

ΔΙΟΣΛΑΒΡΑΤΝ
ΔΟΥ
ΚΑΙΔΙΟΣΜΕΓΙC
ΣΤΟΥ

Marm. Ox. pt. ii. pl. 5. 12. Jupiter was afterwards worshipped elsewhere under the title of "Warrior;" and Mars had the same epithet. *L.*

26. θυσίας] The mode of sacrifice is described by Appian, B. M. 66. *L.*

ἐπὶ πλεῦν ἢ πρότερον ἐσώθησαν.²⁷ πεσόντων δὲ τῶν πάντων πολλῶν, Μιλήσιοι μάλιστα ἐπλήγησαν.²⁸

CXXI. Μετὰ δὲ, τοῦτο τὸ τρῶμα²⁹ ἀνέλαβόν³⁰ τε καὶ ἀνεμαχέσαντο οἱ Κᾶρες. πυθόμενοι γὰρ, ὥς στρατεύεσθαι ὕρμέεται οἱ Πέρσαι ἐπὶ τὰς πόλεις σφέων, ἐλόχησαν τὴν ἐν Πηδάσῳ ὁδόν· ἐς τὴν ἐμπεσόντες οἱ Πέρσαι νυκτὸς, διεφθάρησαν καὶ αὐτοὶ καὶ οἱ στρατηγοὶ αὐτῶν, Δαυρίσης καὶ Ἀμόργης καὶ Σισιμάχης· σὺν δέ σφι ἀπέθανε καὶ Μύρσος ὁ Γύγεω. τοῦ δὲ λόχου τούτου ἡγεμῶν ἦν Ἡρακλείδης Ἰβανώλιος, ἀνὴρ Μυλασσεύς. οὗτοι μὲν νυν τῶν Περσέων οὕτω διεφθάρησαν.

CXXII. Ὑμέης δὲ, καὶ αὐτὸς ἐὼν τῶν ἐπιδιωξάντων τοὺς ἐς Σάρδεις στρατευομένους Ἰώνων, τραπόμενος ἐς τὴν Προποντίδα,³¹ εἶλε Κίον³² τὴν Μυσίην. ταύτην δὲ ἐξελὼν, ὥς ἐπύθετο τὸν Ἑλλήσποντον ἐκλελοιπέται Δαυρίσην καὶ στρατεύεσθαι ἐπὶ Καρίης, καταλιπὼν τὴν Προποντίδα, ἐπὶ τὸν Ἑλλήσποντον ἦγε τὸν στρατόν· καὶ εἶλε μὲν Αἰουλέας πάντας, ὅσοι τὴν Ἰλιάδα νέμονται, εἶλε δὲ Γέργιθας,³³ τοὺς ὑπολειφθέντας τῶν ἀρχαίων Τευκρῶν·³⁴ αὐτὸς τε Ὑμέης, αἰρέων ταῦτα τὰ ἔθνεα, νούσῳ τελευτᾷ³⁵ ἐν τῇ Τρωάδι.

27. ἐσώθησαν] τῶν Καρῶν περὶ τοῦ πολέμου πρὸς τῷ τοῦ Λαβρανδέως ἄλσει βουλευσαμένων, ἀλκιμωτάτους ὄντας τῶν ἐν πολέμῳ γειτόνων τίνας χρῆ ποιεῖσθαι συμμάχους, οἱ μὲν τοὺς Μιλήσιους ἡγοῦντο δεῖν παρακαλεῖν· οἱ δὲ διαλύσασθαι πρὸς τοὺς Πέρσας συνεβόλευον. ἔδοξεν οὖν τοῖς Καρσὶν ἐρωτῆσαι τὸν Ἀπόλλωνα· τὸν δὲ θεὸν ἀποκρίνασθαι· “πάσαι πότ’ ἦσαν ἄλκιμοι Μιλήσιοι.” τοῦ δὲ χρησμοῦ διαδοθέντος εἰς τὰς Ἀσιaticas πόλεις, οἱ μὲν Μιλήσιοι, τὴν προφῆτιν αἰτιασάμενοι διεφθάρθαι χρήμασιν ὑπὸ τῶν μηδίζοντων, πανδημεὶ τοῖς Καρσὶ βοηθήσαντες καὶ τοῖς Πέρσαις μετ’ ἐκείνων συμβαλόντες, σχεδὸν πάντες ἀπέθανον, Damon. V.

28. ἐπλήγησαν] μεγάλως ἐνίκηθησαν· πληγὴ γὰρ κατὰ πόλεμον, καὶ τραῦμα, ἢ ἰσχυρά ἦντα, Scholiast on Thuc. πληγέτες ὑπὸ τῶν Ἀντισσαίων, ἀπέθανόν τε πολλοὶ, καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος, Thucydides, iii. 18. It may be observed by the way, that Herodotus generally prefers the first aorists passive, but that ἐπλήχθην is an unusual word: and further that the Attics apply πατάζει to the agent, and πληγῆναι to the person who suf-

fers. V. were beaten. μεγάλως πληγέντες, viii. 130. Euripides, Rh. 864. BLO.

29. τρῶμα] ἦτταν, ἐλάττωμα; IV. vi. 132. quum hæc accepta clades esset, Livy, ii. 51.

30. ἀνέλαβον] they repaired: ἀνέλαβε αἰτήν, vii. 231. ἀκήκοα ἄνδρας ἐς ἀναγκαίην ἀπειληθέντας, νενικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέρην κακότητα, viii. 109. ἀναμαχέσασθαι καὶ ἀναλαβεῖν τὴν ἦτταν, Diodorus S., xvi. 19. IV. τὸ παρεδὸν τρῶμα ἀνιεύνται, vii. 236. ἀναμ. τὴν γεγεννημένην περιπέτειαν, Polybius, i. 55, 5. κἂν ποτε πταίσωσι ἀναμάχονται τοῖς ὅλοις, Pol. vi. 52, 6. S.

31. Προποντίδα] now the sea of Marmara, or the White Sea. L. A.

32. Κίον] now Ghio or Zemlic. L.

33. Γέργιθας] A town to the east of Rhæteum and Ophrynum, and to the south of Dardanus, vii. 43. L.

34. Τευκρῶν] It is probable that the Teucri were only a branch of the inhabitants of Troas, and originally of Thracian descent; Mannert. A.

35. νούσῳ τελευτᾷ] vi. 1. 136. Procopius, 101. 26. ἐτελεύτησε νοσήσας,

CXXIII. Οὗτος μὲν δὴ οὕτω ἐτελεύτησε· Ἀρταφέρνης δὲ ὁ Σαρδίῳ ὑπαρχος καὶ Ὀτάνης ὁ τρίτος στρατηγὸς ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. Ἰωνίης μὲν νυν Κλαζομενὰς αἰρέουσι, Αἰολέων δὲ Κύμην.

CXXIV. Ἀλίσκομενέων δὲ τῶν πολλίων· ἦν γὰρ δὴ, ὡς διέδεξε,³⁶ Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος,³⁷ ὅς, ταραξας τὴν Ἰωνίην καὶ ἐγκερασάμενος πρήγματα μεγάλα, δρησμὸν ἐβούλευε, ὁρέων ταῦτα· πρὸς δὲ οἱ καὶ ἀδύνατα ἐφάνη βασιλέα Δαρεῖον ὑπερβαλέσθαι· πρὸς ταῦτα δὴ ὦν, συγκαλέσας τοὺς συστασιώτας, ἐβουλεύετο, λέγων, “ὡς ἡμεινὸν σφισι εἴη κρησφύγετόν³⁸ τι ὑπάρχον εἶναι, ἦν ἄρα ἐξωθέωνται ἐκ τῆς Μιλήτου· εἴτε δὴ ὦν ἐς Σαρδῶ ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀποικίην, εἴτε ἐς Μύρκινον τὴν Ἡδωνῶν, τὴν Ἰστιαίῳ ἐτείχεε,³⁹ παρὰ Δαρείου δωρεὴν λαβόν.” ταῦτα ἐπειρώτα ὁ Ἀρισταγόρης.

CXXV. Ἐκαταῖον μὲν νυν τοῦ Ἠγησάνδρου, ἀνδρὸς λογοποιοῦ, “τουτέων μὲν ἐς οὐδετέραν στέλλειν” ἔφερε ἡ γνώμη, “ἐν Λέρῳ⁴⁰ δὲ τῇ νήσῳ τεῖχος⁴¹ οἰκοδομησάμενον, ἡσυχίην ἄγειν, ἦν ἐκπέση ἐκ τῆς Μιλήτου· ἔπειτα δὲ, ἐκ ταύτης ὁρμεώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον.” ταῦτα μὲν δὴ Ἐκαταῖος συνεβούλευε.

Isæus; Ælian, V. H. xiv. 32. Understand τὸν βίον, which is supplied, ii. 121, 1. and by Thucydides, νοσήσας τελευτᾷ τ. β. i. 138. Plato, Prot. p. 210. Demosthenes, B. ii. p. 114. (who, in the same oration, has the expression ἀρρώστησας ἐτελεύτησεν, p. 113. and also omits the substantive, p. 110. 111. 113. 115.) Isocrates, Paneg. p. 122. Ælian, V. H. vi. 2. Euripides, Hec. 419. *vitam finivit*, Justin, x. 3. Tacitus omits the noun, *sic Tiberius finivit*, A. vi. 50. D. Laertius supplies ἡμέραν τοῦ βίου, x. 22. Herodotus τὸν αἰῶνα, ix. 17. 27. and i. 32. in which latter chapter τὸν βίον is three times joined to the verb, and once omitted altogether. SCH. B. 36, 37. BLO. SCHL.

36. ὡς διέδεξε] i. 73. ii. 134. iii. 82. Understand ἐωντὸν, as after δηλοῖ, ii. 117. ix. 68. Λιβύη γὰρ δηλοῖ ἐωντὴν ἐοῦσα περίβρυτος, iv. 42. ST. These verbs, when put intransitively, may also be rendered impersonally, as *was very evident*; δὴλόν ἐστι, it is clear. S.

37. ψυχὴν οὐκ ἄκρος] *of no very great strength of mind*. ἦν γὰρ, ὡς διέδεξε, ὀργὴν ἂν, “of a very violent temper,” i. 73. ἀρετὴν ἄκρην, “of very great excellence,” vii. 5. τὰ πολέμια ἄκροι, “of consummate skill and bravery in war,” vii. 111. The adjective occurs also without an accusative case following, v. 112. vi. 122. IV. S. “Aristagoras saw the gathering storm, and could see no means of withstanding it. Herodotus accuses him of pusillanimity, apparently without reason. Aristagoras knew that, however others might make their peace, there could be no pardon for him; and, when he could no longer assist his country in the unequal contest into which he had led it, his presence might only inflame the enemy’s revenge;” Mitford, vii. 2. 38. κρησφύγετον] καταφυγή, ὀχύρωμα. GL.

39. ἐτείχεε] *began fortifying*; v. 73. IV.

40. Λέρῳ] one of the Sporades, now *Lero*, L. A.

41. τεῖχος] *fort*. L. p. 185. n. 3.

CXXVI. Αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη ἦν ἐς τὴν Μύρκινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτρέπει Πυθαγόρῃ, ἀνδρὶ τῶν ἀστῶν δοκίμῳ· αὐτὸς δὲ, παραλαβὼν πάντα τὸν βουλόμενον, ἔπλεε ἐς τὴν Θρηίκην, καὶ ἔσχε τὴν χώραν, ἐπ' ἣν ἐστάλη. ἐκ δὲ ταύτης ὀρμεώμενος, ἀπόλλυται ὑπὸ Θρηίκων, αὐτὸς τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ, πόλιν⁴² περικατήμενος, καὶ βουλομένων τῶν Θρηίκων ὑποσπόνδων ἐξίέναι.

42. πόλιν] τὰς τότε καλουμένας Ἐννεία Ὀδοὺς ("Nine Ways"), νῦν δὲ Ἀμφίπολιν, Thucydides, i. 100. *AR.* now *Jamboli*. *L. A.* τὸ δὲ χωρίον τοῦτο, ἐφ' οὗ νῦν ἡ πόλις ἐστίν, ἐπείρασε

μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοικίσαι, ἀλλὰ ὑπὸ Ἡδώνων ἐξεκρούσθη, Th. iv. 102. *W.*

ARGUMENT OF THE SIXTH BOOK.

Histiæus arrives at Sardis, and, not being received by the Ionians, withdraws to Byzantium: i—v. The Persians invest Miletus by land; defeat the Greek fleet under Dionysius, who escapes to Sicily; and capture the city: vi—xx. A body of Samians and Milesians takes Zancle in Sicily by treachery: xxii—xxiv. Caria is reduced: xxv. Histiæus, after conquering Chios, attacks Thasos; but, landing in Mysia, is defeated and taken by Harpagus; Artaphernes puts him to death: xxvi—xxx. The Persians subjugate the islands; Ionia is enslaved a third time; the Hellespontine cities are reduced: xxxi—xxxiii. Affairs of the Chersonese; Miltiades I.; Stesagoras; Miltiades II., who flies to Athens; his son Metiochus is carried captive into Persia: xxxiv—xli. Artaphernes regulates Ionia: xlii. Expedition of Mardonius; he subdues Thasos and Macedonia; his fleet being wrecked about Athos, he returns to Asia. Thasos still further enslaved: xliii—xlvi. Darius demands from the Greeks earth and water; the Æginetans comply: xlviii—l. Affairs of Sparta; feuds of Cleomenes and Demaratus: li. lxi. lxiv. Leotychides: lxv. Demaratus is deposed: lxvi. lxvii. He crosses over to Darius, and is succeeded by Leotychides: lxx. lxxi. Hostages taken from Ægina by the Spartans, and sent to Athens: lxxiii. The intrigues of Cleomenes being detected, he flies his country; levies forces for an invasion, and is reinstated; he afterwards goes mad, and destroys himself: lxxiv. lxxv. Hostilities between Athens and Ægina: lxxxv—xciii. Expedition under Datis and Artaphernes takes Naxos, Carystus, and Eretria. Hippias conducts the Persians to Marathon; where the Athenians and Platæans meet them. The Spartans are detained at home by their law: xciv—cviii. Miltiades persuades the Polemarch to give the casting vote for engaging the enemy. Battle of Marathon; seven ships taken; the rest of the fleet fails in an attempt to surprise Athens, and retreats to Asia: cix—cxvii. Eretrian captives: cxix. Lacedæmonians reach Athens: cxx. Miltiades attacks Paros unsuccessfully; meets with an accident, which ultimately proves fatal; and is fined on his return home: cxxxii—cxxxvi.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΚΤΗ.

ΕΡΑΤΩ.

I. 'ΑΡΙΣΤΑΓΟΡΗΣ μέν νυν, 'Ιωνίην ἀποστήσας, οὕτω τελευτᾷ· 'Ιστιαῖος δὲ ὁ Μιλήτου τύραννος, μεμετιμένος¹ ὑπὸ Δαρείου, παρῆν ἐς² Σάρδεις. ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἶρετο 'Αρταφέρνης ὁ Σαρδίων ὑπαρχος, κατὰ κοῖόν τι δοκεῖ 'Ιωνας ἀπεστάναι· ὁ δὲ οὐ τε εἰδέναι ἔφη, ἐθώμαζέ τε τὸ γεγονὸς, ὡς οὐδὲν δῆθεν³ τῶν παρ-εόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ 'Αρταφέρνης, ὁρέων αὐτὸν τεχνάζοντα,⁴ εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀποστάσιος· “ οὕτω τοι, 'Ιστιαῖε, ἔχει⁵ κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα⁶ ἔρρα-ψας⁷ μέν σὺ, ὑπεδήσατο δὲ 'Αρισταγόρης.”

II. 'Αρταφέρνης μέν ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα εἶπε· 'Ιστιαῖος δὲ, δείσας ὡς συνιέντα 'Αρταφέρνεα, ὑπὸ τὴν πρώτην

1. μεμετιμένος] v. 108. vii. 229. IV. for μετειμένος, a very anomalous form, M. G. G. 170. 209, 3. as if there were a simple verb μετώ of the same signification as μεθήμι. S.

2. παρῆν ἐς] Various verbs, which of themselves do not imply motion, receive this sense by the construction with εἰς. M. G. G. 578, 3.

3. δῆθεν] p. 33. n. 12.

4. τεχνάζοντα] p. 159. n. 10.

5. οὕτω—ἔχει] VIG. v. 7, 9. M. G. G. 604.

6. τοῦτο—ὑπόδημα] This metaphor

is explained by Tzetzes, τὴν ὑπόθεσιν δέδωκεν 'Ιστιαῖος, ἐς τέλος δ' ἐξεπέρα-νεν αὐτὴν 'Αρισταγόρας, iii. 324. ix. 240. οἷδ' ἐγὼ τὸ πρᾶγμα τοῦθ', ὅθεν πάλαι καττίεται, Aristophanes, Eq. 314. V.

7. ἔρραψας] The same metaphor is used, ix. 17. by Homer, Od. Γ. 118. Π. 422. Euripides, An. 828. 903. I. T. 682. metuo ne quid suo suat capiti, Terence, Ph. iii. 2, 6. Hence also ρα-φὲς, Æschylus, Ag. 1594. BL. Beck; and μηχανορῥάφος, Sophocles, C. R. 387.

ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκώς, ὅς,⁸ Σαρδῶ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ὑπέδυνε τῶν Ἴωνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου.⁹ διαβάς δὲ ἐς Χίον, ἐδέθη ὑπὸ Χίων, κατάγωνσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἐς ἑωυτοὺς ἐκ Δαρείου. μαθόντες μὲντοι οἱ Χιοὶ τὸν πάντα λόγον, ὡς πολέμιος εἷη βασιλεῖ, ἔλυσαν αὐτόν.

III. Ἐνταῦθα δὲ, εἰρωτεύμενος¹⁰ ὑπὸ τῶν Ἴωνων ὁ Ἰστιαῖος, “κατ’ ὅ τι προθύμως οὕτω ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστασθαι ἀπὸ βασιλέος, καὶ κακὸν τοσοῦτον εἶη Ἴωνας ἐξεργασμένος,” τὴν μὲν γενομένην αὐτοῖσι¹¹ αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι, ὡς “βασιλεὺς Δαρεῖος ἐβουλεύσατο, Φοίνικας μὲν ἐξαναστήσας, ἐν τῇ Ἰωνίῃ κατοικίσαι,¹² Ἴωνας δὲ ἐν τῇ Φοινίκῃ· καὶ τούτων εἵνεκα ἐπιστείλειε.” οὐδὲν τι πάντως¹³ ταῦτα βασιλέος βουλευσαμένου, ἐδειμάτου¹⁴ τοὺς Ἴωνας.

IV. Μετὰ δὲ, ὁ Ἰστιαῖος δι’ ἀγγέλου ποιεύμενος Ἑρμίππου,¹⁵ ἀνδρὸς Ἀταρνεῖτεω, τοῖσι ἐν Σάρδισι ἐοῦσι Περσέων ἔπεμπε βυβλία, ὡς προλελεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἑρμιππος, πρὸς τοὺς μὲν ἀπεπέμφθη, οὐ διδοῦν, φέρων δὲ ἐνεχείρισε τὰ βυβλία Ἀρταφέρνηϊ. ὁ δὲ, μαθὼν ἅπαν τὸ γινόμενον, ἐκέλευε τὸν Ἑρμιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα, τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιαίῳ, ἑωυτῷ δοῦναι· τούτων δὲ γενομένων φανερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης. περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή.

8. ὅς] p. 19. n. 62.

9. τῶν Ἴ. — τοῦ — πολέμου] of the war of the Ionians; S. of the Ionians in the war; as one substantive sometimes governs two different genitives in different relations. M. G. G. 314. obs. 1.

10. εἰρωτεύμενος] p. 54. n. 53.

11. αὐτοῖσι] governed by ἐξέφαινε. W.

12. ἐξαναστήσας—κατοικίσαι] It was the more easy to persuade the Ionians of this, from its being the common practice of the Assyrians (ii Kings, xviii. 32.) and Persians (v. 14. vi. 9. 119.). Philip of Macedon adopted this custom; ut pecora pastores, nunc in hi-

bernos, nunc in æstivos saltus, trahunt; sic ille populos et urbes, ut illi vel replenda vel derelinquenda quæque loca videbantur, ad libidinem suam transfert, Justin, viii. 5. W.

13. οὐδὲν τι πάντως] v. 65. W. Some conjunction, or the adverb οὕτω, appears wanting: and this omission renders it an instance of anacoluthia, as if λέγων, and not ἔλεγε, had preceded. M.

14. ἐδειμάτου] BL. on Æsch. Ch. 832.

15. δι’ ἀγγέλου π. Ἑ.] acting by means of Hermippus as envoy; i. e. employing Hermippus as envoy. διὰ χρηστηρίων π., viii. 134. W.

V. Ἰστιαῖον δὲ, ταύτης ἀποσφαλέντα τῆς ἐλπίδος,¹⁶ Χῖοι κατῆγον ἐς Μίλητον, αὐτοῦ Ἰστιαίου δεηθέντος. οἱ δὲ Μιλήσιοι, ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρῳ, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώραν, οἷά τε ἐλευθερίας γευσάμενοι. καὶ δὴ, νυκτὸς γὰρ εὐούσης βίῃ ἐπειρᾶτο κατιῶν¹⁷ ὁ Ἰστιαῖος ἐς τὴν Μίλητον, τιτρώσκειται τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων. ὁ μὲν δὴ, ὡς ἀπωστὸς τῆς ἐωυτοῦ¹⁸ γίνεται, ἀπικνέεται ὀπίσω ἐς τὴν Χίον, ἐνθεῦτεν δὲ, οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἐωυτῷ δοῦναι¹⁹ νέας, διέβη ἐν Μυτιλήνῃ, καὶ ἔπεισε Λεσβίους δοῦναι οἱ νέας. οἱ δὲ, πληρώσαντες²⁰ ὀκτὼ τριήρεις, ἔπλεον ἅμα Ἰστιαίῳ ἐς Βυζάντιον· ἐνθαῦτα δὲ ἰζόμενοι,²¹ τὰς ἐκ τοῦ Πόντου ἐκπλωούσας τῶν νεῶν ἐλάμβανον, πλὴν ἢ ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἐτοῖμοι εἶναι πείσεσθαι.²²

VI. Ἰστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίουν ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων, καὶ ἐν ποιήσαντες στρατόπεδον, ἤλανον ἐπὶ τὴν Μίλητον, τὰ ἄλλα πολίσματα περὶ ἐλάσσοнос²³ ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι· συνεστρατεύοντο δὲ καὶ Κύπριοι, γεωσὶ κατεστραμμένοι, καὶ Κίλικές τε καὶ Αἰγύπτιοι.

VII. Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνίην ἐστράτεον· Ἴωνες δὲ, πυνθανόμενοι ταῦτα, ἔπεμπον προβούλους²⁴ σφέων αὐτῶν²⁵ ἐς Πανιώνιον.²⁶ ἀπικομένοισι δὲ τούτοισι ἐς τοῦτον τὸν χῶρον, καὶ βουλευομένοισι, ἔδοξε πεζὸν μὲν στρατὸν μὴ συλλέγειν ἀντίξουν Πέρσῃσι, ἀλλὰ τὰ τείχεα ρύεσθαι²⁷ αὐτοὺς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν, ὑπολειπομένους μηδεμίαν τῶν νεῶν· πληρώσαντας δὲ, συλλέγεσθαι τὴν ταχίστην²⁸ ἐς Λάδην, προναυμαχή-

16. ἀποσφαλέντα τῆς ἐ.] ψευθέντας ἐ. μεγάλης, ii. 13. ST.

17. ἐπειρᾶτο κατιῶν] p. 44. n. 48. p. 252. n. 38.

18. ἀπωστὸς τῆς ἐ.] ἀ. γῆς ἀπορρίφθῃσθαι, Sophocles, Aj. 1038. γ. ἀπῶσαι πατρίδος, CE. R. 641. W.

19. ἔπειθε—ὥστε—δοῦναι] M. G. G. 531. obs. 2.

20. πληρώσαντες] understand ἐπιβατῶν, or the cognate substantive πληρωμάτων. SCH. on B. 93.

21. ἰζόμενοι] stationing themselves.

22. ἐτοῖμοι—πείσεσθαι] χωρεῖν ἐτοιμος, Sophocles, Aj. 824.

23. περὶ ἐλάσσοнос] In such phrases, the idea of ἀντὶ seems to be implied in περί. M. G. G. 589, 5. a.

24. προβούλους] deputies or delegates to a council; vii. 172. compare i. 170. W.

25. σφέων αὐτῶν] of (i. e. from among) themselves, of their own number. S. πέμπουσιν ἐαυτῶν ἐθελόντας, Thucydides, i. 60. 61, twice. 64. &c.

26. Πανιώνιον] p. 83. n. 91.

27. ρύεσθαι] to defend. εἴ πως διαφυλάξαιεν τὰ τείχεα, vi. 101. GR.

28. τὴν ταχίστην] B. 33. Understand συλλογὴν, v. 105. p. 64. p. 64.

σοντας Μιλήτων· ἡ δὲ Λάδη²⁹ ἐστὶ νῆσος μικρὴ ἐπὶ τῇ πόλει³⁰ τῇ Μιλησίων κειμένη.

VIII. Μετὰ δὲ ταῦτα, πεπληρωμένῃσι τῇσι νηυσὶ παρήσαν οἱ Ἴωνες, σὺν δέ σφι καὶ Αἰολέων οἱ Λέσβον νέμονται· ἐτάσσοντο δὲ ὧδε· τὸ μὲν πρὸς τὴν ἑὼ εἶχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδῶκοντα· εἶχοντο δὲ τουτέων Πριηνέες δυνάδεκα νηυσί, καὶ Μυοῦσιοι τρισὶ νηυσί· Μυουσίων δὲ Τήϊοι εἶχοντο ἑπτακαίδεκα νηυσί· Τηίων δὲ εἶχοντο Χῖοι ἑκατὸν νηυσί· πρὸς δὲ τούτοις Ἑρυθραῖοι³¹ τε ἐτάσσοντο καὶ Φωκαέες, Ἑρυθραῖοι μὲν ὀκτὼ νέας παρεχόμενοι, Φωκαέες δὲ τρεῖς· Φωκαέων δὲ εἶχοντο Λέσβιοι νηυσὶ ἑβδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ πρὸς ἐσπέρην κέρας, Σάμιοι ἐξήκοντα νηυσί. πασέων δὲ τουτέων ὁ σύμπας ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσαιοι τριήρεις.

IX. Αὗται μὲν Ἴωνων ἦσαν· τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἦσαν ἑξακόσαιοι. ὥς δὲ καὶ αὗται ἀπύκατο πρὸς τὴν Μιλησίην, καὶ ὁ πεζὸς σφι ἅπας παρήν, ἐιθαῦτα οἱ Περσέων στρατηγοί, πυθόμενοι τὸ πλῆθος τῶν Ἰάδων νεῶν, καταβρώδησαν, μὴ οὐ δυνατοὶ γίνωνται ὑπερβαλέσθαι, καὶ οὕτω οὐ τε τὴν Μίλητον οἷοι τε ἔωσι ἐξελεῖν, μὴ οὐκ ἔόντες³² ναυκράτορες,³³ πρὸς τε Δαρείου κινδυνεύσωσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἰόνων τοὺς τυράννους, οἱ, ὑπ' Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες τῶν ἀρχέων,³⁴ ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαν-

29. Λάδη] κείται δὲ αὕτη ἐπὶ τῇ Μιλήτῳ, Arrian, Al. i. 19. πρόκειται ἡ Λ. ν. πλησίον, Strabo, xiv. ἐστὶ δὲ Μιλησίοις πρὸ τῆς πόλεως Λ. ν., Pausanias, i. GR. ἐπικειμένη ν., Thucydides, viii. 17. This island is now joined on to the continent. L. "The site of Miletus has now long ceased to be maritime, and Lade to be an island. The bay, on which that city stood, has been gradually filled with the sand brought down by the river Latmus; and Lade is an eminence in a plain. See Chandler's Travels, or rather Voyage par M. de Choiseuil Gouffier, Myus, near the mouth of the Mæander, underwent earlier the same fate. Paus. vii. 2." Mitford, vii. 2.

30. ἐπὶ τῇ πόλει] νῆσον ἐπὶ Πελοποννήσῳ, iii. 59. ἡ ἐπὶ Λοκροῖς νῆσος,

Thucydides, ii. 32. It would be more natural for us to say "lying off the city, or coast." AR. Sicanio prætenta sinu jacet insula contra Plemmyrium, Virgil, Æn. iii. 692.

31. Ἑρυθραῖοι] Erythræ, so named from its founder Erythrus son of Rhadamanthus, once called Cnopolis, and now Eretri, or Lythry. L.

32. μὴ οὐκ ἔόντες] in case of not being; unless they are. ST.

33. ναυκράτορες] This word occurs in Thucydides, v. 97. Sophocles, Ph. 1100. BLO.

34. τῶν ἀρχέων] See BLO. on Thuc. ii. 65. Verbs signifying "to cease, to make to cease," &c. require a genitive, M. G. G. 331. d. vi. 94. The circumstance is mentioned v. 37. W.

τες, ἔλεγόν σφι τάδε· “ Ἄνδρες Ἴωνες, νῦν τις³⁵ ὑμέων εὖ ποιήσας φανήτω³⁶ τὸν βασιλέος οἶκον· τοὺς γὰρ ἑωυτοῦ ἕκαστος³⁷ ὑμέων πολήτας πειράσθω ἀποσχίζων³⁸ ἀπὸ τοῦ λοιποῦ συμμαχικοῦ.³⁹ προῖσχύμενοι δὲ ἐπαγγείλασθε τάδε· ὡς πείσονται τε ἄχαρι⁴⁰ οὐδὲν διὰ τὴν ἀπόστασιν, οὐδέ σφι οὔτε τὰ ἱρὰ οὔτε τὰ ἴδια⁴¹ ἐμπρήσεται,⁴² οὐδὲ βιαιότερον ἔξουσιν οὐδὲν, ἢ πρότερον εἶχον. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται,⁴³ τῆδε σφι λέγετε ἐπηρεάζοντες,⁴⁴ τὰ περ σφέας κατέξει· ὡς, ἐσσωθέντες τῇ μάχῃ, ἐξανδραποδιεῦνται, καὶ ὡς τὴν χώραν ἄλλοισι παραδώσωμεν.”

X. Οἱ μὲν δὴ ἔλεγον ταῦτα· τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς, ἕκαστος ἐς τοὺς ἑωυτοῦ ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ⁴⁵ ἀπίκοντο αὐταὶ αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέωντο, καὶ οὐ προσέειπτο τὴν προδοσίην, ἑωυτοῖσί τε ἕκαστοι ἐδό-

35. τις] i. e. πᾶς τις, or ἕκαστος, each individual; vii. 237. viii. 109. ix. 78. 98. Thucydides, i. 40. 42. *BL*. on *Æsch.* Ch. 53. *M. G. G.* 487. 2. ὀρχέσθω τις, *Ion* in *Ath.* xi. 8. This use of the enclitic is very frequent in *Homer*, as *Il. B.* 355. 382, &c. in the imitation of which passage *Milton* repeats the word “each,” *P. L.* vi. 535. *T.* and ἕκαστος ὑμέων here follows in much the same sense.

36. εὖ π. φανήτω] p. 144. n. 60.

37. ἑωυτοῦ ἕκαστος] vi. 10. *W.* In Latin *quisque* is very commonly combined with the reflexive pronoun *se* or its possessive *suus*.

38. πειράσθω ἀποσχίζων] p. 44. n. 48. p. 250. n. 17.

39. τοῦ—συμμαχικοῦ] *Aristophanes*, C. 193. the allies, collectively, considered as a body; τὸ πολιτικόν, “the citizens,” vii. 103. Adjectives in —ικὸς are used in the neuter singular, with an article, but without a substantive, to express “a whole.” *M. G.* G. 267. a.

40. ἄχαρι] p. 25. n. 17.

41. ἱρὰ—ἴδια] vi. 13. viii. 109. The former word denotes “the temples of the gods;” the latter agrees with οἰκοδομήματα understood, and signifies not only private houses, but all buildings not set apart for religious pur-

poses, especially public edifices. ὅσια is also opposed to ἱερά. *V.*

42. ἐμπρήσεται] συλῆσθαι σφισι καὶ τὰ ἱερά καὶ τὰς πατρίδας ἐμπρήσεται, *Pausanias*, iv. p. 297. *V.*

43. διὰ μάχης ἐ.] *Thucydides*, iv. 92. *LAU.* p. 96. n. 31.

44. ἐπηρεάζοντες] insulting and menacing. *St. Matthew*, v. 44. *St. Luke*, vi. 28. 1 *St. Peter*, iii. 16. μηδένα ἐπηρεάζεσθαι, μήτε ματαίοις ἐγκλήμασι περιπίπτειν, *Herodian*, ii. 4. 16. *SCHL.* ὁ ἐπηρεάζων φαίνεται καταφρονεῖν· ἔστι γὰρ ὁ ἐπηρεασμὸς, ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ’ ἵνα μὴ ἐκείνῳ, *Aristotle*, *Rh.* ii. 2, 3. παρὴν ὁρᾶν πᾶσαν τὴν πόλιν πεπληρωμένην ὕβρεως, καὶ φόνων, καὶ παντοίων ἀνομιμάτων· οἱ μὲν γὰρ διὰ τὰς προὔπαρχουσας ἔχθρας οὐδεμίῳ ἐπηρεῖας ἀπείχοντο, *Diodorus*, *S.*, xix. *WA.* ἐχθροῦ ἐπηρεῖαν ἔχει, καὶ ὕβριν, καὶ λοιδορίαν, καὶ προπηλακισμόν, *Demosthenes*, *Cor.* p. 229, 8. *Victorius*. The sense of the verb is not very unlike that of “To BULLY, to overbear with noise or menaces;” *Todd’s Johnson*.

45. καὶ] The conjunction, which seems redundant, after relatives is perhaps equivalent to the Latin *cumque*. It occurs, ii. 114. *Plato*, *Alc. i.* p. 106. c. *Leg.* vii. p. 821. e. *ST.*

κεον μούνοισι ταῦτα τοὺς Πέρσας ἐξαγγέλλεσθαι. ταῦτα μὲν νῦν ἰθὺς ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγίνετο.

XI. Μετὰ δὲ, τῶν Ἰώνων συλλεχθέντων ἐς τὴν Λάδην, ἐγίνοντο ἀγοραί. καὶ δὴ κού σφι καὶ ἄλλοι ἡγορώοντο, ἐν δὲ δὴ καὶ ⁴⁶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος, λέγων τάδε· “ ἐπὶ ξυροῦ γὰρ ⁴⁷ ἀκμῆς ⁴⁸ ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροις ⁴⁹ ἢ δούλοισι, καὶ τούτοις ⁵⁰ ὡς δρηπέτῃσι· νῦν ὦν ὑμέες, ἦν μὲν βούλησθε τάλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόνος ⁵¹ ὑμῖν ἔσται, οἳοί τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι· εἰ δὲ μαλακίῃ τε καὶ ἀταξίῃ διαχορήσεσθε, οὐδεμίαν ὑμῶν ἔχω ἐλπίδα, μὴ οὐ δώσειν ὑμέας δίκην τῷ βασιλεῖ τῆς ἀποστάσιος.

46. ἐν δὲ δὴ καὶ] is used when the most important of several things or persons, previously mentioned, is to be distinguished, iii. 39. The preposition is put adverbially, as μετὰ is just above. M. G. G. 289, 3. 594, 1.

47. γὰρ] H. on Vig. viii. 5, 4. Longinus gives this as an instance of hyperbaton, and says the order of the words is ᾧ ἄ. 1., νῦν καιρὸς ἐστὶν ὑμῖν πόρους ἐπιδέχεσθαι· ἐπὶ ξ. γὰρ ἄ. ἔ. ἢ. τ. π., 22. W.

48. ἐπὶ ξυροῦ—ἀκμῆς] on a razor's edge, i. e. in a very critical situation: ἐπὶ κινδύνου, Hesychius. BL. Homer is the first who uses this metaphor, πάντεσσιν ἔ. ξ. ἴσταται ἀκμῆς ἢ ὕλεθρος ἢ ἐ βιάναί, II. K. 173. which many have imitated, νῦν πάντες ἔ. ξ. ἴστανται ἄ., Synesius, de R. p. 21. v. κίνδυνός τοι ἔ. ξ. ἴσται ἄ., Theognis, 557. ἀκμᾶς ἔστακυῖαν ἔ. ξ. Ἑλλάδα πᾶσαν, Simonides; ἐπ' αὐτοῦ τοῦ ξ. τῆς ἀκμῆς ἐστηκότος, ἢ εἶναι τὴν Ἑ. ἢ μὴ, Aristides in Them. t. iii. p. 303. In other authors, sometimes ἀκμῆς is omitted, as Æschylus, Ch. 870. ἀνθρώπων σωτήρες ἔ. ξ. ἥδη ἐόντων, Theocritus, xxii. 6. φρόνι βεβῶς νῦν ἔ. ξ. τύχης, Sophocles, An. 1008. MUS. and sometimes ξυροῦ, as Euripides, Ph. 1097. Hel. 896. ἄνδρες φίλοι, ἰτ', ἐγκονεῖτε, σπεύδεθ', ὥς ὁ καιρὸς οὐχὶ μέλλειν, ἀλλ' ἔστ' ἐπ' αὐτῆς ἄ., ἢ δεῖ παρόντ' ἀμύνειν, Aristophanes, Pl. 254. νῦν ἐπ' αὐτὴν ἤκει τὴν ἀκμὴν, Demosthenes, p. 37, 56. (occasio or tempus) pendens in notacula, Phædrus, v. 8, 1. Livy appears to have

had our author in his view in the following passage, in *discrimine est nunc humanum omne genus, utrum vos, an Karthaginienses, principes terrarum videat*, xxi. 17. W. V. H. on Vig. ix. 3, 15. SCHW. on B. 187. 236.

49. εἶναι ἐλευθέροις] p. 23. n. 79. p. 56. n. 77. ὑμῖν εὐδαίμοσιν ἔξεστι γενέσθαι, Demosthenes, O. iii. 9.

50. καὶ τούτοις] and *that*, i. e. and *what is worse*. “Ye defraud, and that (καὶ ταῦτα) your brethren,” 1 Cor. vi. 8. οὗτοι γὰρ μόνον Ἴωνων οὐκ ἄγουσι Ἀπατούρια· καὶ οὗτοι κατὰ φόβον τινὰ σκῆψιν, i. 147. *cum esset responsum, cædes, incendia, interitumque reipublicæ comparari; et ea per cives*, Cicero, Cat. iii. 9. H. on Vig. iv. 16. M. G. G. 471, 7.

51. τὸ παραχρῆμα μὲν πόνος] *quoniam modo indignari possunt, quibus aliquid novi adjectum commodi sit, eis laborem etiam novum pro portione injungi? nusquam nec opera sine emolumento, nec emolumentum ferme sine impensu opera est: labor voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta*, Livy, v. 4. πόρους τοῦ ζῆν ἡδέας ἡγεμόνας νομίζετε, Xenophon, Cyr. i. 5, 12. οὐδὲν τῶν μεγάλων μικρῶν ἐστὶ πόρων ὦνιόν, Dionysius H., t. ii. p. 317, 23. ἂν τι πράξης καλὸν μετὰ πόνον, ὁ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει, Musonius in A. Gell., N. A. xvi. 1. V. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τ' ἀγαθὰ οἱ θεοί, Epicharmus; Z. *nil sine magno vitu labore dedit mortalibus*, Horace,

ἀλλ' ἐμοί τε πείθεσθε, καὶ ἐμοὶ ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγὼ, θεῶν τὰ ἴσα νεμόντων,⁵² ὑποδέκομαι ἢ οὐ συμμίζειν τοὺς πολεμίους, ἢ, συμμίσγοντας, πολλὸν ἐλασσώσεσθαι.”⁵³

XII. Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτρέπουσι σφέας αὐτοὺς⁵⁴ τῷ Διονυσίῳ. ὁ δὲ, ἀνάγων ἐκάστοτε ἐπὶ κέρας⁵⁵ τὰς νέας, ὅπως τοῖσι ἐρέτῃσι χρήσαιτο,⁵⁶ διέκπλοοι.⁵⁷ ποιεύμενος τῇσι νηυσὶ δι' ἀλλήλων, καὶ τοὺς ἐπιβάτας⁵⁸ ὀπλίσειε,⁵⁹ τὸ λοιπὸν⁶⁰ τῆς ἡμέρης τὰς νέας ἔχεσκε⁶¹ ἐπ' ἀγκυρέων· παρείχε τε τοῖσι Ἴωσι πόνον δι' ἡμέρης.⁶² μέχρι μὲν νυν ἡμερέων ἐπτα ἐπείθοντό τε καὶ ἐποίουν τὸ

1. S. ix. 59.

52. θεῶν τὰ ἴσα νεμόντων] vi. 109.

τ. ἡ. νέμων, Thucydides, vi. 16. IV.

53. ἐλασσώσεσθαι] p. 210. n. 91.

54. σφέας αὐτοὺς] the same as ἐωντοὺς below; σ. ἐαυτοὺς would be wrong. M. G. G. 148.

55. ἐπὶ κέρας] c. 14. i. e. ἀλλήλαις ἀκολουθούσας. The phrase ἐπὶ κέρας denotes that a naval column moves on one of its wings, either the right or the left leading the way; *BLO.* it occurs in Thucydides, ii. 90. vi. 32. 50. viii. 104. Xenophon, H. i. 7, 31. vi. 2, 30. V. Appian, Mith. xxiv. *AR.* μίαν κατακολουθοῦσαν τῇ ἐτέρᾳ, Suidas. Dionysius seems to have led out his fleet either in a double column or in two single columns; (Th. ii. 90. adds κατὰ μίαν τὸ ἐπὶ κ.) and, when out at sea, the left column faced to the right, and the right column to the left, so as to form opposite lines for the purpose of executing other manœuvres. S. ἐπὶ μίᾳς ὡς πρὸς διέκπλουν καὶ περίπλουν παρεσκευασμέναι, X. H. i. 6, 31.

56. χρήσαιτο] he might practise.

57. διέκπλοοι] viii. 9. Thucydides, i. 49. ii. 83. 89; vii. 36. 70. Xenophon, H. i. 6, 31. διέκπλους ἐστὶ τὸ ἐμβαλεῖν, καὶ πάλιν ὑποστρέφαι, καὶ αὖθις ἐμβαλεῖν ἥτοι τὸ ἐμβ., καὶ διασχίζειν τὴν τῶν ἐναντίων τάξιν, Scholiast on Th.; Polybius, xvi. 4, 14. *ER.* S. This manœuvre was either for the purpose of cutting through the enemy's line and taking it in the rear, so as to separate one part from the rest, that it might be attacked in detail and overpowered; *BLO.* or, of turning rapidly after breaking through the line, in order to strike the enemy's ship on the

side or stern, where it was most defenceless, and so to sink it. *AR.*

58. ἐπιβάτας] A class of soldiers resembling our *marines*. *BLO.* In this early state of Greek naval tactics, when victory depended more on the number and prowess of the troops on board, than on the manœuvres of the seamen (Thucydides, i. 49.), each ship had a complement of forty *marines*; c. 15. The Athenians improved the system, by decreasing this number and relying on the more skilful management of their vessels; Th. vii. 62. 67. In the Peloponnesian war each trireme had ten *epibatai*; Th. iii. 91. 94. 95. ii. 92. 102. iv. 76. 101. *AR.*

59. ὀπλίσειε] might train to the use of their arms.

60. τὸ λοιπὸν] during the remainder; τοῦ λοιποῦ for the future. *HER.* on *VIG.* i. 19, 3.

61. ἔχεσκε] It was the practice of the Greeks to moor their ships close to the shore, and to let the crews remain on land. When the sentinels gave the alarm of an enemy, the sailors hurried on board again: see Xenophon, H. i. 5, 10. ii. 1, &c. The Ionians, who were kept at the oar for great part of the morning and not allowed to go ashore all the day long, must have found it very hard service; and the only wonder is that they submitted to such discipline so long as they did, *L.*

62. δι' ἡμέρης] p. 59. n. 9. ii. 173. vii. 210. Eubulus in *Ath.* x. 11. διὰ νυκτὸς all night long, Ion in *Ath.* xi. 8. understand ὅλης, Hesychius; Harpocration. Compare *C.A.* on *Ath.* vii. 3. *V.* and *B.* 200. M. G. G. 580. a.

κελευόμενον· τῇ δὲ ἐπὶ ταύτησι, οἱ Ἴωνες, οἷα ἀπαθείες ἔόντες πόνων τοιούτων, τετρυμένοι⁶³ τε τάλαιπωρήσι τε καὶ ἡελίῳ, ἔλεξαν πρὸς ἑωυτοὺς τάδε· “τίνα δαιμόνων παραβάντες,⁶⁴ τάδε ἀναπίμπλαμεν;⁶⁵ οὔτινες, παραφρονήσαντες, καὶ ἐκπλώσαντες⁶⁶ ἐκ τοῦ νόου, ἀνδρὶ Φωκαεῖ ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς⁶⁷ ἔχομεν·⁶⁸ ὁ δὲ παραλαβὼν ἡμέας λυμáινεται λυμῆτι ἀνηκέστοις· καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νόουσους πεπτῶκασι, πολλοὶ δὲ ἐπίδοξοι⁶⁹ τῷτὸ τοῦτο πείσεσθαι εἰσι· πρό τε τούτων⁷⁰ τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστὶ, καὶ τὴν μέλλουσαν δουλητὴν ὑπομεῖναι, ἣτις ἔσται, μᾶλλον⁷¹ ἢ τῇ παρεούσῃ συνέχεσθαι. φέρετε,⁷² τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ.”⁷³ Ταῦτα ἔλεξαν· καὶ μετὰ ταῦτα αὐτίκα πείθεσθαι οὐδεὶς ἤθελε· ἀλλ', οἷα στρατιῇ, σκηναίς τε πηξάμενοι ἐν τῇ νήσῳ, ἐσκιητροφέοντο, καὶ ἐσβáινειν οὐκ ἐθέλεσκον ἐς τὰς νέας, οὐδ' ἀναπειρᾶσθαι.⁷⁴

XIII. Μαθόντες⁷⁵ δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρα-

63. τετρυμένοι] i. 22. ii. 129. τὴν στρατιὰν τετρυμένην πόνῳ καὶ χρόνῳ, Appian, B. C. ii. 30. &c. Polybius, i. 71, 3. &c. W. ἀχθηδὼν κακοῦ τρύσει σε, Æschylus, P. V. 26. for other examples consult *BL*. ἡελίῳ for the heat of the sun, Thucydides, iv. 35. vii. 87. *BLO*.

64. τ. δ. παραβάντες] *quo numine læso*, Virgil, Æ. i. 12. P. ἐμοὶ μελήσει ταῦτα καὶ ὄρκους καὶ θεοὺς τοῖς παραβαθεῖσι, Heliodorus, Æ. vii. end. W. ἀδικήσαντες would be better suited to prose than παραβάντες. *ST*.

65. τάδε ἀναπίμπλαμεν] understand κακὰ, *do we fill up the measure of these sufferings*. S. ἀναπληῖσαι κακὰ, v. 4. *LAU*. ἐν ἄδου κ. ἀναπίμπλησιν, Pausanias, x. 28. V.

66. ἐκπλώσαντες] p. 169. n. 97.

67. ἡμέας αὐτοὺς] see M. G. G. 148. and n. *BL*.

68. ἔχομεν] with the participle of the first aorist, denotes not only “the having done a thing,” but “the continuing to do so;” S. *we go on*.

69. ἐπίδοξοι] p. 54. n. 61. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, Homer, Il. A. 589.

70. πρὸ—τούτων] p. 36. n. 55.

71. κρέσσον—μᾶλλον] i. 31. 32. M. G. G. 458. To the examples there

given others may be added from Xenophon, Cyr. i. 6, 25. ii. 2, 12. 4, 10. αἰρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σωθῆναι, iii. 3, 51. v. 5, 4. *ST*. This idiom occurs in English: “It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire;” and “it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire;” St. Matthew, xviii. 8. 9. where the Greek is καλὸν—ἤ.

72. φέρετε] *VIG*. v. 13, 6. Z. is mistaken in asserting this imperative to be used in the singular only, whereas ἄγετε occurs often in the plural. *LAU*.

73. πειθώμεθα αὐτοῦ] p. 79. n. 33.

74. ἀναπειρᾶσθαι] *to keep up their practice, to repeat the trial*. Consult *BLO*. on Thuc. vii. 7.

75. μαθόντες] The order of the words is οἱ δὲ στρ. τῶν Σ., μ. τ. τὰ γ. ἐκ τῶν Ἰ., ἐνθαῦτα δὴ ἐδέκοντο παρ' Αἰ. τοῦ Σ. κείνους τοὺς λόγους (τοὺς λ. Αἰ., κ. τ. Π., πρότερον ἔπ., δ. σ. ἐ. τὴν Ἰ. σ.) ὁρῶντες—Ἰώνων, ἅμα δὲ, &c. the other words οἱ Σάμιοι ὦν are introduced to resume the thread of the

τηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ παρ' Αἰάκεος τοῦ Συλοσῶντος κεί-
 νους, τοὺς πρότερον ἔπεμπε λόγους Αἰάκης, κελευόντων τῶν Περ-
 σέων, δεόμενός σφεν ἐκλιπεῖν τὴν Ἰώνων συμμαχίην, οἱ Σάμιοι
 ὦν, ὁρώοντες ἅμα μὲν ἐοῦσαν ἀταξίην πολλήν ἐκ τῶν Ἰώνων,
 ἐδέκοντο τοὺς λόγους· ἅμα δὲ κατεφαίνετό σφι εἶναι ἀδύνατα⁷⁶ τὰ
 βασιλέος πρήγματα ὑπερβαλέσθαι· εὗ τε ἐπιστάμενοι, ὥς, εἰ καὶ
 τὸ παρεὸν ναυτικὸν⁷⁷ ὑπερβαλέατο τὸν Δαρεῖον, ἄλλο σφι παρέσται
 πενταπλήσιον⁷⁸ προφάσιος ὦν ἐπιλαβόμενοι, ἐπεί τε τάχιστα εἶδον
 τοὺς Ἰωνας ἀρνευμένους⁷⁹ εἶναι χρηστοὺς, ἐν κέρδεϊ ἐποιοῦντο⁸⁰
 περιποιῆσαι τὰ τε ἰρὰ τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ'
 ὅτεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλοσῶντος
 τοῦ Αἰάκεος· τύραννος δὲ ἐὼν Σάμου, ὑπὸ τοῦ Μιλησίου Ἀρι-
 σταγόρεω ἀπεστέρητο τὴν ἀρχήν, κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης
 τύραννοι.

XIV. Τότε ὦν ἐπεί ἐπέπλων οἱ Φοίνικες, οἱ Ἰωνες ἀντανῆγον
 καὶ αὐτοὶ τὰς νέας ἐπὶ κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγένοντο, καὶ συνέμισ-
 γον ἀλλήλοισι, τὸ ἐνθεῦτεν⁸¹ οὐκ ἔχω ἀτρεκέως συγγράψαι, οἷτινες
 τῶν Ἰώνων ἐγένοντο ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίᾳ ταύτῃ·
 ἀλλήλους γὰρ κατατιῶνται. λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ
 συγκείμενα πρὸς τὸν Αἰάκα, ἀειράμενοι⁸² τὰ ἰστία, ἀποπλῶσαι ἐκ
 τῆς τάξις ἐς τὴν Σάμον, πλὴν ἑνδεκα⁸³ νεῶν. τουτέων δὲ οἱ τρι-

sentence, which was interrupted by the parenthesis. M. G. G. 611, 3. LAU.

76. ἀδύνατα] p. 9. n. 16. v. 124. Thucydides, i. 1. 125. iii. 88. iv. 1. v. 14. vii. 43. viii. 60. This enallage is more rare in the Attic poets; it occurs in Euripides, Hip. 269. V. 373. Hec. 1089. 1222. Ph. 1008. H. F. 582. M. 491. 701. Sophocles, An. 688. Aristophanes, Pl. 1085. BA.

77. τὸ π. ναυτικὸν] understand κατὰ as regarded. G. Many verbs however have a double accusative; one of the more immediate object, or thing, and another of the more remote object, whether thing or person; Μιλητιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, Æschines, Ct. 61. M. G. G. 409, &c. Compare p. 35. n. 45.

78. πενταπλήσιον] victoriam (Marathoniam) de Persis non finem sed

causam majoris belli fore, Justin, ii. 12. V. μέζονος ἐνίστατο πολέμου καταρχῇ καὶ φοβερωτέρου, Polybius, i. 71.

79. ἀρνευμένους] οὐ βουλομένους. W.

80. ἐν κέρδεϊ ἐποιοῦντο] they considered themselves lucky in saving. κέρδος ἐνόμισεν, Thucydides, iii. 33. vii. 68. viii. 66. WA.

81. τὸ ἐνθεῦτεν] τὰ δ' ἔθεν οὗτ' εἶδον, οὗτ' ἐννέπω, Æschylus, Ag. 239. τὰ δ' ὕστερ' οὐκέτ' οἶδα, Euripides, O. 1512. BL. χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται, Sophocles, Œ. R. 1251.

82. ἀειράμενοι] hoisting. It was the practice of the Greeks when they were going into action to strike their mainsails and often to leave them on shore, Xenophon, H. i. 1, 13. vi. 2, 27.

83. ἑνδεκα] ἐπὶ Δαρείου Σαμίων, πλὴν ἐνός τε καὶ δέκα ἀνδρῶν, τῶν ἁλ-
 λων τριπράρχων τὸ ναυτικὸν τῶν Ἰώνων
 προδόντων, Pausanias, vii. 10. W.

ἡραρχοὶ παρέμενον καὶ ἐναυμάχεον, ἀνηκουστήσαντες⁸⁴ τοῖσι στρατηγοῖσι· καὶ σφί τὸ κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν,⁸⁵ ὡς ἀνδράσι ἀγαθοῖσι γενομένοισι· καὶ ἔστι αὕτη ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι τοὺς προσεχέας φεύγοντας, τὠντὸ ἐποίουν τοῖσι Σαμίοισι· ὥς δὲ καὶ οἱ πλεῖνες τῶν Ἰώνων ἐποίουν τὰ αὐτὰ ταῦτα.

XV. Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περιέφθησαν τρηχύτατα Χῖοι, ὡς ἀποδεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ ἐθελοκακέοντες· παρείχοντο μὲν γάρ, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἑκατὸν, καὶ ἐπ' ἐκάστης αὐτέων ἄνδρας τεσσαράκοντα τῶν ἄστῶν λογάδας ἐπιβατεύοντας· ὁρέωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας, οὐκ ἔδικαίευν⁸⁶ γενέσθαι τοῖσι κακοῖσι αὐτῶν ὁμοῖοι· ἀλλὰ, μετ' ὀλίγων συμμάχων μεμουνωμένοι,⁸⁷ διεκπλώνοντες ἐναυμάχεον, ἐς δ, τῶν πολεμίων ἐλόντες νέας συχνὰς, ἀπέβαλον τῶν σφετέρων νεῶν τὰς πλεῖνας. Χῖοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύγουσι⁸⁸ ἐς τὴν ἐωυτῶν.⁸⁹

XVI. Ὅσοισι δὲ τῶν Χίων ἀδύνατοι⁹⁰ ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ, ὡς ἐδιώκοντο, καταφυγγάνουσι πρὸς τὴν Μυκάλην.⁹¹ νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκέιλαντες κατέλιπον, οἱ δὲ πεζῇ⁹² ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπεὶ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι οἱ Χῖοι, νυκτὸς τε ἀπικέατο ἐς αὐτήν, καὶ ἐόντων τῇσι γυναιξὶ αὐτόθι Θεσμοφορίων,⁹³ ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὐ τε προ-

84. ἀνηκουστήσαντες] An Homeric word, Il. O. 236. where it is followed by a genitive, as also in Æschylus, P. V. 40. M. G. G. 340, 3. *obs.*

85. πατρόθεν] i. e. τὰ ὀνόματα αὐτῶν σὺν τοῖς ὀνόμασι τῶν πατέρων. ST.

86. οὐκ ἔδικαίευν] disdained.

87. μετ' ὀλίγων σ. μεμουνωμένοι] The participle must not be too rigorously interpreted. BLO. μονωθῆς μετ' ὁ. τῶν ξυνδιαβάντων, Thucydides, vi. 101. W. μονάδα Ξέρξην ἔρημον οὐ πολὺν μέτα, Æschylus, P. 740. μόνον σὺν τέκνοισι, Euripides, Hec. 1130. BL.

88. ἀποφεύγουσι] escape: the same as ἐκφεύγειν, vi. 40. which Homer uses frequently: προφεύγειν occurs in the same sense, Il. H. 309. as well as the simple verb, Sophocles, Cē. R. 355. 356.

89. ἐς τὴν ἐωυτῶν] p. 163. n. 55. τὴν βασιλέως, Xenophon, H. ii. 1, 16.

90. ἀδύνατοι] M. G. G. 116, 6. disabled.

91. Μυκάλην] A woody promontory with a town of the same name, celebrated for the victory described ix. 97, &c. L. A.

92. πεζῇ] overland. Their object was to reach the port nearest to the island of Chios, and from that to cross over to the island itself. L.

93. Θεσμοφορίων] This festival was celebrated by women in honor of Ceres as having first given laws to mankind. It lasted five days, beginning on the fourteenth of the month Pyanepsion (i. e. the twenty-third of October) among the Athenians; though most of the Greek cities kept it in the summer, as the Ephesians appear to

ακηκούτες ὡς εἶχε⁹⁴ περὶ τῶν Χίων, ἰδόντες τε στρατὸν ἐς τὴν χώραν ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες εἶναι κλῶπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας, ἐξεβοήθηον πανδημεῖ, καὶ ἔκτεινον τοὺς Χίους. οὗτοι μὲν νυν τοιαύτησι περιέπιπτον⁹⁵ τύχησι.

XVII. Διονύσιος δὲ ὁ Φωκαεὺς, ἐπεὶ τε ἔμαθε τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα,⁹⁶ νέας ἐλὼν τρεῖς τῶν πολεμίων, ἀπέπλεε ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς, ὡς ἀνδραποδιεῖται⁹⁷ σὺν τῇ ἄλλῃ Ἰωνίῃ· ὁ δὲ ἰθὺς, ὡς εἶχε,⁹⁸ ἔπλεε ἐς Φοινίκην, γαύλους⁹⁹ δὲ ἐνθούτα καταδύσας,¹⁰⁰ καὶ χρήματα¹ λαβὼν πολλὰ, ἔπλωε ἐς Σικελίην· ἰρμεώμενος δὲ ἐνθεῦτεν, ληϊστὴς κατεστήκεε Ἑλλήνων μὲν οὐδεὶς, Καρχηδονίων δὲ καὶ Τυρσηνῶν.

XVIII. Οἱ δὲ Πέρσαι, ἐπεὶ τε τῇ ναυμαχίῃ ἐνίκων τοῖς Ἰωνας, τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης² καὶ ὑπορύσσοντες τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες, αἰρέουσι κατ' ἄκρης,³

have done. *L.* Polter, ii. 20. *legifera Ceres* is mentioned by Virgil, *Æn.* iv. 58.

94. ὡς εἶχε] understand τὰ πρήγματα, how matters were. *LAU.*

95. περιέπιπτον] τοιοῦτῳ πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιέζοντο, Thucydides, ii. 54. The verb of itself denotes "meeting with ill success," as in Polybius, i. 71. *SCHL.* p. 61. n. 58.

96. τ. π. διεφθαρμένα] διεφθάρη τ. π., vi. 89. τ. π. δ. Ῥωμαῖοις, Procopius, 259, 25. Thucydides seems to have imitated the expression, τ. τῶν Ἑλλήνων π. ἐφθάρη, i. 110. Ἰωσι τ. π. ἐ., Pausanias, viii. 101. *BLO.*

97. ἀνδραποδιεῖται] To the examples in *MA.* and *M. G. G.* 178. c. may be added, besides this verb, ἀφανῶ, Xenophon, A. iii. 2, 7. ἀπολωτιῶ, Euripides, I. A. 793. κατιῶ, Xen. H. ii. 1, 4. κατοικιῶ, Sophocles, *Œ. C.* 637. νομιῶ, Xen. A. ii. 5, 12. ὀνειδιῶ, Soph. *Œ. R.* 1423. 1500. συγκατοικιῶ, Tr. 544.

98. ὡς εἶχε] i. 61. (where a comma should be inserted before ὡς); 114. v. 61. vi. 17. as he was, i. e. without any further preparation or deliberation, instantly, forthwith. *S.* The full expression would seem to be οὕτω ὡς ἑαυτὸν εἶχε τάχως περί: the substantive is supplied, viii. 107.

99. γαύλους] p. 164. n. 46. γαυλὸς, a bucket, vi. 119.

100. καταδύσας] viii. 87. 88. 90, thrice; Thucydides, i. 50. 54. ii. 92. vii. 34. Xenophon, H. i. 6, 36. 7, 35. In most of these passages the verb denotes τιτρώσκειν merely (and not βαπτίζειν) according to the Scholiast on Thuc. or διαφθεῖρουν, to cripple. The Greek triremes were so light and shallow, that even when they became water logged, from being shattered in action, they did not absolutely sink, but still were able for a time to keep the crew above water. *AR. BLO.*

1. χρήματα] money, property, goods, effects; γανλικά χ., Xenophon, An. v. 8, 1. according to *SP.* signifies the cargoes of the merchantmen.

2. ἐκ γῆς καὶ θαλάσσης] ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεὶ κατὰ τε γῆν καὶ κατὰ θάλατταν, Xenophon, H. ii. 4, 28.

3. κατ' ἄκρης] vi. 82. A phrase of frequent occurrence in Homer, as νῦν ὄλετο πᾶσα κατ' ἄκρης *Ῥῆϊος αἰπεινῆς*, Il. N. 773. (ruit alto a culmine Troja, Virgil, *Æ.* ii. 290. sternitque a culmine Trojam, 603.) κ. ἄ. *Ῥῆϊον αἰπεινὴν ἐλέεω*, O. 557. X. 411. πόλις ἴδε κ. ἄ. πέρσεται, Ω. 728. It is also found in Thucydides, Βρασίδης καὶ τὸ πλῆθος εὐθὺς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πό-

τῷ ἔκτῳ ἔτει⁴ ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρῳ, καὶ ἡνδραποδίσαντο τὴν πόλιν, ὥστε συμπεσείν⁵ τὸ πάθος τῷ χρηστηρίῳ τῷ ἐν Μίλητον γενομένῳ.

XIX. Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ·
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις·⁶
νηοῦ δ' ἡμετέρου Διδύμοις⁷ ἄλλοισι μελήσει.⁸

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλεῖντες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἄνδραπύδων λόγῳ⁹ ἐγίνοντο, ἱρὸν δὲ τὸ ἐν Διδύμοις, ὃ νηὸς τε καὶ τὸ χρηστήριον,¹⁰ συληθέντα ἐνεπίμπρατο.

XXI. Ἐλθεῦτεν οἱ Ξωγρηθέντες τῶν Μιλησίων ἦγοντο ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρεῖος, κακὸν οὐδέν ἄλλο ποιήσας, κατοίκησε ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ¹¹ ἐν Ἀμπῇ¹² πόλι, παρ' ἣν Τίγρης ποταμὸς

λεως ἐτράπετο, βουλόμενος κ. ἄ. καὶ βεβαίως ἐλεῖν αὐτήν, iv. 112. Æschylus, Ch. 679. Sophocles, C. C. 1242. An. 207. (where Musgrave's emendation of πέρσαι for πρῆσαι is confirmed by the passage of Homer last quoted, and by the following) πόλισμα Τροίας πέρσας κ. ἄ. πόλιν, Euripides, I. A. 777. Hel. 690. (κατ' ἄκρων περγάμων ἐλεῖν πόλιν, Ph. 1192.) It signifies *from the summit, from the citadel downwards*, and therefore *entirely*, since when the citadel is taken, the city cannot hold out, although there are many instances of a city being captured without the citadel surrendering. LAU. S. v. 100. Some understand κεφαλῆς or κορυφῆς, or πόλεως, SCHW. on B. 132. 136. 224. others consider ἄκρης as a substantive synonymous with κεφαλῆς, WA. SCH. κατὰ κεφαλῆς, ἀπὸ τῆς ἀκροπόλεως, Didymus; ἐξ ἐφόδου καὶ αἰφνίδιον, Hesychius; BL. ὁλῶς, ὁλοτελῶς, παντελῶς. D. *centura desuper urbi*, Æ. ii. 47. AR.

4. τῷ ἔκτῳ ἔτει] Understand ἐν, which is found in some Mss. SCH. on B. 426.

5. συμπεσείν] coincided with. S. The infinitive often follows the parti-

cles ὥστε and ὥς, "so that." M. G. G. 543.

6. κομήταις] κάρη κομόωντας, Homer, Il. B. 11.

7. Διδύμοις] Understand ἐν, which is supplied just below: B. 424. so τὸν Ἀβαΐσι ναὸν, Sophocles, C. R. 898. W. p. 54. n. 41. see L.

8. νηοῦ — ἄλλοισι μ.] μέλει has a genitive of the thing and a dative of the person. M. G. G. 326.

9. ἐν ἄ. λόγῳ] c. 23. iii. 125. H. on VIG. iii. 6, 10. in the light of slaves. ἐν ἀνδρῶν λ., iii. 120. ἐν δμήρων λ., vii. 222. ἐν συμμάχων λ., viii. 68, 3. *liberum loco*, Livy, i. 39. *hostium l.*, ii. 4.

10. τὸ χρηστήριον] was the inmost sanctuary from which the oracles were delivered. S. p. 230. n. 4. V. in his note gives numerous instances where ἱερὸν and ναὸς are distinguished from each other.

11. Ἐρυθρῇ θ.] p. 3. n. 19. here the Persian Gulf.

12. Ἀμπῇ] ὃ δὲ (Τίγρις) παρὰ ὧν πόντον ῥέαν ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ, i. 189. but very possibly Opis might be on one bank of the river and Ampe on the other. W.

παραβρέων ἐς θάλασσαν ἐξίει. τῆς δὲ Μιλησίης χώρας αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδῖον, τὰ δὲ ὑπεράκρια ἔδωσαν Καρσί Πηδασεῦσι ἐκτῆσθαι.

XXII. Μίλητος μὲν νυν Μιλησίων ἐρήμωτο· Σαμίων δὲ τοῖσι τι ἔχουσι¹³ τὸ μὲν ἐς τοὺς Μήδους ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἤρεσκε· ἔδωκε δὲ μετὰ τὴν ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφί ἐς τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς ἀποικίην ἐκπλέειν, μηδὲ μένοντας Μήδοισί τε καὶ Αἰακέϊ δουλεύειν. Ζαγκλαῖοι¹⁴ γάρ, οἱ ἀπὸ Σικελίης,¹⁵ τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους, ἐπικαλέοντο τοὺς Ἴωνας ἐς Καλὴν Ἀκτὴν,¹⁶ βουλόμενοι αὐτόθι πόλιν κτίσαι¹⁷ Ἰώνων· ἡ δὲ Καλὴ Ἀκτὴ αὕτη καλεσμένη, ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη¹⁸ τῆς Σικελίης· τούτων ὧν ἐπικαλεσμένων, οἱ Σάμιοι μούνοι Ἰώνων ἐστάλησαν,¹⁹ σὺν δὲ σφί Μιλησίων οἱ ἐκπεφηνγότες.

13. τι ἔχουσι] i. e. παχέεσι, πλουσίοις, γαμόροις; the latter appears the proper designation of the Samian nobles or landed proprietors; Thucydides, viii. 21. Plutarch, Q. G. p. 303. E. Xenophon calls them οἱ γνώριμοι, H. ii. 2, 6. ἔχειν is often put alone, denoting to have property, to be rich, as Sophocles, Aj. 157. Euripides, Al. 57. Aristophanes, Eq. 1292. ἐξεστι πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον τοὺς μὲν ἔχοντας καὶ πλουτοῦντας—, τοὺς δὲ πένητας τῶν ἀνθρώπων—, Pl. 594. Isocrates, Areop. St. Matthew, xiii. 12. and habere in Latin, as Curius in Cic. Ep. ad F. vii. 29. amor habendi, Ovid, A. A. iii. 541. F. i. 195. cura h., Phaedrus, iii. pr. 21. habens and inops are opposed, Virgil, G. ii. 499. habentes, and non habentes, Lactantius, D. I. v. 8. In like manner to have no property, to be poor, is signified by the addition of οὐκ, as οἱ μὲν ἔλθοι—, οἱ δ' οὐκ ἔχοντες, καὶ σπανίζοντες βίου, εἰς τοὺς ἔχοντας κέντρ' ἀφίσιν κακὰ, Euripides, S. 249. or μή, as Nehemiah, viii. 10. and of nil in Latin, as Juvenal, iii. 208. The ellipsis may be variously supplied, (1) χρήματα, in χρήμασιν διάφορον ἔχουσιν, οἱ δ' οὐ, Eur. H. F. 635. Arrian, Al. ii. 1. Pausanias, iii. p. 223. St.

Mark, x. 23. St. Luke, xviii. 24. SCHL. (2) κτήματα, as St. Matthew, xix. 22. (3) πράγματα, as Thucydides, iii. 72. LEI. (4) οὐσίας, as Dionysius of Sinope, in Ath. vi. 36. v. 30. Xenophon, H. v. 2, 7. (5) βίον, in Eur. Dan. fr. v. 5. KU. (6) βίον, in Eur. Hel. 432. Ph. 416. compare 411. and 412. V. B. 38. 138. 307—310. MO.

14. Ζαγκλαῖοι] Consult Thucydides, vi. 4. who says Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστὶ, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν: it was afterwards called Messina, and its modern name is Messina. L. The town of Drepanum in Sicily also derived its name from the same resemblance to “a sithe.”

15. ἀπὸ Σικελίης] of Sicily; οἱ, ἀπὸ Στρυμόνος, v. 1.

16. Καλὴν Ἀκτὴν] “Fair Shore;” littus piscosa Calacte, Silius, xiv. 251. afterwards Caronia. L.

17. κτίσαι] Before this infinitive supply αὐτοῖς, i. e. τοὺς Ἴωνας; or it may be the active put for the passive, M. G. G. 534. LAU.

18. τετραμμένη] p. 49. n. 91.

19. ἐστάλησαν] Supply ἐς ἀποικίην, iv. 159. ST.

XXIII. Ἐν ᾧ τοιόνδε δὴ τι συνήνεκε γενέσθαι· Σάμιοι γάρ, κομιζόμενοι ἐς Σικελίην, ἐγένοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοις,²⁰ καὶ Ζαγκλαῖοι, αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Σκύθης,²¹ περιεκατέατο πόλιν τῶν Σικελῶν, ἐξελεῖν βουλόμενοι. μαθὼν δὲ ταῦτα, ὁ Ῥηγίου²² τύραννος Ἀναξίλεως,²³ τότε ἔων διάφορος τοῖσι Ζαγκλαίοις, συμμίξας τοῖσι Σαμίοις, ἀναπείθει, ὡς χρεῶν εἶη Καλὴν μὲν Ἀκτὴν, ἐπ' ἣν ἔπλεον, ἑᾶν χαίρειν,²⁴ τὴν δὲ Ζάγκλην σχεῖν, ἐοῦσαν ἐρήμον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην,²⁵ ἐνθαῦτα οἱ Ζαγκλαῖοι, ὡς ἐπύθοντο ἐχομένην τὴν πόλιν ἑωυτῶν, ἐβοήθεον αὐτῇ, καὶ ἐπεκαλέοντο Ἱπποκράτεια τὸν Γέλως²⁶ τύραννον· ἦν γὰρ δὴ σφι οὗτος σύμμαχος. ἐπεὶ τε δὲ αὐτοῖσι καὶ ὁ Ἱπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθέν, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων, ἀποβαλόντα τὴν πόλιν, ὁ Ἱπποκράτης πεδήσας, καὶ τὸν ἀδελφεὸν αὐτοῦ Πυθογένεα, ἐς Ἴνυκον²⁷ πόλιν ἀπέπεμψε· τοὺς δὲ λοιποὺς Ζαγκλαίους, κοινολογησάμενος τοῖσι Σαμίοις, καὶ ὄρκους δούς καὶ δεξάμενος, προέδωκε. μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπύδων τὰ ἡμίσεια μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἱπποκράτεια λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοις κατασφάξαι· οὐ μέντοι οἱ γε Σάμιοι ἐποίησαν ταῦτα.

XXIV. Σκύθης δὲ, ὁ τῶν Ζαγκλαίων μούναρχος, ἐκ τῆς Ἴνυκου

20. Λοκροῖσι.—Ἐπιζεφυρίοις] These Locrians were to the north of the promontory of Zephyrium ("Western") now *Capo Bruzzano*; the site of their city was near Gerace or at *Pagliupoli*, in the country of the Brutii. ταύτους δὲ πρώτους φασὶ χρήσασθαι νόμοις γραπτοῖσιν, οὓς Ζάλευκος ὑποθέσθαι δοκεῖ· εἰσὶ δ' ἄποικοι τῶν Ὀπονυτιῶν Λοκρῶν, ἔνιοι δὲ Λοκρῶν φασὶ τῶν ἐν Ὀζόλαις, Scymnus, 316. CR.

21. Σκύθης] vii. 163. probably the uncle of Scythies, tyrant of Cos. V.

22. Ῥηγίου] In support of the etymology given p. 95. n. 10. may be quoted ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται, Æschylus. CR.

23. Ἀναξίλεως] vii. 165. L. Justin, iv. 2. CR.

24. ἑᾶν χαίρειν] to bid adieu to, to give up all thoughts of, to relinquish. Aristophanes, Pl. 1187. H. and HER. on VI. v. 14, 7.

25. σχόντων τὴν Ζ.] Anaxilaus soon afterwards expelled them, re-peopled the town, and called it Messana, Thucydides, vi. 4. W.

26. Γέλως] The inhabitants were afterwards transferred to the more modern town of Phintias, which was sometimes called Gela in consequence. The neighbouring river Gelas is now *Fiume di Terra Nuova*. L. A.

27. Ἴνυκον] χωρίον πᾶν μικρὸν, Plato, Hip. p. 282. E. 281. B. Now the monastery of *St. John de Arenis*. W. A. It was probably near the mouth of the Hypsa to the east of Selinus. L.

ἐκδιδρῆσκει²⁸ ἐς Ἱμέρην²⁹ ἐκ δὲ ταύτης παρῆν³⁰ ἐς τὴν Ἀσίην, καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἐωντὸν ἀνέβησαν. καὶ γὰρ, παραιτησάμενος βασιλέα, ἐς Σικελίην ἀπῖκετο, καὶ αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς δ³¹ γῆρα, μέγα³² ὄλβιος ἔων, ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ, ἀπαλλαχθέντες Μήδων, ἀπονητὶ πόλιν καλλίστην Ζάγκλην περιεβεβλήατο.³³

XXV. Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην, Φοίνικες, κελευσάντων Περσέων, κατῆγον ἐς Σάμον Αἰάκεα τὸν Συλοσῶντος, ὡς πολλοῦ τε ἄξιον γενόμενόν σφισι καὶ μεγάλα κατεργασάμενον· καὶ Σαμίοισι μούνοισι τῶν ἀποστάντων ἀπὸ Δαρείου, διὰ τὴν ἐκλείψιν τῶν νεῶν τῶν ἐν τῇ ναυμαχίῃ, οὔτε ἡ πόλις, οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης, αὐτίκα Καρίην ἔσχον οἱ Πέρσαι· τὰς μὲν ἐθέλοντῃν³⁴ τῶν πολέων ὑποκυψάσας, τὰς δὲ ἀνάγκῃ προσηγάγοντο. ταῦτα μὲν δὴ οὕτω ἐγένετο.

XXVI. Ἰστιαίῳ δὲ τῷ Μιλησίῳ, ἐόντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας ἐκπλωούσας ἐκ τοῦ Πόντου,³⁵ ἐξαγγέλλεται τὰ περὶ Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἑλλήσποντον ἔχοντα πρήγματα ἐπιτράπει Βισιάτῃ, Ἀπολλοφάνεος παιδὶ, Ἀβυδηνῷ· αὐτὸς δὲ, ἔχων Λεσβίους, ἐς Χίον ἔπλεε· καὶ Χίων φρουρῇ, οὐ προσιεμένη μιν, συνέβαλε ἐν Κοίλοισι³⁶ καλεομένοισι τῆς Χίης χώρας· τούτων τε δὴ ἐφόνευσσε συχνούς· καὶ τῶν λοιπῶν Χίων, οἷα

28. ἐκδιδρῆσκει] vi. 90. ix. 88. Thucydides, i. 126. vi. 7. Aristophanes, V. 126. The aorist ἐξέδραν occurs, iv. 148. Arist. C. 55. Euripides, Her. 14. E.

29. Ἱμέρην] Himera was to the west of the mouth of a river which bore the same name; it is now called *Termini* from θερμαὶ "the warm baths." A. L.

30. παρῆν] ἦλθεν, Hesychius. SCHL. M. G. G. 578, 3.

31. ἐς δ] vi. 40. ἕως οὗ until. H. on VIG. ix. 2, 11. M. G. G. 578.

32. μέγα] vii. 190. Ælian has imitated this sentence, μέγα ὄλβιος ὢν, γῆρα κατέστρεψε τὸν βίον, V. H. viii. 17. The neuter adjective is used adverbially with each degree of comparison. H. on VIG. iii. 7, 12.

33. περιεβεβλήατο] The passive for the middle; *had appropriated to themselves*; literally, *had surrounded*

for themselves, or *invested themselves with*. S. It appears a metaphor taken from dress.

34. ἐθέλοντῃν] voluntarily. This word is properly an adjective, and may stand for κατὰ ἐθέλοντῃν τρόπον, or here κ. ἐ. προσαγωγῇ; in the same sense as in Thucydides, i. 82.

35. τοῦ Πόντου] Understand Εὐξείνου, which was peculiarly so called.

36. Κοίλοισι] Chios is divided into two parts. The first is elevated and looks to the west; we see there hills covered with wood, and deep and dark hollows, from which a great number of small rivers spring; Meletius. L. "The Hollows" of Eubœa are mentioned, viii. 13. Livy, xxi. 47. Strabo, x. These were also districts of Syria and Elis so called; and a borough of Attica bore the same name, vi. 103. Æschines, Ct. 65.

δη κεκακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος, ἔχων τοὺς Λεσβίους, ἐπεκράτησε, ἐκ Πολίχνης³⁷ τῆς Χίων ὁρμεώμενος.

XXVII. Φιλέει³⁸ δέ κως προσημαίνειν,³⁹ εὐτ' ἂν μέλλῃ⁴⁰ μεγάληα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων σημήϊα⁴¹ μεγάλα ἐγένετο. τοῦτο μὲν σφι πέμψασι ἐς Δελφούς χορὸν νεηνίων ἑκατὸν, δύο μῦνοι τούτων ἀπενύστησαν, τοὺς δὲ ὀκτώ τε καὶ ἐννεήκοντα αὐτῶν λοιμοὺς ὑπολαβὼν⁴² ἀπήνεικε·⁴³ τοῦτο δὲ, ἐν τῇ πόλει τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ⁴⁴ ἑκατὸν καὶ εἴκοσι παίδων εἰς μῦνος ἀπέφυγε. ταῦτα μὲν σφι σημήϊα ὁ θεὸς προέδεξε· μετὰ δὲ ταῦτα, ἡ ναυμαχίη ὑπολαβοῦσα, ἐς γόνυ τὴν πόλιν ἔβαλε·⁴⁵ ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος, Λεσβίους ἄγων· κεκακωμένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποίησατο.⁴⁶

37. Πολίχνης] “Little Town.” There were towns of the same name in Crete, vii. 170. in Sicily, and in Troas. *W. L.*

38. φιλέει] p. 156. n. 64. ὁ θεὸς may be understood here, as it occurs just below: or the verb may be taken impersonally. *S.*

39. προσημαίνειν] If φιλέει be construed impersonally, this infinitive must be considered as an active used for the passive, as δηλοῖ, i. e. δῆλόν ἐστι, ii. 117. ix. 68. διέδεξε, ii. 131. iii. 82. ἐδήλωσε, Xenophon, *Cyr.* vii. 1, 30. *M.* i. 2, 32. In a military sense the nominative ὁ σαλπικτῆς may be understood before the verb σημαίνει, viii. 11. *S.* *An.* i. 2, 17. ii. 2, 2. iii. 4, 3. vi. 5, 15. *Cyr.* v. 3, 52. *M. G.* G. 294. Euripides, *Her.* 830. ἔσεισε for σεισμός ἐγένετο, Thucydides, iv. 52. *E.* *Xen.* H. iv. 7, 4. σημῆναι for σημεῖον εἶναι, Thuc. ii. 8. σημαίνειν πρὸ τῶν μελλόντων, *X. H.* v. 4, 17. *BL O.*

40. μέλλῃ] After particles of time the subjunctive is used, when an action, frequently occurring, is mentioned in the present or future tense. *M. G.* G. 521.

41. σημήϊα μ] ἔνθ' ἐφάνη· μέγα σῆμα, Homer, *Il.* B. 308. *SCHL.*

42. ὑπολαβὼν] overtaking: just below, and iv. 179. vi. 75. vii. 170. viii. 118. ἐπιλαβὼν is the same, ε. δὲ

λοιμοὺς τὸν στρατὸν ἔφθειρε, viii. 115. *W.* ἀπολαμφθέντες, ii. 115. ix. 114. *intercepted.* Appian has imitated Herodotus in the use of these three verbs, ἀναχθέντα αὐτὸν χειμῶν ὑπέλαβε, *R. H.* iii. 12, 2. λιμός ὁμοῦ καὶ λοιμός ἐπέλαβε Ῥωμαίους, *fr.* t. iii. p. 16. τὴν δίοδον ἀπολαμβάνων, *B. C.* iv. 109. The first is generally applied to a storm. *S.*

43. ἀπήνεικε] *carried off.* p. 142. n. 44.

44. ἀπ'] *of*, i. e. *out of*: a sense not noticed by *M.*

45. ἐς γόνυ—ἔβαλε] This metaphor, taken from wrestling, is often used by Appian, *R. H.* viii. 94. *B. C.* ii. 146. τοὺς δημοκόπους ὁ δῆμος, ἐπὶ πλείστον ἐξάρas, ἐς γ. ἔρριψε, iii. 20. καταστρεψάμενος αὐτὴν καὶ κλίνας ἐς γ., 30. Basil the Great, *Ep.* 301. p. 437. c. Basil of Sel., *M. S. Th.* ii. 12. p. 168. *W.* (τὴν πόλιν) οὐ, τὸ λεγόμενον δὴ τοῦτο, εἰς γ. πεσοῦσαν, ἀλλ' ἐπὶ στόμα, ἀνέστησεν αἰθῆς, *Ælian.* V. H. iii. 17. ὁ παρὼν ὕμιν ἀγὼν πρόκειται ὑπὲρ ἐκκλησιῶν εἰς γ. κατενεχθεισῶν, Chrysostom, *Ep.* ad *ln.* t. iii. p. 522. *A.* V. Ἀσία χθὼν αἰνῶς ἐπὶ γ. κέκλιται, *Æschylus*, *P.* 926. consult *BL.* γυνὴ ἔριπε occurs repeatedly in Homer, *Il.* E. 68. &c. *incidit ictus ad terram duplicato poplite*, Virgil, *Æ.* xii. 926.

46. καταστροφὴν—ἐποίησατο] a re-

XXVIII. Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον,⁴⁷ ἄγων Ἰώνων καὶ Αἰολέων συχνούς. περικατημένῳ δέ οἱ Θάσον ἦλθε ἀγγελίη, ὡς οἱ Φοίνικες ἀναπλώνουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην. πυθόμενος δὲ ταῦτα, Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον ἠπείγετο, ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου δὲ, λιμαινούσης⁴⁸ οἱ τῆς στρατιῆς, πέρην διαβαίνει, ἐκ τοῦ Ἀταρνεός⁴⁹ ὡς ἀμήσων τὸν σῆτον, τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καΐκου⁵⁰ πεδίου, τὸν τῶν Μυσῶν. ἐν δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἔων Ἀρπαγος, ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης· ὅς, οἱ ἀποβάντι συμβαλὼν, αὐτὸν τε Ἰστιαῖον ζωγρίῃ ἔλαβε, καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

XXIX. Ἐξωγρήθη δὲ ὁ Ἰστιαῖος ὧδε· ὡς ἐμάχοντο οἱ Ἕλληνες τοῖσι Πέρσησι ἐν τῇ Μαλήνῃ τῆς Ἀταρνεΐτιδος χώρας, οἱ μὲν συνέστασαν⁵¹ χρόνον ἐπὶ πολλόν, ἡ δὲ ἵππος ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι· τότε δὴ ἔργον⁵² τῆς ἵππου τοῦτο ἐγένετο· καὶ τετραμμένων τῶν Ἑλλήνων, ὁ Ἰστιαῖος, ἐλπίζων οὐκ ἀπολέεσθαι ὑπὸ βασιλέος διὰ τὴν παρεοῦσαν ἀμαρτιάδα, φιλοψυχίην τοιήνδε τινα ἀναιρέεται· ὡς φεύγων τε κατελαμβάνετο ὑπ' ἀνδρὸς Πέρσεω, καὶ ὡς καταιρέμενος ὑπ' αὐτοῦ ἔμελλε συγκεντηθῆσεσθαι, Περσίδα γλῶσσαν μετεῖς,⁵³ καταμηνύει ἑωυτὸν, ὡς εἶη Ἰστιαῖος ὁ Μιλήσιος.

XXX. Εἰ μὲν νυν, ὡς ἐξωγρήθη, ἄχθη ἀγόμενος⁵⁴ παρὰ βασιλέα Δαρεῖον, ὁ δὲ⁵⁵ οὐτ' ἂν ἔπαθε⁵⁶ κακὸν οὐδὲν, δοκέειν ἐμοί,⁵⁷

riphrasis for κατεστρέψατο. *H.* on *Vis.* v. 10, 9.

47. Θάσον] now *Thaso*. *L.* It had formerly many names, which will be found in *A.*

48. λιμαινούσης] ἵνα μὴ λιμήνιαι ἡ στρατιή, vii. 25. *W.* ἐλμαίνεν ὁ στρατὸς αὐτῷ καὶ τὴν πόαν ἡρτοποιοῦν, *Arrian*, ii. 61. *S.*

49. Ἀταρνεός] p. 90. n. 60. vii. 42. πολίχινόν τι καταντικρὺ Λέσβου κείμενον, *Harpocration*. *S.* From the present passage it is probable that after the revolt of the Ionians the Persians had restored this territory to the Mysians. *L.*

50. Καΐκου] *Mysusque Caiicus*, *Virgil*, *G.* iv. 370. *L.* Its modern name is *Mundragorai*, *Mannert*; or, according to others, *Girmastli*. *A.*

51. συνέστασαν] p. 108. n. 58.

52. ἔργον] then it became the business of the cavalry: i. e. the cavalry put the finishing stroke to the action.

53. μετεῖς] The simple verb is more common, ii. 2. *W.* but the compound occurs, vi. 37. ix. 16. *S.* Ἑλλάδα γλῶσσαν ἰέντα, *ibid.*

54. ἄχθη ἀγόμενος] Our author in like manner has ἰόντες ἦσαν, vi. 34. φεύγων ἐκφεύγει, v. 95. οἴχεσθαι οἰχομένους, vii. 220. *W.* ἔφη λέγων, i. 118. 125. v. 36. 49. εἰσὶ ἰόντες, iii. 49. ἔστι ἑοῦσα, iii. 108. ἀρνέεται οὐ φάμενος, iv. 68. *ST.*

55. ὁ δὲ] Both these words are superfluous. This pleonasm is Homeric. *S.*

56. οὐτ' ἂν ἔπαθε] This conjecture of the historian rests on the good-na-

ἀπῆκε⁵⁸ τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν, αὐτῶν τε τούτων εἵνεκα, καὶ ἵνα μὴ, διαφυγῶν,⁵⁹ αὖτις μέγας⁶⁰ παρὰ βασιλεῖ γένηται, Ἄρταφέρνης τε ὁ Σαρδίων ὑπαρχος, καὶ ὁ λαβὼν Ἄρπαγος, ὡς ἀπίκετο ἀγόμενος ἐς Σάρδεις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ, πυθόμενος ταῦτα καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας, ὅτι μιν οὐ ζῶντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιάου λούσαντάς τε καὶ περιστείλαντας εὖ ἐνετείλατο θάψαι,⁶¹ ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσῃσι εὐεργέτω.⁶² τὰ μὲν περὶ Ἰστιάον οὕτω ἔσχε.

XXXI. Ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ Τένεδον.⁶³ ὅπως δὲ

ture of Darius, his gratitude for past services, and that humane law of the Persians, τὸ μὴ μῆς αἰτίας ἕνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεῖν· ἀλλὰ λογισάμενος ἦν εὐρίσκη πλέω τε καὶ μέζω τὰ ἀδικήματα ἐόντα τῶν ὑπουργημάτων, i. 137. Aristides, Ap. pro Q. V. t. iii. p. 419. The gratitude of Darius to foreigners is exemplified in the instances of Democedes, iii. 130, &c. Syloson, iii. 140. Ccēs, and others, v. 11. vi. 41. His clemency is shown in his treatment of the Eretrians, vi. 119. and Milesians, vi. 20. who had highly offended him. He even pardoned Oribazus the Hyrcanian and some Persians of rank, who had conspired against his life; Ælian, V. H. vi. 14. And great as was the offence of Histæus, it was outweighed by the service he had rendered in preserving the bridge across the Danube, and thereby saving the king and the whole army, iv. 137. By the aforesaid law Teribazus seems to have been acquitted; Diodorus, xv. 11. by the same, Arbaces τῶν κινδύνων ἀπέλυσε τὸν Βέλεσυν, φήσας μείζονας εἶναι τὰς ἐξ αὐτοῦ προγεγενημένας εὐεργεσίας τῶν ὑστερον ἀδικημάτων, Ctesias, ii. 28. Pausanias alludes to the same custom, ix. p. 776. The way in which Darius speaks of Histæus when dead, and his honorable treatment of his remains, afford further confirmation to

Herod.

our author's opinion. V.

57. δοκέειν ἐμολ] i. 172. Æschylus, P. 251. Sophocles, E. 412. δοκεῖν δ' ἔμοιγε, Thucydides, vii. 87. REI. on Vig. v. 3, 6. The complete expression would be κατὰ τὸ δ. ἐ.; BL. or ὡς with ἔστι, i. e. ἔξεστι may be understood, ix. 32. M.G. G. 543. p. 36. n. 48.

58: ἀπῆκε] The nominative Δαρεῖος or βασιλεὺς must be supplied. S. This verb is also constructed with an accusative of the person and a genitive of the thing. SCHL.

59. διαφυγῶν] understand τὴν κόλασιν, L. or τὸ δίκην δίδόναι, as ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δ. δ., Xenophon, M. iv. 4, 7.

60. μέγας] "The king made Daniel a great man," ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιήλ, καὶ δόματα μεγάλα καὶ πολλὰ ἔδωκεν αὐτῷ, &c. LXX. Daniel, ii. 48.

61. θάψαι] Speaking of deceased parents, Hipprius says, κάλλιστον εἶναι ἀνδρὶ πλουτοῦντι καλῶς περιστέλλαντι, ὑπὸ τῶν αὐτοῦ ἐκγόνων καλῶς καὶ μεγαλοπρεπῶς ταφῆναι, Plato, t. iii. p. 291. v. τέλος, δακρύσας περισσὰ τὴν κεφαλὴν ἐκέκινη, τοῖς Πέρσαις λέγει λούσαντας ἐντὶ μως καταθάψαι, ὡς εὐεργέτου τῶν Περσῶν μεγάλως ὑπηρεγμένον, Tzetzes, Ch. iii. 535. V.

62. εὐεργέτω] viii. 85.

63. Τένεδον] This island still re-

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λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην⁶⁴ αἰρέοντες, οἱ βάρβαροι ἐσαγήνεον⁶⁵ τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον· ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς, ἐκ θαλάσσης τῆς βορηῆς ἐπὶ τὴν νοτίην διήκουσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθηρεύοντες⁶⁶ τοὺς ἀνθρώπους. αἶρεον δὲ καὶ τὰς ἐν τῇ ἡπείρῳ πόλιας τὰς Ἰάδας κατὰ τὰ αὐτά·⁶⁷ πλὴν οὐκ ἐσαγήνεον τοὺς ἀνθρώπους· οὐ γὰρ οἶά τ' ἦν.

XXXII. Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύσαντο τὰς ἀπειλὰς, τὰς ἐπηκέilhaσαν τοῖσι Ἴωσι στρατοπεδευομένοισι ἐναντία σφίσι. ὥς γὰρ δὴ ἐπεκράτησαν τῶν πολίων, τὰς πόλιας ἐνεπίμψασαν αὐτοῖσι τοῖσι ἱροῖσι.⁶⁸ οὕτω δὴ τὸ τρίτον⁶⁹ Ἴωνες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

XXXIII. Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος, ὁ ναυτικὸς στρατὸς τῷ⁷⁰ ἐπ' ἀριστερά⁷¹ ἐσπλέοντι⁷² τοῦ Ἑλλησπόντου αἶρεε πάντα· τὰ

tains its name. It was anciently called Leucophrys, "White Brow." *A. L.* ὀφρὺς ὀρευή occurs in Strabo, v. p. 366. and the same metaphor is used by St. Luke, iv. 29. *HUT.*; in English it is very common.

64. ὡς ἐκάστην] p. 123. n. 73. p. 16. n. 18. Compare the examples of this phrase given by Seager on *VIG.* p. 211.

65. ἐσαγήνεον] iii. 149. ἐθήρευον, ῥιχμαλώτιζον, ἡλίεον, Hesychius; from *σαγήνη*· δίκτυον, πλέγμα. τι ἐκ καλέμων· εἰς θήραν ἰχθύων, Hes. and Phavorinus. *SCHL.* ὡς οὐδὲς Ἐρετριέων αὐτὸν ἀποπεφευγὼς εἶη, συνάραντες γὰρ τὰς χεῖρας σαγηνεύσαιεν πᾶσαν τὴν Ἐρετρικὴν οἱ στρατιῶται τοῦ Δάτιδος, Plato, de Leg. iii. p. 698. D. ἰχθύων πάθει περὶ τὴν ἑλωσιν χρῆσασθαι, σαγηνευθῆναι γὰρ καὶ ἁλῶναι πάντας, Philostratus, i. 23. V. There is a game still in vogue among boys (in which I have often borne a part), exactly resembling the *σαγήνη* τῶν ἀνθρώπων, and called by the name *Widdy* or *Withy*, a word of northern origin. The English "seine" is derived from *σαγήνη*, as the French "reine" is from *regina*. While speaking of pastimes it may not be irrelevant to refer to Minucius F., c. 3.

for a very animated and exact description of the play called "Ducks and Drakes."

66. ἐκθηρεύοντες] Æschylus, P. 238. *BL.*

67. κατὰ τὰ αὐτὰ] i. e. εὐπετέως. *LAU.*

68. αὐτοῖσι—ἱροῖσι] understand σύν. B. 466. *H. REI.* and *HER.* on *VIG.* iv. 10. and ix. 5, 13. When a word which expresses the accompaniment has αὐτὸς with it, both, in the sense of 'together with,' are put in the dative, without σύν; the preposition is very rarely expressed. M. G. G. 400. f. Homer, Il. Θ. 24. see T.

69. τὸ τρίτον] i. 28. 177. vi. 21. *LAU.*

70. τὰ] understand χωρία.

71. ἐπ' ἀριστερά] understand μέρη, B. 171. as well as in ἐπὶ δεξιὰ which follows. *SCH.* ἐπὶ δεξιὰ ἐσπλέοντι, iii. 90. ε. δ. εἰσόντι, i. 51. τὸ μὲν ε. δ. τῆς ὁδοῦ, τὸ δὲ ε. ἀ., vii. 39. εἴτ' ε. δ. ἴωσι, εἴτ' ε. ἀ., Homer, Il. M. 239. ε. ἀ., N. 675. *W.* ἡ Θράκη (ἐν τῇ Ἀσίᾳ) ἐστὶν ε. δ. εἰς τὸν Πόντον εἰσπλέοντι, Xenophon, An. vi. 4, 1. Compare *DU.* and *BLO.* on ἔστι πόλις ἐν δεξιᾷ ἐσπλέοντι, Thucydides, i. 24. and *S.* on καταβαίνοντι ε. δ.,—ἐκ δὲ λαϊᾶς, Appian, pr. R. H. 2.

γὰρ ἐπὶ δεξιὰ αὐτοῖσι τοῖσι Πέρσῃσι ὑποχείρια ἦν γεγονότα κατ' ἡπειρον. Εἰσὶ δὲ ἐν τῇ Εὐρώπῃ αἶδε τοῦ Ἑλλησπόντου· Χερσόνησός τε, ἐν τῇ πόλιν συχναὶ ἔκκεισι, καὶ Πέρινθος, καὶ τὰ τεῖχεα τὰ ἐπὶ Θρηάκης, καὶ Σηλυβρίη⁷³ τε, καὶ Βυζάντιον. Βυζάντιοι μὲν νυν, καὶ οἱ πέρηθεν Καλχηδόνιοι, οὐδ' ὑπέμειναν ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἷχοντο, ἀπολιπόντες⁷⁴ τὴν σφετέρην,⁷⁵ ἔσω ἐς τὸν Εὐξεινον πόντον· καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἰκησαν.⁷⁶ οἱ δὲ Φοίνικες, κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθείσας,⁷⁷ τράπονται ἐπὶ τε Προκόννησον,⁷⁸ καὶ Ἀρτάκην⁷⁹ πυρὶ δὲ καὶ ταύτας νεύμαντες, ἔπλων αὐτὶς ἐς τὴν Χερσόνησον, ἐξαιρήσαντες τὰς ἐπιλοίπους τῶν πολιῶν, ὅσας πρότερον προσχόντες οὐ κατέστυραν. ἐπὶ δὲ Κύζικον⁸⁰ οὐδὲ ἔπλωσαν ἀρχήν⁸¹ αὐτοὶ γὰρ Κυζικηνοὶ, ἔτι πρότερον τοῦ Φοινίκων ἔσπλου, ἐγεγόνεσαν ὑπὸ βασιλείῃ, Οἰβάρεϊ τῷ Μεγαβάζου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ⁸² ὑπάρχει. τῆς δὲ Χερσονήσου, πλὴν Καρδίης⁸³ πόλις, τὰς ἄλλας πάσας ἐχειρώσαντο οἱ Φοίνικες.

XXXIV. Ἐτυράννευε δὲ αὐτέων μέχρι τότε⁸⁴ Μιλτιάδης ὁ Κίμωνος τοῦ Στῆσαγόρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῷδε· εἶχον Δόλογχοι⁸⁵ Θρηάικες

72. ἐσπλέοντι] M. G. G. 390. b. and n. by BL.

73. Σηλυβρίη] still retains its name, signifying "the City of Selys." Βρία γὰρ, κατὰ Θράκας, ἡ πόλις, Stephanus of B., and Strabo, vii. p. 491. HUT. Our borough and burgh (byrig in Saxon) have a common origin with the word Bria; and hence "Salisbury."

74. οἷχοντο, ἀπολιπόντες] By the punctuation here adopted the verb refers to ἐς τὸν πόντον, the participle to τὴν σφετέρην, and the phrase does not fall under the formulæ given, p. 5. n. 55.

75. τὴν σφετέρην] understand πόλιν.

76. οἰκησαν] λέγονται οἱ Βυζάντιοι πτοηθῆναι ποτε τοὺς Φοίνικας ἐπιπλέοντας, καὶ ἀποφυγεῖν τὴν σφετέρην· φυγόντας δὲ εἰς τὸν Εὐξεινον μετὰ τῶν Καλχηδονίων οἰκῆσαι τὴν Μεσημβρίαν πόλιν, Eustathius on Dionys. v. 803.

77. τὰς καταλεχθείσας] here enumerated.

78. Προκόννησον] "Hind Island," now *Marmara*, was anciently called

Elaphonnesus "Stag Island," and Nebris "Fawn;" Scholiast on Apoll. of Rh., ii. 279. L.

79. Ἀρτάκην] adjoining to Cyzicus, in the neighbourhood of which there is a place still called *Artaki*. L.

80. Κύζικον] *Cyzicum nobilis civitas, arce, mœnibus, portu, turribusque marmoreis, Asiaticæ plagæ littora illustrat*, Florus, iii, 5. It is now in ruins, but still bears the same name; it is also called *Capidag*. L. A.

81. ἀρχήν] at all. Z. on VIG. iii. 3, 8.

82. Δασκυλείῳ] now *Diaskillo* or *Dasceli*. A. L.

83. Καρδίης] This town was so named from being built in the form of "a Heart." It was also called *Hexamilium* "Six Miles," from the breadth of the isthmus, and is now *Hexamili*. A. L.

84. μέχρι τότε] i. e. μ. τοῦτό τε χρόνον, so τῷ τότε ἐν χρόνῳ, Sophocles, CE. R. 564.

85. Δόλογχοι] Δόλογχοι καὶ Ἀψίνθιοι ἔθνη ὅμορα περὶ τὸν Ἑλλήσποντον·

τὴν Χερσόνησον ταύτην.⁸⁶ οὗτοι ὦν οἱ Δόλογοι, πιεσθέντες⁸⁷ πολέμῳ ὑπὸ Ἀψινθίων, ἐς Δελφοὺς ἔπεμψαν τοὺς βασιλέας,⁸⁸ περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίη σφι ἀνείλε “οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν χώραν τοῦτον, ὃς ἂν σφεας, ἀπιόντας ἐκ τοῦ ἱοῦ, πρῶτος ἐπὶ ξείνια⁸⁹ καλέσῃ.” ἰόντες δὲ οἱ Δόλογοι τὴν ἱρὴν ὁδόν,⁹⁰ διὰ Φωκέων τε καὶ Βοιωτῶν ἥϊσαν καὶ σφεας ὡς οὐδεὶς ἐκάλεε, ἐκτράπονται ἐπ’ Ἀθηνέων.

XXXV. Ἐν δὲ τῇσι Ἀθήνησι τηνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος· ἀτὰρ ἐδυνάστευε καὶ⁹¹ Μιλτιάδης ὁ Κυψέλου, ἐὼν οἰκίης τεθριπποτρόφου,⁹² τὰ μὲν ἀνέκαθεν⁹³ ἀπ’ Αἰακοῦ τε καὶ

οἱ δὲ Δόλογοι κατεπολέμουν τοὺς Ἀψινθίους. ἐρωτῶσιν οὖν Ἀψινθίους τὸν θεόν, “πῶς ἂν ἀπαλλαγῶσι τῶν κακῶν;” ἔχρησεν αὐτοῖς, ὅτι “τὸν πρῶτον ὑποδεχόμενον ὑμᾶς Ἀθήνησιν αὐτὸν ἐκείνουν στήσατε τύραννον.” ἀκούσαντες τοῦτο οἱ Ἀψινθιοὶ ἤρξαντο περινοστεῖν τὰς πόλεις· καὶ, τέλος, ἐλθόντας αὐτοὺς εἰς Ἀθήνας ὑπεδέξατο ὁ Μιλτιάδης· ἐκ τοῦτου οὖν ἐγνώσαν ὅτι ὁ χρησμὸς τοῦτον δηλοῖ· εἶτα διελέχθησαν αὐτῷ περὶ τοῦτου· ὁ δ’ οὐκ ἐβουλήθη, ἀλλὰ λέγει Ἀψινθίοις, ὅτι “(ἔτι) πέμψαντες εἰς Πυθίαν, μάθετε ἀκριβέστερον, εἰ περὶ ἐμοῦ λέγει ὁ χρησμὸς.” πεμψάντων οὖν αὐτῶν, λέγει, ὅτι “ναί· περὶ αὐτοῦ λέγει (λέγω?).” ἀκούσας τοῦ χρησμοῦ, πάλιν Ἀψινθίους λέγει ὁ Μιλτιάδης, ὅτι “ἐὰν κελεύσῃ ἡ πόλις, γίνομαι.” κελευσάσης οὖν τῆς πόλεως, ἐγένετο τύραννος, from a Ms. Scholiast on Aristides, who has told the story of the Apsinthians instead of the Dolonci. V.

86. τὴν Χ. ταύτην] p. 14. n. 93. vi. 40. As Chersonnesus signified *peninsula*, it applied to more than one place: this accounts for the addition of the demonstrative pronoun. The Romans applied the name κατ’ ἐξοχὴν to Asia Minor, (which Appian calls ἡ μεγάλη Χερρόνησος, pr. R. H. 2.); as we do to Spain and Portugal.

87. πιεσθέντες] being hard pressed.

88. βασιλέας] It was customary for kings either to consult the oracle in person, or to send a prince of the blood or other personage of distinction for that purpose. Thus Laius θεῶς ἐκδημῶν ἀπεστάλη, Sophocles, (E. R. 114. and Oedipus says παῖδα Μενοικέως

Κρέοντ’, ἐμαντοῦ γαμβρὸν ἐς τὰ Πυθικά ἐπεμψα Φοίβου δάμαθ’, ὡς πύθοιθ’, ὅ τι δρῶν ἡ τί φωνῶν, τήνδε ῥυσαίμην πόλιν, 69. and accosts Creon thus on his return, ἄναξ, ἐμὸν κήδευμα, &c. 85.

89. ἐπὶ ξείνια] understand δειπνα; in the form ἐπὶ ξεινία, τραπέζῃ is to be understood. LAU.

90. ἱρὴν ὁδόν] The most celebrated sacred road was that from Athens to Eleusis. The way here meant was perhaps that by which the Athenians sent religious processions to Delphi. W. If so, asks LAU., why should the compound ἐκτράπονται have been used? The context would seem to imply that the road, after passing through Phocis and Bœotia, went towards the Peloponnesus.

91. ἐδυνάστευε καὶ] was also possessed of influence.

92. τεθριπποτρόφου] p. 227. n. 68. ἵππους, ἔγαλμα τῆς ὑπερπλοῦτος χλιδῆς, Æschylus, P. V. 475. τὸ γὰρ ἐποχεῖσθαι τοῖς ἵπποις πλουσίαν ἐστὶ, Scholiast. The Athenians were in the habit of estimating the nobility of a family by the number of horses they kept for the Olympic games: ὅπως θαυματοῦν μὲν ἀπὸ τῆς ἵπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφελήθη τι ἐκ τῆς ἀρχῆς, Thucydides, vi. 12.; to which Alcibiades answers, ὦν περί ἐπιβότης εἰμι, τοῖς μὲν προγόνοις μου καὶ ἐμοὶ δόξαν φέροι ταῦτα, τῇ δὲ πατρὶδι καὶ ὠφέλειαν, 16. BL. ἵπποτρόφοι ἐγένοντο—δαπάνα χαίρων ἵππων, Pindar, I. iv. 23 and 49. BLO.

93. τὰ—ἀνέκαθεν] p. 97. n. 41.

Αἰγίνης⁹⁴ γεγονώς, τὰ δὲ νεώτερα⁹⁵ Ἀθηναῖος· Φιλαίου, τοῦ Αἰ-
αντος παίδος, γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος
ὁ Μιλτιάδης, κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἑωυτοῦ,⁹⁶ ὁρέων
τοὺς Δολόγκους παρίοντας, ἐσθῆτα ἔχοντας οὐκ ἐγχωρίην καὶ αἰχμὰς,
προσεβώσατο· καὶ σφι προσελθοῦσι ἐπηγγέλατο καταγωγὴν καὶ
ξεῖνια.⁹⁷ οἱ δὲ, δεξάμενοι, καὶ ξεινισθέντες ὑπ' αὐτοῦ, ἐξέφαινον πᾶν
οἱ τὸ μαντήϊον· ἐκφάναντες δὲ, ἐδέοντο αὐτοῦ τῷ θεῷ μιν⁹⁸ πεί-
θεσθαι. Μιλτιάδεα δὲ ἀκούσαντα παραντῖκα ἔπεισε ὁ λόγος, οὔτα
ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ, καὶ βουλόμενον ἐκ ποδῶν⁹⁹
εἶναι. αὐτῖκα δὲ ἐστάλη ἐς Δελφοὺς, ἐπειρησόμενος τὸ χρηστήριον,
εἰ ποιοίη τὰ περ αὐτοῦ οἱ Δόλογοι προσεδέοντο.

XXXVI. Κελενούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ
Κυψέλου, Ὀλύμπια¹⁰⁰ ἀναιρηκῶς πρότερον τούτων τεθρίππῳ, τότε,
παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον¹ μετέχειν τοῦ στύ-
λου, ἔπλεε ἅμα τοῖσι Δολόγοις καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ
ἐπαγαγόμενοι τύραννον κατεστήσαντο. ὁ δὲ πρῶτον μὲν ἀπετείχισε²
τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύνην,³ ἵνα μὴ
ἔχοιεν σφεας οἱ Ἀψίνθιοι δηλέεσθαι,⁴ ἐσβάλλοντες ἐς τὴν χώραν.⁵

94. Αἰγίνης] This nymph was said to be the daughter of the Asopus, who was a son of Oceanus and Tethys. *L.*

95. τὰ—νεώτερα] Neuter adjectives, either with or without an article, are very often put for adverbs: but comparatives are almost always expressed by the singular, and superlatives by the plural. *M. G. G.* 260, 1. 446, 7.

96. τοῖσι ἑωυτοῦ] The villa of Miltiades was at Laciadae, not far from the borders of Attica. *V.*

97. καταγωγὴν καὶ ξεῖνια] lodging and hospitable entertainment.

98. αὐτοῦ—μιν] *p. 8. n. 94.*

99. ἐκ ποδῶν] or ἐκποδῶν, out of the way; ἐμποδῶν, *iv.* 118. in the way. *LAU.*

100. Ὀλύμπια] understand ἀγωνίσματα, *F.* as in Πύθια ἀνελόμενος, *vi.* 122. A person was also said νικᾶν ἐν Ὀλυμπίᾳ, *ibid.* or, Ὀλυμπιάσι, *Pausanias*, *vi.* 7. or more commonly, in *Herodotus*, Ὀλυμπιάδα; with which νίκην is to be understood, *vi.* 70. 103, repeatedly; 125. *ix.* 33. *Pindar*, *O.* *ii.* 5. *P.* *vii.* 14. *Ælian*, *H. A.* *xii.* 40. In *Pausanias* an Olympic victor is

said ἀνελέσθαι τὸν κότινον, and a conqueror in the Pythian games ἂ. τὴν δάφνην. *W. V.* It is not known in what years this victory, and that spoken of in *c.* 70., were won. *L.*

1. πάντα τὸν βουλόμενον] This is the common form of expression in proclamations, decrees, &c. *Pisistratus* readily promoted a scheme, by which he was likely to get rid of many restless spirits or disaffected subjects. *W.*

2. ἀπετείχισε] *vi.* 37. *S.* the same as οἰκοδομεῖν διὰ τοῦ Ἰσθμοῦ τεῖχος, *viii.* 71. *Xenophon* adds the words ἐκ θαλάττης ἐς θάλατταν, *H.* *p.* 487. *D.* In this sense *Diodorus* uses διατειχίζειν, *xiv.* 38. *W.* and *Thucydides* the simple verb, as well as its compound with ἀπὸ, *i.* 64. *BLO.*

3. Πακτύνη] now *Palaia Patino.* *L.*

4. δηλέεσθαι] κακοῦν, *iii.* 87. σινέεσθαι, *i.* 17. σιναμωρέειν, *i.* 152. βλάπτειν, *Scholiast* on *Aristides.*

5. χώραν] *Justinian* repaired this wall, and strengthened it with additional works against the *Thracians.* The *Romans* had previously used simi-

εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσονήσος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

XXXVII. Ἀποτειχίσας ὦν τὸν αὐχένα⁶ τῆς Χερσονήσου ὁ Μιλτιάδης, καὶ τοὺς Ἀψινθίους τρόπῳ τοιοῦτῳ ὡσάμενος, τῶν λοιπῶν πρώτοισι ἐπολέμησε Λαμψακηνοῖσι. καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες αἰρέουσι Ἰωγρήν.⁷ ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγονώς⁸ πυθόμενος ὦν ὁ Κροῖσος ταῦτα, πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι Μιλτιάδεα· εἰ δὲ μὴ,⁹ σφέας πίτυος τρόπον¹⁰ ἀπειλεε ἐκτρίψειν. πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοισι,¹¹ τὸ θέλει¹² τὸ ἔπος εἶναι,¹³ τό σφι ἀπειλήσῃ ὁ Κροῖσος, “πίτυος τρόπον ἐκτρίψειν,” μόγις κοτὲ μαθὼν, τῶν τις πρεσβυτέρων εἶπε τὸ ἐόν, ὅτι πίτυς μούνη¹⁴ πάντων δενδρέων ἐκκοπέῖσα βλαστὸν οὐδένα μετρίει, ἀλλὰ πανώλεθρος¹⁵ ἐξαπόλλυται.¹⁶

lar means to protect the Britons from the incursions of the Picts; namely, the celebrated wall of Severus. And, in a later period of the Empire, the Greeks under Emanuel Palæologus adopted a like precaution to secure the Peloponnesus against the inroads of the Turks. The Chinese constructed that immense work, the great wall of China, as a protection from the Tartars. *L.*

6. αὐχένα] ἡ μὲν ἐν μέσῳ τῆς θαλάττης ἐκατέρωθεν παρήκουσα γῆ (καλεῖται) αὐχὴν, Pollux, ix. 18. This word occurs in a metaphorical sense, iv. 85. vi. 37. Xenophon, An. vi. 4, 2. and Pliny uses *cervix* in a like signification, N. H. iv. 3. vi. 20. *HUT.*

7. αἰρέουσι Ἰωγρήν] i. e. ἐξώγησαν, i. 86. Sc. ζ. ἔλαβον, vi. 28.

8. ἐν γνώμῃ γεγονώς] i. e. γινώριμος, an intimate acquaintance; *S. ST.* ὁ κατὰ νόον ἐὼν, ix. 111. beloved, esteemed. *C. L.*

9. εἰ δὲ μὴ] otherwise, c. 56. The first hypothetical proposition, which is here suppressed, might have been, εἰ μὲν τὸν Μιλτιάδεα μετιέναι ἐβούλοντο, καλῶς ἂν ἔσεσθαι. *H. iii.*

10. πίτυος τρόπον] after the manner of a pine-tree. This expression passed into a proverb, *πέυκης τ.*; Digenian, Suidas, Zenobius, and Phalaris. *W. L.*

11. πλανωμένων—ἐν τ. λ.] *wandering to and fro in their conversation, L. being quite at a loss to discover. ἐν τ. λ. is much the same as γενομένης λέσχης, ix. 71.*

12. τὸ θέλει] i. 78. τὸ ἐθέλει, iv. 131. *W.* τὸ is put for δ, p. 3. n. 24. and this for τί, as ὅς for τίς, vi. 124. ix. 71, before γένοιτο; τὰ for τίνα, iii. 51. *S.* The question with the Lamp-sacenes was, why the pine in particular should be mentioned. *L. p. 65. n. 71.*

13. εἶναι] ἐθέλει λέγειν, ii. 13. iv. 131. *W.* ἐξίσταντο πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· “τί ἂν θέλοι τοῦτο εἶναι;” Acts, ii. 12. βουλόμεθα γινῶναι τί ἂν θ. ταῦτα εἴλ., xvii. 20. *H. on Vig. v. 8, 10.* Compare εἶπον πρὸς ἀλλήλους· “τί ἐστι τοῦτο δ λέγει ἡμῖν;—τοῦτο τί ἐστὶν δ λέγει; οὐκ οἶδαμεν τί λαλεῖ,” St. John, xvi. 17 and 18. τί ἐστι, St. Matthew, ix. 13. xii. 7.

14. μούνη] quod Herodotus, scriptor historie memoratissimus, parum vere dixerit unam solamque pinum arborum omnium cæsam nunquam denuo ex iisdem radicibus pullulare, A. Gellius, N. A. viii. 4. *V.* “There is a grandeur in such allegories, especially when used in menaces;” Demetrius Ph., p. 555. *L.*

15. πανώλεθρος] μή μοι πόλιν γε πρέμνοθεν πανώλεθρον ἐκθαμνίσητε, *Æ-*

δείσαντες ὧν οἱ Λαμψακηνοὶ Κροῖσον, λύσαντες μετήκαν¹⁷ Μιλτιάδεα.

XXXVIII. Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει· μετὰ δὲ, τελευτᾷ ἅπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδοὺς Σησαγόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου. καὶ οἱ τελευτήσαντι Χερσονησῖται θύουσι, ὡς νόμος¹⁸ οἰκιστῇ, καὶ ἀγῶνα ἵππικόν¹⁹ τε καὶ γυμνικὸν ἐπιστᾷσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται²⁰ ἀγωνίζεσθαι. πολέμου δὲ ἑόντος πρὸς Λαμψακηνοὺς, καὶ Σησαγόρεα κατέλαβε²¹ ἀποθανεῖν ἅπαιδα,²² πληγέντα²³ τὴν κεφαλὴν πελέκει ἐν τῷ πρυτανεῖῳ πρὸς ἀνδρὸς, αὐτομόλου μὲν τῷ λόγῳ,²⁴ πολέμιου δὲ, καὶ ὑποθερμότερου,²⁵ τῷ ἔργῳ.

XXXIX. Τελευτήσαντος δὲ καὶ Σησαγόρεω τρόπῳ τοιῷδε,²⁶ ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Σησαγόρεω δὲ τοῦ τελευτήσαντος ἀδελφεὸν, καταλαμψόμενον τὰ πρήγματα²⁷ ἐπὶ Χερσονήσου

schylus, Th. 71. 930. P. 568. Ch. 921. Eu. 549. Sophocles, Aj. 839. E. 1009. and, in an active sense, Ph. 322. Compare the expression ἐκτέτριπται πρόρβις, vi. 86, 3. Euripides, Hip. 684. W. BL.

16. ἐξαπόλλυται] Contrast with this passage the panegyric on the sacred olive, Sophocles, El. C. 694.

17. λύσαντες μετήκαν] λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν, St. John, xi. 44.

18. νόμος] understand ἐστὶ θύειν. The sacrifice offered to heroes, or demi-gods, differed from that offered to gods, τῷ μὲν, ὡς ἀθανάτῳ, θύουσι· τῷ δὲ ἐτέρῳ, ὡς ἡρώϊ, ἐναγίζουσι, ii. 44. τῷ μὲν, ὡς ἡ, μετὰ ἥλιον δύσαντα ἐναγίζουσιν· Εὐαμερίωνι δὲ, ὡς θεῷ, θύουσι, Pausanias, ii. p. 137. The same honors were paid to Brasidas at Amphipolis, περιέραντες αὐτοῦ τὸ μνημεῖον, ὡς ἡρώϊ τε ἐντέμνουσι, καὶ τιμὰς δεδώκασιν ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν, Thucydides, v. 11. V. See BLO.

19. ἵππικόν] of chariot-races: horse-racing was unknown to the ancients. Sophocles has the word ἵππελα to signify charioteering, E. 505. ἵππικῶν ὠκύπους ἀγών, 698. L. ναυαγίων ἰ., of the wrecks of chariots, 730. ἵπποι is constantly occurring in Homer in this

sense, πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἐκπεσον ἵππων, Il. A. 179. ludicium (understand certamen) fuit equi pugilisque, Livy, i. 35.

20. ἐγγίνεται] i. 132. θέμις or θεμιτὸν perhaps may be understood; οὐ θεμιτὸν Δωριεῦσι παριέναι ἐνθαῦτα, v. 72.

21. κατέλαβε] vi. 40. ix. 75. it befell.

22. καὶ — κ. ἂ. ἅπαιδα] καὶ οὗτος ἀπέθανεν ἅτεκνος, St. Luke, xx. 30.

23. πληγέντα] πατάσσειν is the verb used in speaking of the agent; so ictus and ferire correspond with each other in Latin.

24. τῷ λόγῳ] p. 32. n. 7. specie, Livy, i. 40. where he describes the assassination of the elder Tarquin by a shepherd, who elatum securim incurrit dejecit.

25. π.—καὶ ὑποθερμότερου] an enemy and rather a bold one: θερμὸς being the same as θρασύς, Photius and Suidas; ἀναιδής, Eustathius; who adds θερμουργὸς ἀνὴρ· ὁ θαρσάλεος, καὶ μὴ ψυχρὸς εἰς ἔργον, on Il. B. p. 201, G. ὁ θερμὸν ἔργον, κἀνόσιον, καὶ παράνομον τολμῶντε δρᾶν, Aristophanes, Pl. 416. BL.

26. τοιῷδε] This and τάδε, i. 210. are exceptions to the rule in p. 17. n. 38.

27. τὰ πρήγματα] the administration

ἀποστέλλουσι τριήρεϊ οἱ Πεισιστρατίδαι· οἱ μιν καὶ ἐν Ἀθήνῃσι ἐποίεον εὖ, ὥς οὐ συνειδότες²⁸ δῆθεν²⁹ τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον. Μιλτιάδης δέ, ἀπικόμενος ἐς τὴν Χερσονήσον, εἶχε κατ' οἴκους,³⁰ τὸν ἀδελφεὺν Σησαγόρεα δηλαδὴ ἐπιτιμέων.³¹ οἱ δὲ Χερσονησῖται, πυνθανόμενοι ταῦτα, συνελέχθησαν ἀπὸ πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν· κοινῶ δὲ στόλῳ ἀπικόμενοι, ὥς συλλυπηθῆσόμενοι,³² ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσονήσον, πεντακοσίους βύσκων ἐπικούρους, καὶ γαμέει Ὀλόρου τοῦ Θρηίκων βασιλέος θυγατέρα Ἥγησιπύλην.³³

XL. Οὗτος δὲ³⁴ ὁ Κίμωνος Μιλτιάδης νεωστὶ³⁵ μὲν ἐληλύθει ἐς τὴν Χερσονήσον, κατελάμβανε δὲ μιν ἐλθόντα ἄλλα τῶν κατεχόντων πρηγμάτων³⁶ χαλεπώτερα.³⁷ τρίτῳ μὲν γὰρ ἔτει τούτων,³⁸ Σκύθας ἔφευγε· Σκύθαι γὰρ οἱ νομάδες, ἐρεθισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν³⁹ καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τούτους ἐπιόντας οὐκ ὑπομείνας, ὁ Μιλτιάδης ἔφευγε ἀπὸ Χερσονήσου, ἐς ὃ οἱ τε Σκύθαι ἀπαλλάχθησαν, καὶ μιν οἱ Δόλογοι κατήγαγον ὀπίσω. ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόνει τῶν τότε μιν κατεχόντων.

of affairs, the government; οἱ δοῦλοι ἔσχον πάντα τὰ π. ἄρχοντές τε καὶ διέποντες, c. 83. Thucydides, ii. 65. iii. 28. 72. iv. 2. v. 62. vii. 4c. *BL*. *BLO*.

28. συνειδότες] *privity to, implicated in*.

29. δῆθεν] p. 33. n. 12.

30. εἶχε κατ' οἴκους] *kept at home*, understand ἑαυτὸν *himself*: the pronoun is supplied, iii. 79. In such cases ἔχειν is equivalent to εἶναι, p. 52. n. 33. and sometimes to μένειν, as σήμαιν', εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ, Sophocles, *Ph.* 22. κατ' οἶκον occurs, 469. *Tr.* 531. It was a very ancient custom to keep within doors on the loss of a near relation. *V*.

31. δῆλα δὴ ἐπιτιμέων] *apparently out of respect for*.

32. συλλυπηθῆσόμενοι] *συναχθεσθῆσόμενοι*, Æschines, *Ct.* p. 88. *D.* Chrysostom, *O.* xii. p. 198. β. συναλγήσοιτες, συμπενήθοιτες, συμπεισόμενοι, are opposed to συνησθῆσόμενοι, συγχαρησόμενοι, *Diodorus*, xvii. 48. 113. Addresses and embassies of condolence or congratulation appear to

have been of very early origin. *Livy*, xxiii. 5. *V*.

33. Ἥγησιπύλην] This princess, on the death of Miltiades, married an Athenian of rank, and by this marriage had a son named Olorus (from his maternal grandfather), who was the father of Thucydides. *L*. The scholar will bear in mind that the penult of compound nouns in -πύλη is short, whereas that of proper names in -φύλη (as Ἐριφύλη) is long.

34. δὲ] *then*, here denotes resumption and transition, and is put for δὴ or ὅν. *S*.

35. νεωστὶ] *recently* in comparison with the elder Miltiades and the other members of his family. *S*.

36. τῶν κατεχόντων π.] These words refer to the expedition of the Phœnician fleet against the Chersonese, c. 33. *S*.

37. ἄλλα—χαλεπώτερα] *viz.* his being driven from his dominions by the Scythians. *S*.

38. τούτων] understand πρὸ, or πρότερον as below.

39. συνεστράφησαν] *collected in a body*.

XLI. Τότε δὲ, πυθανόμενος εἶναι τοὺς Φοίνικας ἐν Τερέδω, πληρώσας τριήρεας πέντε χρημάτων τῶν παρούντων, ἀπέπλεε ἐς τὰς Ἀθήνας· καὶ, ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου,⁴⁰ παραμείβετό τε τὴν Χερσύνησον, καὶ οἱ Φοίνικες οἱ περιπίπτουσι τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσσερσι⁴¹ τῶν νεῶν καταφεύγει ἐς Ἴμβρον, τὴν δὲ οἱ πέμπτην τῶν νεῶν κατεῖλον⁴² διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδew παίδων ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ Θρήϊκος ἐὼν θυγατὶς, ἀλλ' ἐξ ἄλλης, καὶ τοῦτον ἄμα τῇ νηὶ εἶλον οἱ Φοίνικες, καὶ μιν πυθόμενοι, ὡς εἶη Μιλτιάδew παῖς, ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήσεσθαι,⁴³ ὅτι δὴ Μιλτιάδης γνώμην ἀπεδέξατο⁴⁴ ἐν τοῖσι Ἴωσι, πείθεσθαι κελεύων τοῖσι Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο, λύσαντας τὴν σχεδίην, ἀποπλέειν ἐς τὴν ἑωυτῶν. Δαρεῖος δὲ, ὡς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδew ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτήσιν⁴⁵ ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα ἐγένετο, τὰ ἐς Πέρσας κεκοσμέεται.⁴⁶ Μιλτιάδης δὲ ἐξ Ἰμβρου ἀπικνέεται ἐς τὰς Ἀθήνας.

XLII. Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλεόν ἐγένετο τούτων ἐς νεῖκος φέρον⁴⁷ Ἴωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ ἔτους· Ἀρταφέρνης ὁ Σαρδίων ὑπαρχος, μεταπεμφάμενος ἀγγέλους ἐκ τῶν πολιῶν, συνθήκας σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιέεσθαι, ἵνα δοσίδικοι εἶεν,⁴⁸ καὶ

40. Μέλανος κ.] "the Black Gulf;" now called the Gulf of Megarisation. *L.* In many atlases the ancient name is incorrectly given as *Sinus Melanis*. *LAU.*

41. τέσσερσι] This form occurs nowhere else. *M.*

42. κατεῖλον] took; καταιρέμενος, c. 29. being taken: the compound verb being put for the simple. *S.*

43. χάριτα μ. καταθήσεσθαι] χάριν ἀθάνατον κ., vii. 178. εὐεργεσίαν ἐς βασιλέα κ., Thucydides, i. 128. The tragedians use the simple verb, χάριν θέσθαι, Æschylus, *P. V.* 807. Euripides, *Hec.* 1211. χάριτα θ., *E.* 61. χάριν ἀνακτι θῶμεν, *B.* 720. *BL.* χάριτας κ., Acts, xxiv. 27. *V.*

44. γνώμην ἀπεδέξατο] iv. 137. *ST.*

45. κτήσιν] property, an estate. ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, καὶ κτήσιν ὅπασσεν, οἷά τε *ῥῶ* οἰκῇ φάναξ εὐθυμος ἔδωκεν, οἶκόν τε, κλῆρόν τε, πολυμήστην τε γυναῖκα, Homer, *Od.* *Ξ.* 62.

46. κεκοσμέεται] τετάχεται, τεταγμένα ἐστὶ, were reckoned. ἐς τὸν Αἰγύπτιον νομὸν αὐται (Κυρήνη τε καὶ Βάρκη) ἔκεκοσμέατο, iii. 91. *V.*

47. ἐς νεῖκος φέρον] tending to strife, of a hostile tendency: opposed to εἰρηναιᾶ, below. *S.* νεῖκος is used for hostilities, vii. 158. and by Homer, *W.* 11. *Γ.* 87.

48. δοσίδικοι εἶεν] more usually δωσίδικοι; *W.* they would submit their disputes to the decision of the magistrate.

μὴ ἀλλήλους φέροιέν τε καὶ ἄγοιεν. ταῦτά τε ἠνάγκισσε ποιεῖν, καὶ τὰς χώρας σφέων μετρήσας κατὰ παρασάγγας,⁴⁹ τοὺς καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια· κατὰ δὴ τούτους μετρήσας, φόρους ἔταξε ἐκάστοισι, οἱ κατὰ χώραν⁵⁰ διατελέουσι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ, ὡς ἐτάχθησαν ἐξ Ἀρταφέρνηος· ἐτάχθησαν δὲ σχεδὸν κατὰ τὰ αὐτὰ, τὰ καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρηναῖα ἦν.

XLIII. Ἄμα δὲ τῷ ἔαρι, τῶν ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλέος, Μαρδόνιος ὁ Γωβρύεω⁵¹ κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δὲ⁵² ναυτικόν,⁵³ ἡλικίην τε νέος ἔων, καὶ νεωστὶ γεγαμηκὼς βασιλέος Δαρείου θυγατέρα Ἀρταξώστην. ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος, ἐπεὶ τε ἐγένετο ἐν τῇ Κιλικίᾳ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς, ἐκομίζετο ἅμα τῇσι ἄλλῃσι νηυσὶ, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὡς δὲ, παραπλέων⁵⁴ τὴν Ἀσίην, ἀπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω⁵⁵ τοῖσι μὴ ἀποδεκομένοισι τῶν Ἑλλήνων,⁵⁶ Περσέων τοῖσι ἐπὶ τὰ Ὀτάνεα γνῶμην ἀποδέξασθαι, ὡς χρεὼν εἴη δημοκρατέεσθαι Πέρσας· τοὺς γὰρ τυράννους τῶν Ἰώνων καταπαύσας⁵⁷ πάντας, ὁ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλεις. ταῦτα δὲ ποιήσας, ἡπείγετο ἐς τὸν Ἑλλήσποντον. ὡς δὲ συνελέχθη μὲν χρῆμα⁵⁸ πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς πολλὸς στρατὸς, δια-

49. παρασάγγας] p. 12. n. 67.

50. κατὰ χώραν] v. 201. *undisturbed*; (as we sometimes say) *in statu quo*. VIG. iii. 13, 10.

51. Μαρδόνιος ὁ Γωβρύεω] Gobryas, iii. 70. was a relation of Darius; for Diodorus says of Mardonius, ἀνεψιὸς καὶ κηδεστὴς ἦν Ξέρξου, xi. 1. L. W.

52. μὲν—δὲ] sometimes answer to the Latin *cum—tum*: very frequently the same word is repeated, with these particles, in two members of a sentence which immediately follow one another; this is called anaphora. M. G. G. 606, 2. or 622, 2.

53. ναυτικόν] *to man the fleet*. C.A.S. Compare c. 95. W.

54. παραπλέων] The objection, which some critic (according to W.) made to this passage, is best refuted

by attending to the difference in the signification of tenses: *παραπλεύσας* would be certainly wrong, for a fleet could not be said, *after* coasting along Asia, to reach Ionia; whereas *in* coasting (or *while* coasting) along Asia, it would arrive at Ionia. p. 26. n. 34. p. 140. n. 23.

55. ἐρέω] p. 84. n. 99.

56. τ. μ. ἂ. τ. Ἑλλήνων] iii. 80. ST.

57. καταπαύσας] v. 38. understand *τῆς τυραννίδος* or *τῆς ἀρχῆς*, iv. 1. vi. 64. V. He did this “apparently with the view to acquire popularity among a people, whose willing service might be important,” Mitford, vii. 3.

58. χρῆμα] p. 22. n. 67. p. 161. n. 18.

βάντες τῇσι νηυσὶ τὸν Ἑλλάσποντον, ἐπορεύοντο διὰ τῆς Εὐρώπης· ἐπορεύοντο δὲ ἐπὶ τε Ἑρέτριαν καὶ Ἀθήνας.

XLIV. Αὐται μὲν ὧν σφι πρόσχημα⁵⁹ ἦσαν τοῦ στόλου· ἀτὰρ, ἐν νόφ' ἔχοντες ὅσας ἂν πλείστας δύναιτο⁶⁰ καταστρέφεσθαι τῶν Ἑλληνίδων πολίων, τοῦτο μὲν δὴ, τῇσι νηυσὶ Θασίους, οὐδὲ χεῖρας ἀνταειραμένους, κατεστρέψαντο· τοῦτο δὲ, τῷ πεζῷ Μακεδόνas, πρὸς τοῖσι ὑπάρχουσι,⁶¹ δούλους προσεκτήσαντο· τὰ γὰρ ἐντὸς⁶² Μακεδόνων ἔθνεα πάντα σφι ἦν ἤδη ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην,⁶³ ὑπὸ τὴν ἡπειρον ἐκομίζοντο μέχρι Ἀκαίθου·⁶⁴ ἐκ δὲ Ἀκαίθου ὁρμώμενοι, τὸν Ἄθων⁶⁵ περιέβαλλον. ἐπιπεσὼν δὲ σφι περιπλέουσι, βορῆς ἄνεμος μέγας τε καὶ ἄπορος⁶⁶ κάρτα τρηχέως περιέσπε πλήθει πολλὰς τῶν νεῶν, ἐκβάλλων πρὸς τὸν Ἄθων. λέγεται γὰρ κατὰ⁶⁷ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης ἐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἄθων, οἱ μὲν ὑπὸ τῶν θηρίων⁶⁸ διεφθείροντο ἀρπαζόμενοι· οἱ δὲ, πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστάτο, καὶ κατὰ τοῦτο⁶⁹ διεφθείροντο· οἱ δὲ, ῥίγει· ὁ μὲν δὲ ναυτικὸς στρατὸς οὕτω ἔπρησσε.

59. πρόσχημα] *the pretext*. "Considering the character of Darius, and the circumstances of the times, it appears highly probable that the same necessity for employing restless spirits, which had urged the Scythian expedition, was the principal motive also for this enterprise," Mitford, vii. 3. TR.

60. ὅσας—δύναιτο] M. G. G. 461.

61. πρὸς τοῖσι ὑπάρχουσι] *in addition to those who were so already*. M. G. G. 590. b. Some Macedonians had submitted previously, v. 18. L.

62. ἐντὸς] *on this side*, viz. as regarded the Persians. W.

63. πέρην] *to the other side*; understand κατὰ, or ἐς τὴν, for πέρα is originally a noun. Χαλκίδος πέραν ἔχων, Æschylus, Ag. 183. BL.

64. Ἀκαίθου] afterwards Erisso, now Erisso. L.

65. Ἄθων] now called Agion Oros "Holy Mountain," or Monte Santo; the Turks have corrupted the former name and added unnecessarily the word

Daghi "Mountain," calling it Aionou-tou-Daghi. It is so called from the number of monasteries (no less than twenty-two) and churches which are built on it. L.

66. ἄπορος] i. e. πρὸς ὃν οὐδένα πόρον εὐρεῖν ἐστὶ, Harpocration; *irresistible*. ἄνεμος Στρυμονίης μέγας καὶ κυματῆς, viii. 118. W. importunus.

67. κατὰ] *about*; ii. 145. vi. 117. W. HER. on Vig. ix. 5, 7. M. G. G. 581. b.

68. θηρίων] *gναπτόμενοι ἅλλι, δευὰ σκύλλονται πρὸς ἀναδὼν παῖδων τὰς ἀμιάντου*, Æschylus, P. 582. *submersæ sedere rates; fluitantia nunquam largius Arcteos parere cadavera pisces*, Claudian, iv C. H. 628. BL. *ποντίοις δάκεσι δὸς βορὰν*, Æ., P. V. 602. *τὰ θηρία are monstra natantia*, Horace, i Od. iii. 18. and *θάλασσα θηριώδης* (Theophrastus, H. P. iv.) answers to *belluosus oceanus*, iv Od. xiv. 47. or *scatens belluis pontus*, iii Od. xxvii. 26.

69. κατὰ τοῦτο] *owing to this*.

XLV. Μαρδονίῳ δὲ καὶ τῷ πεζῷ, στρατοπεδευομένῳ ἐν Μακεδονίῃ, νυκτὸς Βρύγοι⁷⁰ Θρήϊκες ἐπεχείρησαν· καὶ σφῶν πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τρωματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων.⁷¹ οὐ γὰρ δὴ πρότερον ἀπανέστη ἐκ τῶν χωρέων τούτων⁷² Μαρδόnius, πρὶν ἢ σφῶας ὑποχειρίους ἐποιήσατο· τούτους μέντοι καταστρεψάμενος, ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους, καὶ τῷ ναυτικῷ μεγάλως περὶ Ἀθων. οὗτος μὲν νυν ὁ στόλος, αἰσχυρῶς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην.

XLVI. Δευτέρῳ δὲ ἔτεϊ τούτων,⁷³ ὁ Δαρεῖος πρῶτα μὲν,⁷⁴ Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγαιτόνων, ὡς ἀπόστασιν μηχανοϊατο, πέμψας ἄγγελον, ἐκέλευε σφῶας⁷⁵ τὸ τεῖχος περιαιρέειν καὶ τὰς νέας ἐς Ἀβδηρα⁷⁶ κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰσθμίου τε τοῦ Μιλησίου πολιορκηθέντες, καὶ προσόδων ἐουσέων μεγαλέων, ἐχρέοντο τοῖσι χρήμασι, ναῦς τε ναυπηγεύμενοι⁷⁷ μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ἡ δὲ πρόσδοός σφι ἐγένετο ἐκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων.⁷⁸ ἐκ μὲν γε τῶν ἐκ Σκαπτῆς Ὑλῆς⁷⁹ τῶν χρυσέων μετάλλων⁸⁰ τὸ ἐπίπαν ὀγδῶκοντα

70. Βρύγοι] the same probably with the Βρίγες, vii. 73. a portion of whom migrated into Asia and took the name of Φρύγες. The Macedonians οὐδέποτε κατ' ἀρχὰς λέξων τῷ Φ χρῶνται, ἀλλὰ τῷ Β, Heraclides in Eust. on Od. K. p. 391. V. hence they say Βερενίκη for Φερενίκη, &c. So in the ancient Latin *Bruges* for *Phryges*, Quintilian, i. 4, 15. M. G. G. 32.

71. δουλοσύνην—πρὸς Π.] δ. for τὸ δουλωθῆναι, iii. 19. vii. 154. as not only neuter verbs, but nouns, often take the construction of passive verbs; φεύγων θάνατον βίαιον π. Π., i. 159. ὃν ἐν ἀξιώματι ὑπὸ τῶν Ἑλλήνων, Thucydides, i. 130. ὃν ἐν ἄ. ὑπὸ τῶν ἀστών, vi. 15. μή τις δόλος με πρὸς κασιγνήτου κτάνη, Euripides, Ph. 365. V. M. G. G. 496, 3. A different explanation is given, p. 126. n. 99.

72. τῶν χ. τούτων] The article is put with demonstrative pronouns in order to express the designation more strongly. M. G. G. 264, 1.

73. δευτέρῳ — ἔτεϊ τούτων] τ. for μετὰ ταῦτα, M. G. G. 334, 4. τρίτην ἡμέραν αὐτοῦ ἥκοντος, "the third day from his coming," Thucydides, viii.

23. H. The genitive depends on ἀπὸ understood; πέμπτη ἡ ἑκτὴ ἡμέρῃ ἀπὸ τούτων, iii. 42. Z.

74. πρῶτα μὲν] answers to μετὰ δὲ τοῦτο, c. 48. L.

75. σφῶας] A pleonasm.

76. Ἀβδηρα] p. 96. n. 25. This town is now destroyed, at least its true name is unknown; yet Riccioli calls it *Astrizza* or *Asperosa*, and Meletius *Polystylos*. L.

77. ναυπηγεύμενοι] in building.

78. μετάλλων] Thucydides, i. 100. W.

79. ἐκ Σκαπτῆς Ὑλῆς] Properly ἐν or ἐπὶ should be put after the article, when the preposition with its noun, but without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently however the principal verb of the proposition is referred to, and ἐκ or ἀπὸ is put, if that verb admits of being constructed with these prepositions, M. G. G. 596. a. 270. b. p. 211. n. 7. The name signifies "Dug Wood." L.

80. τῶν ἐκ Σ. Ὑ. τῶν χ. μ.] On this arrangement see M. G. G. 276.

τάλαντα προσήϊε' ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ, ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω, ὥστε τὸ ἐπίπαν Θασίοισι, εὐοῦσι καρπῶν ἀτελέσι,⁸¹ προσήϊε ἀπὸ τε τῆς ἡπείρου καὶ τῶν μετὰλλων ἔτεος ἐκάστου δικύσια τάλαντα· ὅτε δὲ τὸ πλεῖστον προσῆλθε, τριηκόσια.

XLVII. Οἱ δὲ Θάσιοι, τῷ βασιλεῖ κελεύσαντι,⁸² καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον, καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

XLVIII. Μετὰ δὲ τοῦτο, ἀπεπειρᾶτο ὁ Δαρεῖος τῶν Ἑλλήνων, ὅ τι ἐν νόφ' ἔχοιεν, κότερα πολεμέειν ἐωντῷ, ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας, ἄλλους ἄλλη τάξας, ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεῖ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε· ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωντοῦ δασμοφόρους⁸³ πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἱππαγωγὰ πλοῖα⁸⁴ ποιεέσθαι.

XLIX. Οὐτοί τε δὴ παρεσκευάζοντο ταῦτα· καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἐδίδουσιν, τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες⁸⁵ δὲ οἱ νησιῶται, ἐς τοὺς ἀπικοῖατο αἰτήσοντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρεῖω, καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δὲ σφι ταῦτα ἰθέως Ἀθηναῖοι ἐπέκεατο, δοκέοντες ἐπὶ σφίσι ἔχοντας⁸⁶ τοὺς Αἰγινήτας δεδωκέναι, ὥς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται. καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην, κατηγοροῦν⁸⁷ τῶν Αἰγινητέων, τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

L. Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew,

81. καρπῶν ἀτελέσι] Thasos was fertile both in corn and wine; but it also possessed extensive estates on the Thracian coast, which were productive in the same articles of commerce to a still greater degree: and as there were no drawbacks, in the shape of tribute or duties payable to the kings of Persia or of Thrace, the whole annual revenue of the island amounted at times to 300 talents. S.

82. τῷ βασιλεῖ κελεύσαντι] The dative absolute. M. G. G. 562, 2.

83. δασμοφόρους] A word of frequent occurrence in our author. δασμὸς is especially used by Greek writers in speaking of tribute to the king of Persia; Xenophon, An. i. 1, 8. BL.

84. νέας—πλοῖα] vii. 1. νῆες πλοίων διαφέρει, τὰ μὲν γὰρ ἐστὶ στρογγύλα, αἱ Herod.

δὲ κωπήρεις καὶ στρατιώτιδες, Amm. vii. 1. HUT.

85. πάντες] Yet Herodotus says, *Ξερίφιοι τε καὶ Σίφνιοι καὶ Μήλιοι—οὗτοι οὐκ ἔδοσαν μόννοι νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ*, viii. 46. Apparently he should also have excepted Eubœa and Crete; or at least most of their towns; Mitford, vii. 3. TR.

86. ἐπὶ σφίσι ἔχοντας] with a view to their prejudice, S. with hostile intentions towards them, H. on VIc. v. 7, 10.

87. κατηγοροῦν] Verbs of this signification, compounded with κατὰ, take the person in the genitive and the crime in the accusative. M. G. G. 347. obs. 2.

βασιλεὺς ἔων Σπαρτιητέων, διέβη ἐς Αἴγιναν, βουλόμενος συλλαβεῖν Αἰγινήτων τοὺς αἰτιωτάτους. ὥς δὲ ἐπειρᾶτο συλλαμβάνων,⁸⁹ ἄλλοι τε δὴ αὐτῷ ἐγίνοντο ἀντίξοι τῶν Αἰγινήτων, ἐν δὲ δὴ⁹⁰ καὶ Κρίος⁹⁰ ὁ Πολυκρίτου μάλιστα, ὅς οὐκ ἔφη⁹¹ “ αὐτὸν οὐδένα ἄξιν χαίροντα⁹² Αἰγινήτων· ἄνευ γάρ μιν Σπαρτιητέων τοῦ κοινοῦ ποιεῖν ταῦτα, ὑπ’ Ἀθηναίων ἀναγνωσθέντα⁹³ χρήμασι· ἅμα γὰρ ἂν μιν τῷ ἑτέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.” ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς⁹⁴ τῆς Δημαρίτου. Κλεομένης δὲ, ἀπελαυνόμενος ἐκ τῆς Αἰγίνης, εἶρετο τὸν Κρίον, ὃ τι οἱ εἶη τὸ οὔνομα· ὁ δὲ τὸ ἐὸν ἔφρασε οἱ. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· “ Ἦδη ἰὼν καταχαλκοῦ,⁹⁵ ὦ κριεῖ,⁹⁶ τὰ κέρεια, ὡς συνοισόμενος⁹⁷ μεγάλῳ κακῷ.”

LI. Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων, Δημάρητος ὁ Αρίστωνος διέβαλλε τὸν Κλεομένεα, ἔων βασιλεὺς καὶ αὗτος Σπαρτιητέων, οἰκίης δὲ τῆς ὑποδεεστέρης· κατ’ ἄλλο μὲν οὐδὲν ὑποδεεστέρης, ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασιν· κατὰ πρεσβυγενεῖην⁹⁸ δὲ κως τετίμηται μᾶλλον ἢ Εὐρυσθέneos.

88. ἐπειρᾶτο συλλαμβάνων] p. 44. n. 48.

89. ἐν δὲ δὴ] iii. 39. and amongst others. Prepositions are often used adverbially, without a case, especially ἐν in Ionic. M. G. G. 594, 1.

90. Κρίος] κριὸς, a ram. The Greeks, when they use an appellative as a proper name, change the accent. SCH. S. There was an Ægínetan wrestler of this name, mentioned by Simonides. V.

91. οὐκ ἔφη] p. 23. n. 83.

92. χαίροντα] The order of the words is αὐτὸν (i. e. Κλεομένεα) χ. ἕ. οὗδ. Αἶ. p. 138. n. 8. p. 131. n. 47. H. on VIG. v. 14, 7. Consult HER.

93. ἀναγνωσθέντα] p. 80. n. 48. This is by no means a solitary instance of the Spartan character being accessible to bribery; De Pauw, on the Gr. t. ii. p. 203.

94. ἐξ ἐπιστολῆς] ἐπ. in iv. 10. is used for ἐντολῆς, ἐπιταγῆς, Hesychius; or τῶν ἐντεταλμένων; compare iv. 9. Æschylus, P. V. 3. P. 788. The orders to Críus might have been conveyed in a letter. W. L. BL. ἐκ διδαχῆς, v. 70.

95. καταχαλκοῦ] Imperative middle; καταχάλλου, imperative active. καταχρυσοῦν is a verb of frequent

occurrence, i. 98. ii. 129. &c. καταργουῖν, i. 98.

96. κριεῖ] Cicero often plays upon the name of Verres; videtis Verrutium? videtis primas literas integras? videtis extremam partem nominis, caudam illam verris, tanquam in luto, demersam esse in litura? II. Act. ii. 78. ridiculum est nunc de Verre me dicere, cum de Pisone Frugi dixerim; ut hic nomen suum comprobavit, sic ille cognomen, iv. 25. aiebant in labores Herculis non minus hunc immanissimum verrem, quam illum aprum Erymanthium referri oportere, 43. and so Caium Annium Cimbrum, Lysidici filium, Lysidicum ipsum Græco verbo, quoniam omnia jura dissolvit; nisi forte jure Germanum Cimber occidit, Phil. xi. 6. Atrium Umbrum semilitam, nominis etiam abominandi ducem, secuti sunt, Livy, xxviii. 28. V. Even the Trajædians did not disdain this play on names, for instance Æschylus on Polynices, Th. 655. on Helen, Ag. 671. on Apollo, Ag. 1048. Sophocles on Ajax, &c. It was very usual to consider a name as ominous of either good or ill.

97. συνοισόμενος] about to encounter.

98. πρεσβυγενεῖην] παλαιότεραν γέ-

LXI. Τότε δὲ τὸν Κλεομένεα, ἔοντα ἐν τῇ Αἰγίνῃ, καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προσεργαζόμενον,⁹⁹ ὁ Δημάρητος διέβαλε, οὐκ Αἰγινιτέων οὕτω κηδόμενος, ὥς¹⁰⁰ φθόνῳ καὶ ἄγρῃ¹ χρεώμενος. Κλεομένης δὲ, νοστήσας ἀπ' Αἰγίνης, ἐβούλευε τὸν Δημάρητον παῦσαι τῆς βασιλείης.

LXIV. Κλεομένει διεβλήθη² μεγάλως πρότερόν³ τε ὁ Δημάρητος, ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἑλευσίνος, καὶ δὴ καὶ τότε ἐπ' Αἰγινιτέων τοὺς μηδίσαντας διαβάντος Κλεομένεος.

LXV. Ὀρμηθεὶς ὦν ἀποτίνυσθαι, ὁ Κλεομένης συντίθεται Λευτυχίδῃ⁴ τῷ Μενάρεος τοῦ † Ἀγίου,⁵ ἔοντι οἰκίῃς τῆς αὐτῆς Δημαρήτου, ἐπ' ᾧ⁶ τε, ἣν αὐτὸν καταστήσῃ βασιλεία ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινίτας. ὁ δὲ Λευτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα⁷ γεγοιῶς διὰ πρῆγμα τοιόνδε· ἀρμωσαμένου⁸ Λευτυχίδεω Πέρκαλον τὴν Χίλωνος⁹ τοῦ Δημαρμένου⁹ θυγατέρα, ὁ Δημάρητος ἐπιβουλεύσας ἀποστερεῖ Λευτυχίδα τοῦ γάμου, φθάσας¹⁰ αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχὼν γυναῖκα· κατὰ τοῦτο μὲν τῷ Λευτυχίδῃ ἡ ἐχθρὴ ἡ ἐς τὸν Δημάρητον ἐγεγόνεε. τότε δὲ, ἐκ τῆς Κλεομένεος προθυμίας,¹¹ ὁ Λευτυχίδης κατόμνυται Δημαρήτου, φάς

νεσιν, Hesychius; derived from πρεσβυγενῆς which occurs Homer, II. A. 249. Euripides, T. 595. Seidler.

99. προσεργαζόμενον] The preposition may denote *in addition to his own individual interests*. L.

100. οὐκ — οὕτω — ὥς] οὐκ οὕτω τιμωρῆσαι δεομένοισι Σαμίοισι ἐστρατεύοντο, ὥς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀραγῆς, iii. 47. ST. vi. 108. "I sent thee late a rosy wreath, Not so much honouring thee, As giving it a hope that there It would not withered be," B. Jonson.

1. ἄγρῃ] ζηλώσει, φθόνῳ, Hesychius; V. βασκανία, Suidas. The word occurs, Pindar, P. ii. 151. W. Æschylus, Ag. 129. BL. jealousy.

2. διεβλήθη] *was become odious or an object of hatred*; v. 35. Euripides, Hec. 863. I. A. 1373. W. Thucydides, iv. 22.

3. πρότερον] v. 75. L.

4. Λευτυχίδῃ] The syllable *ew* was formerly written *eo*, hence the Æolic form *ev*. M. G. G. 67. obs. 4.

5. † Ἀγιος] Ἠγησίλειω, viii. 131. W. Unless one or other of these

names is wrong, the grandfather of Leotychides must have had two names. S.

6. μάλιστα] may be joined with διὰ π. τ. V.

7. ἄρμωσαμένου] *being betrothed*; v. 47. iii. 137. L.

8. Χίλωνος] Chilo, the sage, was the son of Demagetes. i. 59. vii. 235. L.

9. Δημαρμένου] This name is compounded with ἀρμένος (i. e. ἄρμος, φίλιος) the perfect participle passive of ἄρω. ἀρμένος ἦν ξείνοισιν ἀνὴρ ὅδε καὶ φίλος ἁπτοῖς, Leonidas, Ep. in Plutarch. BL.

10. φθάσας] p. 150. n. 18. p. 192. n. 78. VIC. v. 14, 1. &c. This passage is remarkable on account of the participle φθ. being placed before another participle. HER. ἐφθη διαβὰς, vi. 70.

11. ἐκ τῆς Κ. προθυμίας] *from his zeal to serve Cleomenes*; not that this arose from disinterested attachment, but from the consideration that by so doing he should best forward his own views and insure his own promotion p. 164. n. 53.

“ αὐτὸν οὐκ ἰκνεομένως ¹² βασιλεύειν Σπαρτιητέων, οὐκ ἔοντα παῖδα Ἀρίστωνος.”

LXVI. Τέλος δέ, ¹³ ἔόντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιητῇσι ἐπείρεσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι, “ εἰ Ἀρίστωνος εἶη παῖς ὁ Δημάρητος.” ἀνωίστου ¹⁴ δὲ γενομένου ἐκ προνοίης τῆς Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέεται ¹⁵ Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον. ὁ δὲ Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπείθει, τὰ Κλεομένης ἐβούλετο λέγεσθαι, λέγειν. οὕτω δὴ ἡ Πυθίη, ἐπειρωτῶντων τῶν θεοπρόπων, ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρω μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν, καὶ Περίαλλα ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς.

LXVII. Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν τῆς βασιλῆης οὕτω ἐγένετο. ἔφηνγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνείδεος· μετὰ τῆς βασιλῆης τὴν κατάπαυσιν ὁ Δημάρητος ἦρχε, αἰρεθείς, ἀρχήν. ¹⁶ ἦσαν μὲν δὴ γυμνοπαιδίαι ¹⁷ θεωμένου δὲ τοῦ Δημαρήτου, ὁ Λευτυχίδης, γεγωνὼς ἤδη αὐτὸς βασιλεὺς αὐτ’ ἐκείνου, πέμψας τὸν θεράποντα, ἐπὶ γέλῳ τε καὶ λάσθῃ ¹⁸ εἰρώτα τὸν Δημάρητον, “ ὁκοῖόν τι εἶη τὸ ἄρχειν μετὰ τὸ βασιλεύειν.” ¹⁹ ὁ δὲ, ἀλγῆσας τῷ ἐπειρωτήματι, εἶπε φὰς, ²⁰ “ αὐτὸς μὲν ²¹ ἀμφοτέρων ἤδη πεπειρῆσθαι, κεῖνον δὲ οὐ· τὴν μέντοι ἐπειρώτησιν ταύ-

12. οὐκ ἰκνεομένως] οὐ προσηκόντως, οὐ καθηκόντως. GL.

13. τέλος δέ] understand κατὰ, at last. H. and HER. on VIC. iii. 11, 2.

14. ἀνωίστου] p. 88. n. 40.

15. προσποιέεται] gains over to his side, secures to himself. τὸν δῆμον αἰεὶ προσποιεῖ, always make friends of the people, Aristophanes, Eq. 215. Thucydides, i. 57. V.

16. ἀρχήν] depends on ἦρχε, not on αἰρεθείς. S.

17. γυμνοπαιδίαι] ἑορτὴ ἐν Σπάρτῃ, ἐν ᾗ γυμνοὶ χοροὺς ἰσθᾶσι, GL. ἐν ᾗ παῖδες ἦδον τῷ Ἀπόλλωνι παιᾶνας; Etymol. M. whence also it appears that they sang the praises of the 300 Spartans, who fell at Thermopylae: but this must have been at a later period than that of which Herodotus is now speaking. These games were celebrated during ten days, towards the end of July. The children only wore a

girdle round their middle. L. SCHN. LAU. Thucydides, v. 82.

18. ἐπὶ γέλῳ — καὶ λάσθῃ] p. 25. n. 21. ἔρεσθαι δι’ ἀχθηδόνα, Thucydides, iv. 40. ἔ. κατὰ ἀ., Philostratus, V. A. iv. 31. BLO. μή με χλεύην τε ποιεῖν καὶ γέλῳ τε καὶ λάσθῃ, Æschion in Ath. viii. p. 335. c. W. λάσθῃ· αἰσχύνῃ. GL.

19. βασιλεύειν] Compare the insulting question of Harpagus to Astyages, i. 129. p. 81. n. 58. to which note might have been added the reflection of Jugurtha, *quam gravis casus in servitium ex regno foret*, Sallust, 66. V.

20. εἶπε φὰς] p. 75. n. 1. H. on VIC. v. 7, 1.

21. αὐτὸς μὲν] p. 7. n. 86. H. on VIC. v. 3, 2. αὐτὸς μὲν opposed to κεῖνον δὲ clearly exemplifies the distinction made, M. G. G. 535.

την ἄρξειν²² Λακεδαιμονίοισι ἢ μυρίας κακότητος,²³ ἢ μυρίας εὐδαιμονίας." ταῦτα δὲ εἶπας, καὶ κατακαλυψάμενος,²⁴ ἦϊε ἐκ τοῦ θεήτρου ἐς τὰ ἐσωτοῦ οἰκία.

LXX. Ὁ δὲ, πυθόμενός τε τὰ ἐβούλετο, καὶ ἐπόδια²⁵ λαβὼν, ἐπορεύετο ἐς Ἡλιν·²⁶ τῷ λόγῳ φάς, ὥς " ἐς Δελφούς, χρησόμενος²⁷ τῷ χρηστηρίῳ, πορεύεται." Λακεδαιμόνιοι δὲ, ὑποτοπηθέντες Δημάρητον δρησμῷ ἐπιχειρέειν, ἐδίωκον, καὶ ὡς ἔφθη ἐς Ζάκυνθον²⁸ διαβύς ὁ Δημάρητος ἐκ τῆς Ἥλιδος· ἐπιδιαβάντες²⁹ δὲ, οἱ Λακεδαιμόνιοι αὐτοῦ τε ἄπτοντο,³⁰ καὶ τοὺς θεράποντας αὐτὸν³¹ ἀπαιρέοντο. μετὰ δὲ, οὐ γὰρ ἐξεδίδosan αὐτὸν οἱ Ζακύνθιοι, ἐνθεῦτεν³² διαβαίνει ἐς τὴν Ἀσίην παρὰ βασιλέα Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλῶσι, καὶ γῆν τε καὶ πόλιν³³ ἔδωκε. οὕτω ἀπύκετο ἐς τὴν Ἀσίην Δημάρητος, καὶ τοιαύτῃ χρησόμενος τύχῃ· ἄλλα τε³⁴ Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνώμῃσι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα³⁵ σφι, ἀνελόμενος τεθρίπῳ, προσέβαλε, μῦνος³⁶ τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

22. ἄρξειν] is resolvable into ἀρχὴν γενέσθαι, v. 97.

23. μυρίας κακότητος] infinite wo: Homer, Il. A. 382. ST. μῆνιν οὐλομένην, ἢ μυρὶ Ἀχαιοῖς ἄλγεα θῆκε, A. 1. p. 235. n. 48.

24. κατακαλυψάμενος] muffling up his face. It was the custom for persons in distress to veil their heads. ἐγκαλυψάμενος ἔκλαιε, Isocrates, Trap. p. 714. Abresch; χλαῖναν ἀντ' ὀφθαλμοῖν ἀνασχών, Homer, Od. Δ. 115. κατήρην χλαυδίῳ ἐκκαλύψας κρῦτα, Euripides, Sup. 110. ὄμμα θεῖσ' εἴσω πέπλων, O. 274. BL.

25. ἐπόδια] iv. 203. ἐφόδιον, Thucydides, ii. 70. provision or money for a journey or voyage; ἐπισιτισμὸς εἰς τὴν ὁδὸν, LXX. Gen. xlii. 25. xlv. 21. BLO.

26. Ἡλιν] Elis was the capital of the country bearing the same name; and is now called Gastounion or Calloscopion. L.

27. χρησόμενος] The future participle often corresponds to the active supine in Latin. H. on Virg. vi. 1, 18. veninus quæsitum oracula, Virgil, G. iv. 449. scitatum oracula Phæbi mittimus, Æ. ii. 114. The words τῷ χρη-

στηρίῳ are often suppressed. SCHW. on B. 312.

28. Ζάκυνθον] now Zante. L.

29. ἐπιδιαβάντες] p. 184. n. 98.

30. ἄπτοντο] p. 76. n. 10.

31. αὐτὸν] μήτε σὺ τόνδ' ἀποαίρεο κούρην, Homer, Il. A. 275. IV. M. G. G. 412, 5.

32. ἐνθεῦτεν] inde, as primo in Macedoniam venisse; inde in Siciliam delatum; ab Sicilia Laurentem agrum tenuisse, Livy, i. 1.

33. πόλιν] πόλεις, Πέργαμον καὶ Τευθρανίαν, καὶ Ἀλίσάρραν· ὧν Εὐρυσθένης τε καὶ Προκλῆς ἦρχον, οἱ ἀπὸ Δημαρᾶτου τοῦ Λακεδαιμονίου· ἐκείνῳ δὲ αὐτῇ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη ἀντὶ τῆς ἐπὶ τὴν Ἑλλάδα συστρατείας, Xenophon, H. iii. 1, 6. An. ii. 1, 3. His posterity are reported, according to Pausanias, to have existed a long while in Asia, iii. HUT.

34. ἄλλα τε] The order of the words is (κατ') ἄλλα τε συχνὰ (ἐν) Λ. ἀπολαμπρυνθεῖς ἔργοισί τε καὶ γνώμῃσι, ἐν δὲ δὴ (τοῖς ἄλλοις) Ὁ. (νίκην) σφι προσέβαλε, ἀνελόμενος (αὐτὴν) τεθρίπῳ. S.

35. Ὀλυμπιάδα] p. 269. n. 100.

36. μῦνος] The other kings of

LXXI. Λευτυχίδης δὲ ὁ Μενάρεος, Δημαρήτου καταπανοθέντος, διεδέξατο τὴν βασιληίην.

LXXIII. Τότε³⁷ δὲ, ὡς τῷ Κλεομένει εὐωδώθη³⁸ τὸ ἐς τὸν Δημάρητον πρήγμα, αὐτίκα παραλαβὼν Λευτυχίδεα, ἥϊε ἐπὶ τοὺς Αἰγινήτας, δεινὸν τινὰ σφί ἔγκοτον διὰ τὸν προπηλακισμόν ἔχων. οὕτω δὴ οὐ τε οἱ Αἰγινῆται, ἀμφοτέρων³⁹ τῶν βασιλέων ἡκόντων ἐπ' αὐτοὺς, ἐδिकाίεν ἔτι ἀντιβαίνειν· ἐκεῖνοί τε, ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστου ἀξίους καὶ πλούτω καὶ γένει, ἦγον καὶ ἄλλους, καὶ δὴ καὶ Κριόν τε τὸν Πολυκρίτου καὶ Κάσαμβον τὸν Ἀριστοκράτεος, οἵπερ εἶχον μέγιστον κράτος· ἀγαγόντες δὲ σφεας ἐς γῆν τὴν Ἀττικὴν, παραθήκην⁴⁰ παρατίθενται⁴¹ ἐς τοὺς ἐχθίστους Αἰγινήτησι Ἀθηναίους.

LXXIV. Μετὰ δὲ ταῦτα, Κλεομένεια, ἐπάϊστον γενόμενον κακοτεχνήσαντα ἐς Δημάρητον, δεῖμα ἔλαβε Σπαρτιητέων· καὶ ὑπεξέσχε⁴² ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἔπρησσε πρήγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσάγων⁴³ σφί, “ ἥ μὲν⁴⁴ ἔψεσθαί σφεας αὐτῷ, τῇ ἂν ἐξηγῆται ” καὶ δὴ καὶ ἐς Νώνακριν⁴⁵ πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προεστεῶτας ἀγινέων, ἐξορκοῦν τὸ Στυγὸς ὕδωρ⁴⁶ ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ.

Sparta were probably of opinion that such victories were due rather to riches than to courage. Plutarch, t. i. p. 606. E. t. ii. p. 212. B. V.

37. τότε] The narrative is resumed from c. 50. LAU.

38. εὐωδώθη] ἔως μὲν γὰρ τὰ κατὰ τὴν πολιτείαν εὐοδούται πράγματα αὐτῷ, Philo, in Joseph. p. 548. A. p. 557. A. Sophocles, Œ. C. 1435. χρυστὰ δδοῦται, iv. 139. W.

39. ἀμφοτέρων] See c. 50. ST.

40. παραθήκην] Ἑλληνικῶς παρακαταθήκην, (Thucydides, ii. 72.) Ἀττικῶς, Μαιρίς. SCHL. vi. 86. ix. 45. This substantive is here redundant. V.

41. παρατίθενται] κατατίθενται is the more common word; Thucydides, iii. 28. 72. 102. iv. 57. v. 61. 84. viii. 3. Xenophon, H. i. p. 255, 23. V.

42. ὑπεξέσχε] ὑπέξῃλθεν, ὑπεξέστη, he withdrew privately, understand ἐκ

τῆς Σπάρτης; v. 72. viii. 132. πρὸ τῆς δίκης ὑπεξέσχε, Dion, i. e., as the Athenians say, οὐκ ὑπέμεινε τὴν κρίσιν τὸν ἀγῶνα. V.

43. ὄρκους προσάγων] ἐπὶ τούτοις ὁ. ἐπήλασαν, vi. 62. ST.

44. ἥ μὲν] p. 111. n. 90. The Attic form ἥ μὴν occurs, Homer, H. A. 87. Æschylus, Th. 527. Sophocles, Tr. 256. Thucydides, vi. 72. Plato, Phæd. p. 94. Lucian, t. ii. p. 556. BL.

45. Νώνακριν] Of this city nothing remains but ruins. L.

46. τὸ Σ. ὕδωρ] Stygiamque paludem, Di cuius jurare timent et fallere numen, Virgil, Æ. vi. 323. θεοὺς πηγὰς καὶ ποταμοὺς ἐνόμιζον μεγίστους τε καὶ πρώτους, καὶ ἔτι γε νάματα, Aristides, Isth. t. i. p. 18. Hence μὰ τὰς Σμοεντίδας πηγὰς, Euripides, Rh. 823. MAR.

LXXV. Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεα ταῦτα πρήσσοντα, κατῆγον⁴⁷ αὐτὸν, δείσαντες, ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην, τοῖσι καὶ πρότερον ἦρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίῃ νοῦσος,⁴⁸ ἔοντα καὶ πρότερον ὑπομαργότερον·⁴⁹ ἥκως γὰρ τῶ ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον.⁵⁰ ποιεῦντα δὲ αὐτὸν ταῦτα, καὶ παραφρονήσαντα, ἔδησαν οἱ προσήκοντες ἐν ξύλῳ·⁵¹ ὁ δὲ, δεθεὶς, τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων, αἵτεε μάχαιραν·⁵² οὐ βουλομένον δὲ τὰ πρῶτα τοῦ φυλάκου διδόναι, ἀπείλεε τὰ μιν αὖτις ποιήσκει· ἐς ὃ, δείσας τὴν ἀπειλὰς, ὁ φύλακος, ἦν γὰρ τῶν τις εἰλωτέων,⁵³ διδοῖ οἱ μάχαιραν. Κλεομένης δὲ, παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἑωυτὸν λωβύμενος· ἐπιτάμνων γὰρ κατὰ μήκος⁵⁴ τὰς σάρκας, προὔβαινε ἐκ τῶν κνημέων ἐς τοὺς μηροὺς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκετο, καὶ, ταύτην καταχορδεύων,⁵⁵ ἀπέθανε τρόπῳ τοιούτῳ.

47. κατῆγον] The order of the words is δείσαντες κατῆγον αὐτὸν ἐς Σ. ἐπὶ τοῖσι αὐτοῖσι, τοῖσι, &c. LAU.

48. μανίῃ νοῦσος] ν. ποδάγρα, Suidas. S.

49. ὑπομαργότερον] iii. 115. ST. Instances of the simple adjective are given by BL. on Æ. P. V. 909.

50. ἐνέχραυε ἐς τὸ π. τὸ σ.] ἔπληξε τὸ π. τῷ σκῆπτρῳ, Eustathius, on Od. B. p. 79, 42. V. οἷσι κεράστῃς οὐλόμενον κακοεργὸν ἐνιχραύσει κυνόδοντα, Nicander, Th. 277. W.

51. ἐν ξύλῳ] ix. 37. in the stocks.

52. μάχαιραν] "The Greeks of the heroic age usually carried two weapons of the sword kind, one called ξίφος, the other μάχαιρα, very different one from the other, but commonly both rendered in English by the word sword. The ξίφος was a large broadsword; the μάχαιρα was but a large knife, and used for the purpose of a knife equally and a weapon. Homer, Il. F. 271. A. 813. T. 252." Mitford, i. 3. TR.

53. εἰλωτέων] The Helots, strictly speaking, were the inhabitants of the city of Helos, in Laconia. When the Heraclidæ had conquered a part of the Peloponnesus, wishing to attach their new subjects to them, they granted them very extensive privileges, and

even admitted them to the magistracy. Agis, an ambitious prince, not content with depriving them of these privileges, imposed a tribute on them; to which the greater part of the cities, not daring to trust to the fate of war, submitted. The city of Helos alone took up arms. Agis attacked it, and, after an obstinate resistance, conquered it, and reduced its inhabitants to slavery. The Messenians afterwards experienced the same treatment, and at length became one and the same body with the Helots. L. Consult also Potter, i. 10. TR. and Mitford, iv. 3. xii. 1. xvi. 2. With respect to the orthography of the word "it is generally agreed, that it is an ancient participial form, derived from ἔλω or εἶλω, making the penult of the oblique cases long; as in ἐκγεγάωτος, μεμάωτος, &c. in Homer. See Müller's Dorier, t. ii. p. 33. Proleg. zur Myth. p. 428. At any rate, even if it is contended that the word is a national name from Ἐλως, it will hardly be denied that the nominative is εἶλωσ, and not εἰλώτης. We should therefore read εἰλώτων," Class. Jour. xl. 79.

54. κατὰ μήκος] lengthwise. p. 44. n. 45.

55. καταχορδεύων] κατατέμνων, GL. εἰς χορδὰς ἥτοι λέπαδνα τέμνων διαφθεῖρειν; the preposition has the same

LXXXV. Τελευτήσαντος δὲ Κλεομένεος, ὡς ἐπύθοντο Αἰγινῆται, ἔπεμπον ἐς Σπάρτην ἀγγέλους καταβωσομένους⁵⁶ Λευτυχίδω περι τῶν ἐν Ἀθήνησι ὁμήρων ἐχομένων. Λακεδαιμόνιοι δέ, δικαστήριον συναγαγόντες, ἔγνωσαν περιϋβρίσθαι Αἰγινήτας ὑπὸ Λευτυχίδω, καὶ μιν κατέκριαν ἔκδοτον⁵⁷ ἄγεσθαι ἐς Αἶγιαν ἀντὶ τῶν ἐν Ἀθήνησι ἐχομένων αἰδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν Λευτυχίδα, εἰπέ σφι Θεασίδης ὁ Λεωπρέπεος, ἐὼν ἐν τῇ Σπάρτῃ δόκιμος ἀνὴρ· “Τί βούλεσθε ποιέειν, ἄνδρες Αἰγινῆται; τὸν βασιλέα τῶν Σπαρτιητέων ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων ἄγειν; εἰ νῦν, ὀργῇ χρεώμενοι, ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ ὑστέρης μὴ⁵⁸ τι ὑμῖν, ἢν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλῃσι.” ταῦτα ἀκούσαντες, οἱ Αἰγινῆται ἔσχοντο τῆς ἀγωγῆς· ὁμολογίῃ δὲ ἐχρήσαντο τοιῆδε, ἐπισπόμενον⁵⁹ Λευτυχίδα ἐς Ἀθήνας, ἀποδοῦναι Αἰγινήτησι τοὺς ἄνδρας.

LXXXVI. Ὡς δὲ, ἀπικόμενος Λευτυχίδης ἐς τὰς Ἀθήνας, ἀπαίτεε τὴν παρακαταθήκην, οἱ Ἀθηναῖοι προφάσις εἶλκον,⁶⁰ οὐ βουλόμενοι ἀποδοῦναι· φάντες, δύο σφέας ἔοντας βασιλέας παραθέσθαι, καὶ οὐ δικαιοῦν τῷ ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναι. οὐ φαιμένων δὲ ἀποδώσειν τῶν Ἀθηναίων, Λευτυχίδης μὲν ἀπαλλάσσετο.

LXXXVII. Οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον⁶¹ ἀδικημάτων δοῦναι δίκας, τῶν ἐς Ἀθηναίους ὑβρίσαν, Θηβαιοῖσι χαριζόμενοι,

force in κατατρωματίζειν, vii. 212. τὸ αὐτοῦ σῶμα κατεχόρδευσεν ἐκ ποδῶν ἀρξάμενος, Aristides, ii. p. 393. εἴτα τῶν φρενῶν ἐξέπλευσε καὶ μανείς ἐαυτὸν μαχαίρᾳ κατεχόρδευσε, Theopompus (probably) in Suidas; διὰ μέθην ἐαυτὸν καὶ μαχαίρᾳ κατέτεμε, Athenaeus, x. 48. ἀπολοίμην, καὶ διαπρισθεῖην, διατμηθεῖην τε λέπαδνα, Aristophanes, Eq. 768. εἰς μέρη λωροτμηθεῖην, Scholiast. *W. V. S.*

56. καταβωσομένους] *to inveigh against*; Thucydides, v. 45. *BLO.* literally *to cry down*.

57. ἔκδοτον] *προδεδωμένον, ἀποδεδωμένον*, Hesychius. ἢ γὰρ τὸν στρατηγὸν Ἀννίβαν, καὶ τοὺς μετ' αὐτοῦ συνέδρους, ἐκδότους διδόναι Ῥωμαίοις ἀπῆλθον, ἢ προήγγελλον τὸν πόλεμον, Polybius, iii. 20, 8. The expression is used in speaking of our Saviour, Acts,

ii. 23. *SCHL.*

58. ὅκως — μὴ] *ὅπως μὴ σαυτὸν οἰκτιεῖς ποτὲ*, Aeschylus, P. V. 68. Sophocles, OE. R. 325. *BL.* The former passage is paraphrased by Eustathius thus, δέδοιθι μὴ πάθης οἴκτου ἄξια, on Od. E. p. 231, 37. D. M. C. p. 229. The ellipsis may be supplied in different ways, εἰ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα, ὁρᾶτε ὅ. μὴ οὐκ ἀποδέξωνται, Thucydides, iii. 57. βλέπε ὅ. μὴ παρέσῃ πρὸς ἡμᾶς ἔτι, Diogenes L., ii. 102. *V.* or φοβητέον ἐστὶν ὑμῖν, see v. 79. *ST.* or φροντίζετε. *Z.* on Vig. vii. 10, 6. or σκοπεῖτε. *LEI. SCH.* on B. 380.

59. ἐπισπόμενον] p. 57. n. 86.

60. προφάσις εἶλκον] *πάσας πρ., ὥστ' ἀπελθεῖν οἰκάδε, ἔλκουσιν*, Aristophanes, L. 726. *W.*

61. πρότερον] v. 80 and 81. *S.*

ἐποίησαν τοιοῦδε· μεμφόμενοι τοῖσι Ἀθηναίοισι, καὶ ἀξιοῦντες ἀδικέεσθαι, ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ, ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πεντήρης ἐπὶ Σουνίῳ,⁶² λοχήσαντες ὦν, τὴν θεωρίδα⁶³ νῆα εἶλον πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων· λαβόντες δὲ τοὺς ἀνδρας, ἔδησαν.

LXXXVIII. Ἀθηναῖοι δὲ, παθόντες ταῦτα πρὸς Αἰγινήτων, οὐκέτι ἀνεβάλλοντο μὴ οὐ⁶⁴ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ, ἦν γὰρ Νικόδρομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ, ἀνὴρ δόκιμος, οὗτος, μεμφόμενος μὲν τοῖσι Αἰγινήτησι προτέρην ἑωυτοῦ ἐξέλασιν⁶⁵ ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει, καὶ ἐκείνους ἐς τὴν⁶⁶ ἦκειν δέησει βοηθέοντας. μετὰ ταῦτα, καταλαμβάνει μὲν, κατὰ τὰ συνεθήκατο ὁ Νικόδρομος Ἀθηναίοισι, τὴν παλαιὴν καλεομένην πόλιν.

LXXXIX. Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εὐοῦσαι νέες σφι ἀξιόμαχοι τῇσι Αἰγινήτων συμβαλέειν. ἐν ᾧ⁶⁷ ὦν Κορινθίων ἐδέοιτο χρησαί⁶⁸ σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορινθιοί, ἦσαν γὰρ σφι τοῦτον τὸν χρόνον φίλοι ἐς τὰ μάλιστα,⁶⁹ Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ

62. Σουνίῳ] now called *Cape Colonna* from nineteen Doric "pillars," which are visible from a far distance at sea, and belonged to the temple of Minerva. *L.*

63. θεωρίδα] ἔτυχε ἡ πρύμνα ἐστεμμένη τοῦ πλοίου, ὁ εἰς Δῆλον Ἀθηναῖοι πέμπουσι κατ' ἔτος. τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἐπὶ ἐκείνους ὥχετο ἄγων, καὶ ἔσωσέ τε, καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ἠΐξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν αἰὲ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσι, Plato, *Phæd.* p. 58. n. It was stationed at Sunium, because ἀπ' ἄκρας τῆς Ἀττικῆς ἡ Δητὴ ἐπέβη τῆς νήσου, Hyperides, in *Del.* V. The festival, which was called *Θεωρία* or *Δήλια*, commenced when the priest of Apollo had crowned the stern of the vessel. The ambassador sent to offer a sacrifice to a god, or to consult the oracle, was termed *Θεωρός*;

this name served to distinguish such ambassadors from those who were charged with civil affairs; the latter being called *Πρέσβεις*. *L.* Potter, ii. 9. *TR.* Xenophon, *M.* iv. 8, 2. *ST.*

64. μὴ οὐ] οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι, Sophocles, *Tr.* 88. *M. G. G.* 601. a.

65. ἐξέλασιν] v. 76. ἐν Αἰγίνῃ δὲ τὴν πρᾶξιν πρὸς Χάρητα πράξας ἐνεχείρησε μεταβαλεῖν τὴν πολιτείαν, Aristotle, *P.* v. 6. *W.* This Chares was an Athenian general. *L.*

66. ἐς τὴν] on which. γενομένης διαμαρτίας τῶν ἡμέρων, ἐς ἃς ἔδει ἀμφοτέροισι στρατεύειν, Thucydides, iv. 89. *BLO.*

67. ἐν ᾧ] understand χρόνῳ, whilst. *M. G. G.* 577. It is followed by ἐν τούτῳ in Xenophon also, *Cyr.* ii. 6. *H.* on *VIG.* ix. 3, 11.

68. χρησαί] iii. 58. to oblige them by a donation, *S.* or loan. *W.*

69. ἐς τὰ μάλιστα] i. 20. and, without the preposition, ii. 147. *V.*

πενταδράχμους⁷⁰ ἀποδόμενοι⁷¹ δωτίην γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι. ταύτας τε δὴ λαβόντες⁷² οἱ Ἀθηναῖοι καὶ τὰς σφετέρας, πληρώσαιτες ἐρβδομήκοντα νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἰγίαν, καὶ ὑστέρισαν⁷³ ἡμέρῃ μιῇ τῆς συγκειμένης.

XC. Νικόδρομος δὲ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβὰς, ἐκδιδρίσκει ἐκ τῆς Αἰγίνης· σὺν δὲ οἱ καὶ ἄλλοι ἐκ τῶν Αἰγινήτων ἔσποιτο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδοσαν.⁷⁴ ἐνθεῦτεν δὲ οὗτοι ὀρμεώμενοι ἔφερόν τε καὶ ἦγον⁷⁵ τοὺς ἐν τῇ νήσῳ Αἰγινήτας. ταῦτα μὲν δὴ ὕστερον ἐγίνετο.

XCI. Αἰγινήτων δὲ οἱ παχέες, ἐπαναστάντος τοῦ δήμου σφίμα Νικόδρομῳ, ἐπεκράτησαν· καὶ ἔπειτὰ σφεας χειρωσάμενοι, ἐξήγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος⁷⁶ σφί ἐγένετο, τὸ ἐκθύσασθαι⁷⁷ οὐκ οἷοί τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' ἔφθησαν ἐκπεσόντες πρότερον⁷⁸ ἐκ τῆς νήσου, ἢ σφί ἔλκων γενέσθαι τὴν θεόν. ἑπτακοσίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες, ἐξήγον ὡς⁷⁹ ἀπολέοντες. εἰς δὲ τις τούτων, ἐκφυγὼν τὰ δεσμὰ, καταφεύγει πρὸς πρόθυρα

70. πενταδράχμους] *for five drachmæ a-piece*; so διμνέως, v. 77. ἑπταδράχμους (?) κυνάδας, Theocritus, xv. 19. *W.* If the whole fleet had been given for five drachmæ, the genitive πέντε δραχμῶν would be used. *M. G. G.* 342. *b.* Selling the vessels for between three and four shillings a-piece was virtually a donation. *L.*

71. ἀποδόμενοι] *i.* 70. *selling them.* *S.*

72. λαβόντες] The Corinthians afterwards reminded the Athenians of this benefit, νεῶν μακρῶν σπανίσαντές ποτε πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον, παρὰ Κορινθίων εἴκοσι ναὺς ἐλάβετε, Thucydides, i. 41. *W.*

73. ὑστέρισαν] ὑστέρησαν, *i.* 70. Thucydides, viii. 44. *W.*

74. οἰκῆσαι ἔδοσαν] ἐκπεσοῦσι τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, Thucydides, ii. 27. 30. v. 42. iv. 61. Sophocles, *Æg.* fr. i. 3. χώραν ἔδωκε νέμεσθαι, Josephus, 741, 20. The infinitive limits the other verb, so as to denote "occupation," but not "property." *BLO.*

75. ἔφερόν τε καὶ ἦγον] p. 54. n. 55. ἄγειν καὶ φέρειν διαφέρει· ἄγεται μὲν γὰρ τὰ ἐμψυχα, φέρεται δὲ τὰ

ἄψυχα, Ammonius, de Dif. Voc. p. 2. diripi ferrique, Livy, viii. 38. *L.*

76. ἄγος] corresponds to the Latin word *sacer*, and implies set apart or devoted to some god, whether for good or for evil. *acerba fata Romanos agunt, scelusque fraternæ necis; ut inmerentis fluxit in terram Remi sacer nepotibus cruor*, Horace, E. vii. 17. τὸ ἄγος τῆς θεοῦ, Thucydides, i. 126. is "the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance." *AR.*

77. ἐκθύσασθαι] *to expiate, to atone for*: it also signifies ἐξιλεώσασθαι, ἐκμειλίξασθαι, Suidas; οὐδὲν ἐξεθύσαντο, Dio Cassius, xli. 14. οὐς οἱ τερατοσκόποι καὶ οἱ μάντεις ἐκθύονται, Synesius, Enc. Calvin. p. 74. *b. W.* τίνα δεῖ μακάραν ἐκθυσάμενους εὐρεῖν μόχθων ἀνάπανταν, Euripides, fr. inc. clv. 12. *V.*

78. πρότερον] is added by a pleonasm. *M. G. G.* 553, 3.

79. ὥς] Just above, this particle was omitted; but it is often inserted, διαβαίνει ὥς ἀμήσων τὸν σῖτον, vi. 28. ἡγγέλλετο διανοεῖσθαι ὥς ἐπιχειρήσων, Plato, Men. p. 240. *n.* διενοούτο ὥς θάψοντες, Pausanias, ix. 13. *W.*

Δήμητρος Θεσμοφόρου,⁸⁰ ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων,⁸¹ εἶχετο· οἱ δὲ, ἐπεὶ τέ μιν ἀποσπάσαι οὐκ οἶοι τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας, ἦγον οὕτω· χεῖρες δὲ κεῖναι ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπαστήρσι.

XCII. Ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο. Ἀθηναίοισι δὲ ἤκουσι ἐναυμάχσαν ἰηυσὶ ἐβδομήκοντα· ἐσσωθέντες δὲ τῇ ναυμαχίῃ, ἐπεκαλέοντο τούτους αὐτοὺς, τοὺς καὶ πρότερον, Ἀργεῖους. καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφόμενοι, ὅτι Αἰγιναιῖαι νέες, ἀνάγκη λαμβθεῖσαι ὑπὸ Κλεομένεος,⁸² ἔσχον τε ἐς τὴν Ἀργολίδα χώραν, καὶ συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικωνίων⁸³ νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ ἐσβολῇ· καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζημίη, χίλια τάλαντα ἐκτίσαι, πεντακόσια ἑκατέρους. Σικωνιοὶ μὲν νυν, συγγνόντες ἀδικῆσαι, ὁμολόγησαν, ἑκατὸν τάλαντα ἐκτίσαντες, ἀζήμιοι εἶναι· Αἰγινῆται δὲ οὐ τε συνεγινώσκοντο, ἦσαν τε αὐθαδέστεροι.⁸⁴ διὰ δὲ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἐτι ἐβοήθειε, ἐθελονταὶ δὲ ἐς χιλίους· ἦγε δὲ αὐτοὺς στρατηγὸς ἀνὴρ,⁸⁵ ᾧ οὖνομα Εὐρυβάτης, πεντάεθλον⁸⁶ ἐπασκῆσας. τούτων οἱ πλεῖνες οὐκ ἀπενό-

80. Δ. θεσμοφόρου] vi. 16. Before the invention of agriculture, men led a wandering life, and lived without laws. Agriculture occasioned them to assemble together, and settle in the same province. Laws then became necessary, and to this necessity they owe, no doubt, their institution. Ceres was the first who gave instruction in agriculture, and she is therefore supposed to be the first that gave laws: *prima Ceres unco glebam dimovit aratro; prima dedit fruges, alimentaque mitia terris: prima dedit leges. Cereris sumus omnia munus*, Ovid, M. v. 341. L.

81. ἐπισπαστήρων] ἐπισπαστήρ was the handle, ring, or knocker, by which a person pulled a gate in order to shut it, (ἐπισπᾶσθαι τὴν θύραν καὶ ἐπικλεῖσαι;) ὅς καὶ ῥόπτρον ἐλέγετο, Eustathius; ἐχομένη τῶν ῥόπτρων τῶν θυρῶν τοῦ ἱεροῦ, Phylarchus in Ath. xiii. p. 593. v. ἐπισπᾶσα τὴν θύραν, εἶχετο τοῦ ῥοπάλου (ῥόπτρου?), Xenophon, H. vi. 351, 29. εὐρὼν προσκειμένης τὰς θύρας, καὶ λαβόμενος τῶν

ἐπισπαστήρων, ἀπρὶξ εἶχετο, Suidas. V.

82. ἀ. λ. ὑπὸ Κ.] This expedition is mentioned, c. 76, &c. L.

83. Σικωνίων] Sicyon is now Basilica. L.

84. αὐθαδέστεροι] more self-willed than they ought to have been, i. e. too self-willed; M. G. G. 457, 2. or, perhaps, obstinate in comparison with the Sicyonians.

85. στρατηγὸς ἀνὴρ] p. 55. n. 68. M. G. G. 430, 7. ἀ. μάντις, c. 83. W. BLO. considers it not as a pleonasm, but a relic of the verbose character of antique phraseology. S. thinks the order of the words may be σ., ᾧ οὖνομα Εὐ., ἀ. π. ἐπ. so Εὐρυβάτην τὸν Ἀργεῖον, ἀνδρα π., ix. 75. where further particulars are mentioned of Sophanes.

86. πεντάεθλον] The pentathlus included five kinds of exercise; jumping, running, the exercise of the disk, that of the javelin, and wrestling; ἄλμα, ποδάκειν, δίσκον, ἄκοντα, πάλην, Simonides, Ep. viii. These five exercises were not all in use at the Olympic games from the beginning

στησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ'⁸⁷ Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης, μουνιμαχίην ἐπασκέων, τρεῖς μὲν ἄνδρας τρύπῃ τοιοῦτῃ κτείνει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος τοῦ Δεκελέος⁸⁸ ἀποθνήσκει.

XCIII. Αἰγινῆται δὲ, εὖσι ἀτάκτοισι Ἀθηναίοισι συμβαλόντες τῇσι νηυσὶ, ἐνίκησαν· καὶ σφῶν νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον.

XCIV. Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινήτας. Ὁ δὲ Πέρσης τὸ ἔωυτοῦ⁸⁹ ἐποίηε, ὥστε ἀναμιμνήσκοντός τε αἰεὶ τοῦ θεράποντος⁹⁰ “μεμνήσθαι μιν τῶν Ἀθηναίων,” καὶ Πεισιστρατιδῶν προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλούμενος ὁ Δαρεῖος, ταύτης ἐχόμενος τῆς προφάσις,⁹¹ καταστρέφεσθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ, φλαύρως⁹² πρήξαντα τῷ στόλῳ, παραλύει τῆς στρατηγίης.⁹³ ἄλλους δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας, Δαίτην τε, ἔοντα Μῆδον γένος, καὶ Ἀρταφέρνηα τὸν Ἀρταφέρνηος παῖδα, ἀδελφιδέον⁹⁴ ἔωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε, “ἐξανδραποδίσαντας Ἀθήνας καὶ Ἐρέτριαν, ἄγειν ἔωυτῷ ἐς ὕψιν τὰ ἀνδράποδα.”

XCV. Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες, πορευόμενοι παρὰ βασιλέος, ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλῆϊον πεδίον,⁹⁵ ἅμα

To those of jumping, the disk, and the javelin, they first added the simple race of the stadium; in the fourth Olympiad, that of the double stadium or *diaulis* was introduced; and in the eighteenth, wrestling; which was properly called the *pentathlus*. Pugilism having been introduced in the twenty-third Olympiad, they still continued to give these exercises the name of *pentathlus*, though the more suitable name would have been *hexathlus*, ἑξαθλος. This Eurybates obtained the prize of the *pentathlus* at the Nemean games.

87. ὑπ'] For the construction of this preposition with ἐτελεύτησαν and ἀποθνήσκει, consult p. 205. n. 52.

88. Δεκελέος] Decelea is now *Bicala Castro*. *L*.

89. τὸ ἔωυτοῦ] understand μέρος. *F*. on *B*. 157.

90. τοῦ θεράποντος] v. 105. *S*.

91. προφάσις] πρόφασις often occurs in the sense of *cause*, *reason*; i. 29. ii. 161. iii. 36. &c. Thucydides, i. 118. σκῆψις is used in the same sense, Æschylus, Ag. 859. *BLO*.

92. φλαύρως] iii. 129. 130. vi. 135. Thucydides, i. 126. Aristophanes, Av. 651. φαῦρος, in the earlier writers, signifies what is *bad*, *unlucky*, and *unfavorable*, Æschylus, P. 222. in the later ones, what is *paltry*, *base*, and *vile*. φαῦλος is derived from it by metathesis: its root is φλάω. *BLO*. φαῦλος is generally used of persons, φλαῦρος of things. *BL*.

93. παραλύει τῆς στρατηγίης] παραλύειν τῆς ἀρχῆς, Thucydides, vii. 16. viii. 54. Herodian, vi. 2, 3. 2, 18. π. τῆς δίκης, Lucian, i. 474. *BLO*. π. τῆς στρατηγίης, vii. 38. (v. 75.) καταλυθέντες τῶν ἀρχέων, vi. 9.

94. ἀδελφιδέον] *nepheus*.

95. τὸ Ἀλῆϊον π.] οὐκ ἔχων λήϊα,

ἀγόμενοι πεζὸν στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρατοπεδευομένοισι ἐπῆλθε⁹⁶ μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ καὶ αἱ ἵππαγωγοὶ νέες,⁹⁷ τὰς τῇ προτέρῳ ἔτι προεῖπε τοῖσι ἐωντοῦ δασμοφόροισι Δαρείους ἐτοιμάζειν. ἐσβαλόμενοι⁹⁸ δὲ τοὺς ἵππους ἐς ταύτας, καὶ τὸν πεζὸν στρατὸν ἐσβιβάσαντες ἐς τὰς νέας, ἔπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἡπειρον εἶχον⁹⁹ τὰς νέας ἰθὺ¹⁰⁰ τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ', ἐκ Σάμου¹ ὁρμώμενοι, παρά τε Ἰκάριον² καὶ διὰ νήσων τὸν πλόον ἐποιεῦντο· ὥς μὲν ἐμοὶ δοκέειν,³ δείσαντες μάλιστα τὸν περίπλοον τοῦ Ἀθω, ὅτι τῷ προτέρῳ ἔτι ποιούμενοι ταύτῃ τὴν κομιδὴν, μεγάλως προσέπταισαν·⁴ πρὸς δὲ, καὶ ἡ Νάξος σφέας ἠνάγκαζε, πρότερον οὐκ ἀλοῦσα.

XCVI. Ἐπεὶ δὲ, ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι, προσέμιξαν τῇ Νάξῳ· ἐπὶ ταύτῃ γὰρ δὴ πρώτην ἐπεῖχον⁵ στρατεύεσθαι οἱ Πέρσαι, μεμνημένοι τῶν πρότερον·⁶ οἱ Νάξιοι πρὸς τὰ οὔρεα οἴχοντο φεύγοντες, οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι, ἀνδραποδισάμενοι τοὺς κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες, ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο.

XCVII. Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δῆλιοι, ἐκλιπόντες καὶ αὐτοὶ τὴν Δῆλον, οἴχοντο φεύγοντες ἐς Τήνον.⁷ τῆς δὲ στρατιῆς καταπλεύσεως, ὁ Δᾶτις, προπλώσας, οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίξεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηνήρῃ⁸ αὐτὸς δὲ, πυθόμενος,

i. e. σιτοφόρα χωρία. Compare Homer, *Il. Z.* 201. *L. IV.*

96. ἐπῆλθε] *came to join*; c. 108. Thucydides, i. 36.

97. αἱ ἵππαγωγοὶ νέες] The Greek ships were often distinguished by compound appellatives of this sort, denoting the purpose for which they were used; *CAS.* as οἰναγωγὸς, ὀπλιταγωγὸς, σιταγωγὸς. i. τριήρεις, Demosthenes, *Ph.* i. 7.

98. ἐσβαλόμενοι] p. 5. n. 54. ἵππους ἐξεβάλλοντο, c. 101.

99. εἶχον] ἤλαυνον, Eustathius. Homer, *Il. N.* 326. *W.*

100. ἰθὺ] an Ionic form of εὐθύ, *P. straight to*; followed by a genitive case, or an accusative with εἰς. *M. G. G.* 328. iv. 120. vii. 179. viii. 38. ὁ μὲν, ἄρας, εὐθὺ τῆς Φασήλιδος καὶ Καύνου ἄνω τὸν πλόον ἐποιεῖτο, Thucydi-

des, viii. 88. *BLO.*

1. ἐκ Σάμου] It would have been much more direct to have gone at once to Naxos: their object therefore must have been to rest at Samos after their voyage, before attacking Naxos. *L.*

2. Ἰκάριον] πέλαγος, c. 96. is understood. *F.* on *B.* 214. It is named from the isle of Icarus. *L.*

3. ὥς—ἐμοὶ δοκέει] *M. G. G.* 543. p. 36. n. 48. ὥς ἐμοὶ δοκέει occurs, i. 152. *W.* p. 177. n. 25.

4. προσέπταισαν] c. 44. *W.*

5. ἐπεῖχον] i. 153. p. 47. n. 76. σκοπὸν εἶχον, *had it in view*, Eustathius. *W.*

6. πρότερον] v. 34. *W.*

7. Τήνον] also called Hydrussa and Ophiussa, now *Teno*. *L.*

8. Ῥηνήρῃ] as well as Delos, is now called *Sdili*. *L.*

ἵνα ἦσαν οἱ Δήλιοι, πέμπων κήρυκα, ἡγόρευέ σφι τάδε· “ ἄνδρες ἱροί, τί φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεα καταγρόντες κατ’ ἐμεῦ; ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό⁹ γε φρονέω, καὶ μοι ἐκ βασιλείος ὧδε ἐπέσταλται, ἐν ᾗ χώρα οἱ δύο θεοὶ ἐγένοντο,¹⁰ ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώραν, μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν,¹¹ καὶ τὴν νῆσον νέμεσθε.” Ταῦτα μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοισι· μετὰ δὲ, λιβανωτοῦ τριηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίσε.¹²

XCVIII. Δᾶτις μὲν δὴ, ταῦτα ποιήσας, ἔπλεε ἅμα τῷ στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενος καὶ Ἰωνας καὶ Αἰολέας. μετὰ δὲ τοῦτον ἐνθεῦτεν ἔξαναχθέντα,¹³ Δῆλος ἐκινήθη,¹⁴ ὥς ἔλεγον οἱ Δήλιοι, καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο

9. ἐπὶ τοσοῦτο] namely ὥστε νομί-
ζειν οὐκ ὕσιον εἶναι τὴν νῆσον ταύτην
σίνεσθαι, ὡς ἱερὰν τῶν δυοῖν θεῶν οὖ-
σαν. ST.

10. οἱ δύο θεοὶ ἐγένοντο] Gobryas
the Magian is said to have been sent
to Delos, κατὰ τὴν τοῦ Ξέρξου διάβασιν,
ὅπως τηρήσειε τὴν νῆσον, ἐν ᾗ οἱ δ. θ.
ἐ., Æschines S., iii. 19. *est proditum
memoria ac literis, Latonam, ex longo
errore, confugisse Delum, atque ibi
Apollinem, Dianamque peperisse: qua
ex opinione hominum, illa insula eo-
rum deorum sacra putatur: tantaque
ejus auctoritas religiosis est est, et sem-
per fuit, ut ne Persæ quidem, cum
bellum toti Græciæ, diis hominibusque
indixissent, et mille numero navium
classem ad Delum appulissent, quid-
quam conarentur aut violare, aut at-
tingere, Cicero, II. Verr. i. 18. W.
Persæ, mille navium numero Delum
compulsi, templo Apollinis religiosos
potius quam rapaces manus adhibu-
erunt, Valerius M., i. 1, 6. V.*

11. ἐπὶ τὰ ὑ. αὐτῶν] p. 38. n. 77.
p. 181. n. 56.

12. ἐθυμίσε] Δᾶτις τῷ Ἀπόλλωνι
ἐνθυμῆ τῇ Δήλῳ τάλαντα τριακόσια
λιβανωτοῦ πρωτίστου, Tzetzes, Ch. i.
863. The other general is seldom
mentioned; Datis is called by Aristi-
des ὁ τοῦ στρατοπέδου κύριος καὶ ἡγε-
μῶν, Milt. i. iii. p. 269. V.

13. μετὰ τοῦτον—ἔξαναχθέντα] p.

14. Δ. ἐκινήθη] Thucydides in
speaking of the Peloponnesian war
says, ἔτι δὲ Δ. ἐ. ὀλίγον πρὸ τούτων,
πρότερον οὐπω σεισθεῖσα ἅφ’ οὗ Ἑλλη-
νες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει
ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι,
ii. 8. W. “As Thucydides, ii. 16.,
uses the word ἔρτι to describe an
event that took place just after the
Persian invasion, it is not impossible
that ὀλίγον πρὸ τούτων may require
to be taken with the same latitude.
And as Herodotus expressly affirms
that the earthquake, which visited
Delos a little before the battle of Ma-
rathon, had never been repeated with-
in his memory, vi. 98.; as he notices
in his history events later than the
beginning of the Peloponnesian war;
and as he says that the earthquake,
which he does mention, was thought
to have foretold the troubles of the Pe-
loponnesian war, as well as the Per-
sian invasion; it seems to me probable
that Thucydides after all alludes to
the same earthquake as Herodotus,
although the words ὀλίγον πρὸ τούτων
are somewhat of an exaggeration.”
AR. Both W. and L. are of this
opinion. ἐκινήθη, was shaken by an
earthquake; this is a very rare signi-
fication: *insolitis tremuerunt motibus
Alpes*, Virgil, G. i. 475. *BLO. mo-
tamque tremoribus urbem*, Ovid, M.
xv. 798.

μέν κου τέρας ἀνθρώποισι τῶν μελλόντων ἔσσεσθαι κακῶν ἔφηνε ὁ θεός.

XCIX. Οἱ δὲ βάρβαροι, ὡς ἀπῆραν ἐκ τῆς Δήλου, προσίσχον πρὸς τὰς νήσους· ἐνθεῦτεν δὲ στρατιὴν τε παρελάβανον, καὶ ὁμήρους τῶν νησιωτέων παῖδας ἐλάβανον. ὡς δὲ, περιπλέοντες τὰς νήσους, προσέσχον καὶ ἐς Κάρυστον¹⁵ οὐ γὰρ δὴ σφι οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδονσαν, οὔτε ἔφασαν ἐπὶ πόλιν ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἑρετρίαν τε καὶ Ἀθήνας· ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν σφέων ἔκειρον, ἐς ὃ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην.

C. Ἑρετριέες δὲ, πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν,¹⁶ Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο¹⁷ τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχίλους κληρουχέοντας τῶν ἱπποβοτέων¹⁸ Χαλκιδέων τὴν χώραν, τούτους σφι διδοῦσι τιμωροὺς. τῶν δὲ Ἑρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα· οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς¹⁹ τὰ ἄκρα²⁰ τῆς Εὐβοίης· ἄλλοι δὲ αὐτῶν, ἴδια κέρδεα²¹ προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι, προδοσίην ἐσκευάζοντο.

15. Κάρυστον] also called Chironia, now Caristo, produced the mineral known by the name of asbestos. *L.*

16. πυνθανόμενοι — ἐπιπλέουσιν] πυνθάνομαι and αἰσθάνομαι are followed in construction by a participle. *M. G. G.* *548, 4.

17. ἀπείπαντο] renounced; ἡρνήσαντο, ἀπεβρίψαντο, παρητήσαντο, ἀπετάξαντο, Hesychius; ἀπνηρήσαντο, Suidas. *SCHL.*

18. ἱπποβοτέων] v. 77. *W.*

19. ἐκλιπεῖν—ἐς] Frequently a verb of itself signifies only a removal from a place (which is sometimes expressed with it), and the accompanying motion to a place is merely signified by ἐς. *iv.* 12. 155. viii. 50. *M. G. G.* 578, 3. After ἐκλιπεῖν the words καὶ ἵεναι may be supplied. *ST.*

20. τὰ ἄκρα] vii. 192. *The rocks* of Eubœa were well-known objects of terror; *Euboicæ cautes ultorque Caphereus*, Virgil, *Æn.* xi. 260. Sophocles, *Tr.* 790. D. Chrysostom makes τὰ ἄκρα, and τὰ κοῖλα τῆς Εὐβοίας,

synonymous, *Eub.* p. 99. *D.* and describes the latter as ἄγρια καὶ σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος, p. 100. *λ.* Compare viii. 13. Philostratus, in *Her.* p. 716. *est sinus Euboicus, quem Cæla vocant, suspectus nautis*, Livy, xxxi. 47. *V.* Euripides, *Tr.* 34. Tzetzes, on *Lyc.* 384. Meletius says that this coast is beset with crags, breakers, and sunken rocks. The Epitomizer of Strabo places "the Hollows" between Caphereus and Geræstus. It is necessary to be thus particular, as the generality of modern geographers have fallen into an error on this point. Barbié du Bocage, *Voy.* du J. A. pl. 5. is correct. The Persian fleet would hardly have dared to venture among these rocks, for fear of being wrecked. *L.* The word *may* also mean the heights.

21. κέρδεα] Gongylus received as the reward of his treason four cities, Gambrium, Palægambrium, Myrina, and Grynica; Xenophon, *H.* iii. 1, 4. *L.*

μαθὼν δὲ, τούτων ἑκάτερα ὡς εἶχε, Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἑρετριέων τὰ πρῶτα,²² φράζει τοῖσι ἡκουσι²³ τῶν Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα· προσεδέετό τε ἀπαλλάσσεσθαι σφεας ἐς τὴν σφετέρην, ἵνα μὴ προσαπύλωνται.²⁴ οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευσάντι πείθονται. καὶ οὗτοι μὲν, διαβάντες ἐς Ὠρωπὸν,²⁵ ἔσωζόν σφεας αὐτούς.

CI. Οἱ δὲ Πέρσαι, πλέοντες, κατέσχον τὰς νέας²⁶ τῆς Ἑρετρικῆς χώρας κατὰ Ταμύνας²⁷ καὶ Χοιρέας καὶ Αἰγίλια· κατασχόντες δὲ ἐς ταῦτα τὰ χωρία, αὐτίκα ἵππους τε ἐξεβάλλοντο, καὶ παρεσκευάζοντο ὡς προσοισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἑρετριέες ἐπεξεληθεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλήν· εἴ κως²⁸ δὲ διαφυλάξαιεν τὰ τείχεα, τούτου σφι ἔμελε πέρι, ἐπεὶ τε ἐνίκα²⁹ μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γενομένης καρτερῆς πρὸς τὸ τεῖχος, ἐπιπτον ἐπὶ ἐξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων· τῇ δὲ ἐβδόμῃ Εὐφορβός

22. τὰ πρῶτα] ix. 78. Euripides, M. 913. O. 1245. D. Cassius, xxvi. p. 16. c. Synesius, Dion. p. 35. v. IV. Proper names in the singular are often accompanied by *πρῶτος* in the neuter plural with an article, either as a predicate or in apposition. M. G. G. 438, 5. *ductores Danaum delecti, prima virorum*, Lucretius, i. 87. *L.* Many other instances of this enallage are collected by *BL.* on *Æ.* P. 1. of which the following corresponds more closely, than that from Lucretius, with the above rule; *summa ducum Atrides*, Ovid, Am. i. 9, 37.

23. ἡκουσι] *to those who were come:* ἦκω has regularly the signification of a past action, of the perfect, not "I come, I am in the act of coming," but "I am come, I am here;" vi. 104. viii. 50. 68, 2. M. G. G. 504, 2.

24. ἢ μὴ προσαπύλωνται] *lest they should also perish.*

25. Ὠρωπὸν] now *Oropo. L.*

26. κ. τὰς νέας] viii. 40. The substantive is often omitted, as just below; Xenophon, H. ii. 1, 29. *SCH.* on B. 183.

27. τῆς Ἑ. χ. κατὰ Ταμύνας] M. G. G. 354. a. "This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is si-

tuated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case; dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names: *at the territory of Eretria at the towns of Tamynæ*, &c. iv. 110. vi. 47. Thucydides, i. 111. 114. ii. 18. 21. iii. 105. &c. Xenophon, H. ii. 1, 20. The fuller expression occurs, iv. 151. ἀπικέσθαι ἐς Διβύην, καὶ Διβύης ἐς Πλατείαν νῆσον. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as v. 100. Thucydides, i. 108. ii. 2. 25. &c." *AR.* πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἑρετριέων αἱ Ταμύναι, Harpocration. V.

28. εἴ κως] These words give the following meaning to the passage; διαφυλάξαι δὲ τὰ τείχεα, εἴ κως δύναιντο. *S.*

29. ἐνίκα] understand ἡ γνώμη. *ST.* v. 118. vi. 109. Compare p. 35. n. 45.

τε ὁ Ἀλκιμάχου καὶ Φίλαργος ὁ Κυνέου, ἄνδρες τῶν ἀσπῶν δόκιμοι, προδιδούσι τοῖσι Πέρσῃσι. οὐ δὲ, ἐσελθόντες ἐς τὴν πόλιν, τοῦτο μὲν, τὰ ἱρὰ συλίσαντες ἐνέπρησαν, ἀποτιννύμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱρών· τοῦτο δὲ, τοὺς ἀνθρώπους ἡνδραποδίσαντο, κατὰ τὰς Δαρείου ἐντολάς.³⁰

CII. Χειρωσάμενοι δὲ τὴν Ἑρέτριαν, καὶ ἐπισχόντες ὀλίγας ἡμέρας, ἔπλεον ἐς τὴν Ἀττικὴν, κατέργοντές³¹ τε πολλὸν, καὶ δοκέοντες ταῦτά τοὺς Ἀθηναίους ποιήσιν,³² τὰ καὶ τοὺς Ἑρετριέας ἐποίησαν· καὶ, ἦν γὰρ ὁ Μαραθῶν³³ ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι,³⁴ καὶ ἀγχοτάτω τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγέετο Ἴππίης ὁ Πεισιστράτεω.

CIII. Ἀθηναῖοι δὲ, ὡς ἐπύθοντο ταῦτα, ἐβόηθεον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφεας στρατηγὸι δέκα· τῶν ὁ δέκατος³⁵ ἦν Μιλτιάδης, τοῦ³⁶ τὸν πατέρα Κίμωνα, τὸν Στῆσαγόρεω, κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισίστρατον τὸν Ἴπποκράτεος.

CIV. Οὗτος δὲ ὧν τότε ὁ Μιλτιάδης, ἦκων ἐκ τῆς Χερσονήσου, καὶ ἐκπεφευγώς³⁷ διπλόον θάνατον, ἐστρατήγεε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν, οἱ ἐπιδιώξαντες μέχρι Ἰμβρου, περὶ πολλοῦ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἅμα δέ,³⁸ ἐκφυγόντα τε τούτους, καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ, δοκούντά τε εἶναι ἐν σωτηρίῃ, ἤδη τὸ ἐνθεῦτέν μιν οἱ ἐχθροὶ, ὑποδεξάμενοι καὶ ὑπὸ δικαστήριον³⁹ αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος⁴⁰ τῆς

30. ἐντολάς] c. 94. LAU.

31. κατέργοντες] hemming them in, reducing them to great straits; v. 63. W. κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, Thucydides, vi. 6. S. π. καὶ δεινὸν τινὲ κατεργόμενον, Th. iv. 98. BLO.

32. ποιήσιν] before this infinitive understand αὐτοὶ, which is omitted as not being emphatic. M. G. G. 553.

33. ὁ Μαραθῶν] feminine in Pindar, O. xiii. 157. M. G. G. 93. obs. 1.

34. ἐπιτηδεώτατον χ. τ. Ἀ. ἐνιππεῦσαι] ix. 7. ἐνδυστυχήσαι ἐπιτήδειος εἶ, Euripides, B. 508. Aristophanes, P. 1228. POR. εὐμενῇ ἐναγωνίσασθαι "a favorable field to fight in," Thucydides, ii. 74. A verb similarly compounded is ἐνευδαιμονῆσαι, 41. AR. χῶρος ἐπιτήδειος ἐνστρατοπεδεῦσαι, 20.

M. G. G. 532, 2. most suitable for cavalry to act in.

35. ὁ δέκατος] δ. αὐτὸς, Thucydides, ii. 13. σὺν δὲ τρίτος ἄμμιν, Theocritus, vii. 2. WA. μετ' ἄλλων δέκα, Thuc. i. 57. M. G. G. 472, 12.

36. τοῦ] c. 39—41. S.

37. ἦκων—καὶ ἐκπεφευγώς] p. 292. n. 23.

38. ἅμα μὲν—ἅμα δέ] partly—partly. M. G. G. 597. H. on VIC. vii. 2, 6 and 7.

39. ὑπὸ δ.] perhaps for εἰς. M. G. G. 593. c. before; vi. 72. 82. ix. 93. SCH. on B. 68.

40. ἐδίωξαν τυραννίδος] As the genitive expresses the cause "on account of which," it is put with verbs signifying "to accuse, to prosecute." διώξομαι σε δειλίας, Aristophanes, Eq. 365. M. G. G. 346.

ἐν Χερσονήσῳ.⁴¹ ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω⁴² Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δήμου.

CV. Καὶ πρῶτα μὲν, ἐόντες ἔτι ἐν τῷ ἄστεϊ, οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φειδιππίδην,⁴³ Ἀθηναῖον μὲν ἄνδρα, ἄλλως⁴⁴ δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα.⁴⁵ τῷ δὲ, ὡς αὐτὸς τε ἔλεγε Φειδιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον⁴⁶ οὔρος, τὸ ὑπὲρ Τεγέης, ὃ Πᾶν περιπίπτει.⁴⁷ βῶσαντα δὲ τὸ οὄνομα τοῦ Φειδιππίδew, τὸν Πᾶνα Ἀθηναίοισι κελεύσαι⁴⁸ ἀπαγγεῖλαι, “διότι⁴⁹ ἑωντοῦ οὐδεμίαν ἐπιμέλειαν⁵⁰ ποιεῦνται, ἐόντος εὐνόου Ἀθηναίοισι, καὶ πολλαχῇ γενομένου ἤδη σφίσι χρησίμου, τὰ δ’ ἔτι⁵¹ καὶ ἐσομένου.” καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφίσι εὖ⁵² ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα,⁵³ ἰδρύσαντο⁵⁴ ὑπὸ τῇ ἀκροπόλει Πανὸς ἱρὸν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίησι ἐπετείησι καὶ λαμπάδι⁵⁵ ἱλάσκονται.

41. τυραννίδος τῆς ἐν X.] M. G. G. 276. Tyranny was the crime of which Miltiades was accused; the place, in which it had been exercised, was comparatively immaterial, and only so far important, as it enabled the prosecutors to bring specific evidence of the charge. Hence the noun is put without an article, and the designation of the noun follows, as much perhaps to remind the reader of the particulars in the history of Miltiades previously recorded, as to give a definite character to the accusation itself.

42. οὕτω] often stands like οὔτος, and after participles, whose meaning it thus repeats for the sake of emphasis. M. G. G. 610.

43. Φειδιππίδην] Most authors call him Philippides. *Philippides cursor ejus generis, qui hemerodromi vocantur*, C. Nepos, i. 4. W.

44. ἄλλως] i. 60. besides this.

45. τοῦτο μελετῶντα] making this his profession.

46. Παρθένιον] now Partheni. L.

47. περιπίπτει] falls in with; περιπεσοῦσαν, about to fall into, c. 106.

48. βῶσαντα—κελεύσαι] This sudden transition from direct to oblique speech may be dependent on ἔλεγε ὁ Φ. understood. H. on Vro. v. 3, 9.

49. διότι] i. e. διὰ τί. ST.

50. ἐπιμέλειαν] σπουδῇ, Hesy-

chius; φροντίδα, Suidas. SCHL. According to the Scholiast on Aristides, Pan said “τῇ μάχῃ παρέσομαι· εἰπὲ δὲ Ἀθηναίους τιμᾶν με.” V.

51. τὰ—ἔτι] hereafter, as τὰ νῦν now, τὸ παραντίκα, c. 106. immediately. M. G. G. 282. LAU. p. 10. n. 36.

52. εὖ] i. e. τῶν βαρβάρων νικηθέντων, καὶ σωθείσης τῆς πόλεως. J.

53. ἀληθέα] It was probably a pious fraud devised by Miltiades. Pericles practised a similar artifice, Frontinus, Str. i. 11, 10. Archidamus, Agesilaus, and Epaminondas did not disdain to avail themselves in like manner of popular superstitions. V.

54. ἰδρύσαντο] Lucian makes Pan say “Ἀθηναίοισι συμμαχήσας οὕτως ἡρίστευσα ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη μοι τὸ ὑπὸ ἀκροπόλει σπήλαιον,” D. D. xxii. 3. V. This cave is probably the chapel, which was a little below the propylæa of the citadel (Pausanias, i. 28.), and in which was a statue of Pan, of Parian marble (Anthol. iv. 12.), erected by Miltiades (Anal. V. P. Gr. t. i. p. 131.). L.

55. λαμπάδι] The torch-race was as follows. A man ran, with a lighted torch in his hand, from the altar of the god, in whose honor the race was celebrated, to a certain spot. If the torch of him, who first made the attempt, went out, it was handed to a

CVI. Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὗτος ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος⁵⁶ ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ. ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας⁵⁷ ἔλεγε· “ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονταί σφισι βοηθῆσαι, καὶ μὴ περιῖδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι Ἑλλῃσι⁵⁸ δουλοσύνην περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ Ἐρέτριά τε νῦν ἡνδραπόδισται, καὶ πόλις⁵⁹ λογίμη ἢ Ἑλλὰς γέγονε ἀσθενεστερή.” Ὁ μὲν δὴ σφί τὰ ἐντεταλμένα ἀπήγγελλε· τοῖσι δὲ ἔαδε⁶⁰ μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα⁶¹ δὲ σφί ἦν τὸ παραντῖκα ποιεῖν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον.⁶² ἦν γὰρ ἰσταμένου τοῦ μηνὸς⁶³ εἰνάτῃ· εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ⁶⁴ πλήρεος ἔontos τοῦ κύκλου.⁶⁵ οὗτοι μὲν νυν τὴν πανσέληνον⁶⁶ ἔμενον.⁶⁷

second; and he, in like manner, delivered it to a third. If all the three were unsuccessful, neither obtained the prize. The competitors were limited to three. They were not allowed by the spectators to slacken their pace; Pausanias, i. 30. This ceremony was performed in honor of several other deities, and there are allusions to it by the poets: ἡ ὥρη λαμπάδ' ἔχουσα τρέχει, Alcæus of M., Anal. P. V. Gr. t. i. p. 486. *quasi cursores, vitæ lampada tradunt*, Lucretius, ii. 78. L. Potter, ii. 20. TR.

56. δευτεραῖος] From the ordinal numbers are derived numerals, (or rather temporals, BL.) in —aîos, which answer to the question “on what day?” M. G. G. 144, I. VIC. iii. 2, 15. *Philiippides* (sic) *biduo mille ducenta quadraginta studia ab Athenis Lacedæmonem decucurrit*, Solinus, i. p. 9. E. SA. λέγεται, ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην, εἰπεῖν πρὸς τοὺς ἀρχοντας· “χαίρετε, νικῶμεν,” καὶ τοῦτο εἰπὼν, συναποθανεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνεῦσαι, Lucian, t. i. p. 727. V.

57. τοὺς ἀρχοντας] not properly so called (as in the preceding passage of Lucian), but τὰ τέλη, consisting of kings, ephors, and senate.

58. ἐν τοῖσι Ἑλλῃσι] p. 29. n. 64. Compare c. 109.

59. πόλις] The dative expresses the relation of the measure, degree, &c. with the comparative. M. G. G. 405, 7.

60. ἔαδε] M. G. G. 161.

61. ἀδύνατα] p. 9. n. 16. v. 124.

62. νόμον] “The Lacedæmonians were obliged never to march before the full moon; for that planet was believed to have a particular influence upon their affairs, to bless them with success, when itself was in the height of its splendor, but till it was arrived there, to neglect or suffer them to be blasted for want of power to send assistance;” Potter, iii. 7. This was one of “the curbs to which Lycurgus trusted for restraining that ambition which he could not but foresee must arise among his fellow-countrymen;” Mitford, iv. 3. TR.

63. ἰσταμένου τοῦ μηνὸς] i. e. ἀρχομένου, from the month's beginning. S.

64. μὴ οὐ] if the moon's orb were not full. ii. 110. The “if” is contained not in μὴ οὐ, but in the participle, § 566, 4.; and μὴ, which is in this connexion the appropriate negative particle, is only strengthened by οὐ. M. G. G. 608, 2. (p. 954.) or 601. b. p. 251. n. 32.

65. τοῦ κύκλου] understand τῆς σελήνης. ST.

66. τὴν πανσέληνον] understand ὥρην. F. on B. 336.

67. ἔμενον] “As things now stood, probability of successful opposition was so small, that perhaps we ought not to impute to any base or unreasonable selfishness the caution of the

CVII. Τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππῖης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα· τότε δὲ κατηγόμενος, τοῦτο μὲν, τὰ ἀνδράποδα τὰ ἐξ Ἑρετρίης ἀπέβησε⁶⁸ ἐς τὴν νῆστον τὴν Στυρέων,⁶⁹ καλεομένην δὲ Αἰγίλειαν· τοῦτο δὲ, καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὤρμιξε⁷⁰ οὗτος, ἐκβάντας τε ἐς τὴν γῆν τοὺς βαρβάρους διέτασσε.

CVIII. Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένει Ἡρακλέος⁷¹ ἐπῆλθον βοηθέοντες Πλαταιέες⁷² πανδημεῖ⁷³ καὶ γὰρ καὶ ἐδεδώκεσάν σφεας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ἤδη ἀναιρέατο⁷⁴ ἔδοσαν δὲ ὧδε. πιεζέμενοι⁷⁵ ὑπὸ Θηβαίων, οἱ Πλαταιέες ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ Λακεδαιμονίοισι σφεας αὐτοὺς. οἱ δὲ, οὐ δεκόμενοι, ἔλεγόν σφι τάδε· “ ἡμεῖς μὲν ἐκαστέρω⁷⁶ τε οἰέομεν, καὶ ὑμῖν τοιήδε τις γίνοιτ’ ἂν ἐπικουρίῃ ψυχρή⁷⁷ φθαίητε γὰρ ἂν πολλάκις ἐξανδραποδισθέντες,⁷⁸ ἢ τινα πυθέσθαι ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισι τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι.”⁷⁹ Ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐ κατὰ εὐνοίην οὕτω τῶν Πλα-

Lacedæmonian government, though we should believe that policy or irresolution, more than religion, detained their army;” Mitford, vii. 4. TR.

68. ἀπέβησε] disembarked; ἀνέβησε, mounted, i. 80. both transitively. p. 220. n. 100.

69. Στυρέων] Thucydides, vii. 57. of Styra in Eubœa, Homer, Il. B. 539. L. now Spítulus. IV A.

70. ὤρμιξε] brought to anchor; ὤρμιζετο, came to an anchor, Thucydides, i. 51. BLO.

71. ἐν τ. Ἡρακλέος] c. 116. E.

72. Πλαταιέες] Platæa is now Colonia. L.

73. πανδημεῖ] Thucydides, i. 73. πανδαμί, πανομιλί, Æschylus, Th. 283. BL. p. 36. n. 59.

74. ἀναιρέατο] had undertaken; Ionic for ἀνήρηντο. V.

75. πιεζέμενοι] “δεομένων γὰρ ξυμμαχίας, ὅτε Θηβαῖοι ἡμῶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς ἐγγὺς ὄντας, ἡμῶν δὲ μακρὰν ἀποικούντων” is in the speech of the Platæans to the Spartans, Thucydides, iii. 55. IV.

76. ἐκαστέρω] iii. 101. Apollonius,

iv. 90. &c. ποβρώτέρω, Hesychius. W. n. on c. 92. A comparison seems to be implied here, which would be expressed by an infinitive with ἤ. M. G. G. 457, 2.

77. ἐ. ψυχρῇ] but a poor assistance: νίκη ψ., ix. 49. ἐλπίς ψ., Euripides, I. A. 1014. Josephus, B. J. i. 18, 3. W.

78. φθαίητε—ἂν—ἐξ., ἢ] you would in all probability be enslaved before that, &c. HER. and H. on VIg. v. 14, 2. M. G. G. 553, 3.

79. τιμωρέειν—οὐ κακοῖσι] αγαθὸς has the same construction. M. G. G. 532, 2. οὐ may here be rendered far from, by no means. It is an instance of litotes similar to οὐκ ἄμεινον, i. 187. οὐκ ἐλαχίστην μόρην, i. 204. οὐ γήθησεν, Homer, Il. A. 330. οὐχ ἐνδός, Æschylus, Th. 100. (where BL. gives several parallel examples both in Greek and in Latin); οὐχ ἥμισυ, Sophocles, C. R. 1053. (and elsewhere very frequently); οὐκ ἐν ὑστάτοις, Tr. 315. οὐ χαλεπῶς, Thucydides, i. 2. οὐχ ἥσσαν, S. 44. οὐ τὸ πλεῖον, 9. 36. οὐκ ἐλάσσω, 40. non magis, Livy, ii. 5. 11. 29. p. 146. n. 77. p. 153. n. 41.

ταίων, ὡς⁸⁰ βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόρους, συνεστεῶ-
 τας Βοιωτοῖσι. Λακεδαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνε-
 βούλευον·⁸¹ οἱ δὲ οὐκ ἠπίστησαν,⁸² ἀλλ', Ἀθηναίων ἰρὰ ποιούντων
 τοῖσι δώδεκα θεοῖσι,⁸³ ἱκέται ἰζόμενοι ἐπὶ τὸν βωμὸν, ἐδίδοσαν
 σφεας αὐτοὺς. ἔδοσαν μὲν δὴ οἱ Πλαταιέες σφέας αὐτοὺς Ἀθηναίοισι
 τρώπῃ τῷ εἰρημένῳ· ἦκον δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

CIX. Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα⁸⁴ αἱ γνῶ-
 μαί· τῶν μὲν οὐκ ἐόντων συμβάλλειν, “ὀλίγους γὰρ εἶναι, στρατιῇ
 τῇ Μήδων συμβαλέειν.”⁸⁵ τῶν δὲ, καὶ Μιλτιάδεω, κελευόντων. ὡς
 δὲ δίχα τε ἐγίνοντο, καὶ ἐνίκα ἡ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν
 γὰρ ἐνδέκατος ψηφισφόρος ὁ τῷ κυάμῳ λαχὼν⁸⁶ Ἀθηναίων πολε-
 μαρχεῖν·⁸⁷ τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον⁸⁸ τὸν πολέμαρ-
 χον⁸⁹ ἐποιεῦντο τοῖσι στρατηγοῖσι·⁹⁰ ἦν τε τότε πολέμαρχος

80. οὐ—οὕτω—ὡς] p. 279. n. 100.

81. συνεβούλευον] The crafty sel-
 fishness of the Spartan character was
 notorious, Σπάρτης ἐνοικί, δόλια βου-
 λευτήρια, Euripides, An. 447. W.

82. ἠπίστησαν] ἠπείθησαν, Harpo-
 cration, ἦσαν ἀπειθεῖς; thus εἰ μὲν
 ἐπίσθης—εἰ δ' ἠπίσθησας, Isocrates,
 Ep. to Ph. p. 409. A. This sense is
 common in Sophocles, V. as τοῖς
 ἀπιστοῦσιν, An. 225. σὲ ἀπιστοῦσαν
 τοῖς βασιλεῖοισιν νόμοις, 387. these
 participates the Scholiast rightly ex-
 plains, τοῖς ἀπιθοῦσιν, and μὴ πειθαρ-
 χοῦσαν. L.

83. τοῖσι δώδεκα θεοῖσι] ii. 7. L.
 Juno, Vesta, Minerva, Ceres, Diana,
 Venus, Mars, Mercurius, Jovī, Nep-
 tunus, Vulcanus, Apollo, Ennius.

84. ἐγίνοντο δίχα] Instead of ad-
 jectives or participles, adverbs are fre-
 quently put in the predicate, after εἶμι
 or some equivalent verb; Thucydides,
 iv. 61. vii. 81. M. G. G. 308. c.
 604 or 612. With δίχα the verb is
 sometimes understood, Æschylus, P.
 V. 963. A. 1340. BL.

85. ὀλίγους—συμβαλέειν] too few
 to engage; ὡς ἐόντων αὐτῶν ὀλίγων
 στρατὸν τῶν Μήδων ἀλέεσθαι, vii.
 207. νῆες ὀλίγαι ἀμύνειν, Thucydides,
 i. 50. The positive in these passages
 is put for the comparative, and the
 words ἢ ὥστε or ἢ ὡς are omitted. M.
 G. G. 448. b. S. p. 123. n. 70. To the
 instances there given may be added,

ἔστι μείζω τὰ κείνων ἔργα, ἢ ὡς τῷ
 λόγῳ τις ἂν εἴποι, Demosthenes, Ph. ii.
 p. 74.

86. λαχὼν] αἰρεθείς.

87. πολέμαρχεῖν] πολέμαρχον εἶναι.
 p. 20. n. 78.

88. ὁμόψηφον] “lest, in contro-
 verted matters, an equality of voices
 should retard their proceedings;”
 Potter, iii. 5. The word occurs, vii.
 149. it is the same as ἰσόψηφον, Thu-
 cydides, i. 141. iii. 11. 79. Dionysius,
 A. R. p. 111, 14. Euripides, S. 353.
 and is to be taken metaphorically for
 ἰσότημον. BLO.

89. πολέμαρχον] The *Polemarch*
 was the third of the nine archons.
 He offered to Diana *Agrotera* “the
 huntress,” and to Mars, the sacrifices
 which were made annually in com-
 memoration of the victory of Marathon.
 He regulated the funeral games cele-
 brated in honor of those who died in
 the field; and performed funeral sac-
 rifices to Harmodius and Aristogiton.
 He was the judge of the *Metæci*, or
 “domiciled strangers,” and exercised
 over them the same authority that
 the archon *Eponymus* (i. e. “the
 one from whom the year was desig-
 nated”) did over the other citizens.
 L. Potter, i. 12. and iii. 5. TR.
 ἄρχων, πρὸς ὃν κατηγγυῶντο τοὺς
 ξένους. GL.

90. τοῖσι στρατηγοῖσι] “When the
 Athenian tribes or wards were in-

Καλλίμαχος Ἀφιδναῖος.⁹¹ πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε· “Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι⁹² ἡ καταδουλώσαι Ἀθήνας, ἡ, ἐλευθέρας ποιήσαντα,⁹³ μνημόσυνα⁹⁴ λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι,⁹⁵ ἐς κίνδυνον ἤκουσι μέγιστον. καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται⁹⁶ τὰ πείσσονται παραδεδομένοι Ἰππῆϊ· ἦν δὲ περιγένηται αὕτη ἡ πόλις, οἷη τέ ἐστι πρώτη τῶν Ἑλληνίδων πολιῶν γενέσθαι. κῶς ὦν δὴ ταῦτα οἷά τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει τῶν πρηγμάτων τὸ κύρος⁹⁷ ἔχειν, νῦν ἔρχομαι φράσω.⁹⁸ ἡμέων τῶν στρατηγῶν, ἐόντων δέκα, δίχα γίνονται αἱ γνώμαι· τῶν μὲν, κελευόντων συμβαλέειν, τῶν δὲ, οὐ συμβαλέειν· ἦν μὲν νυν⁹⁹ μὴ συμβάλωμεν, ἔλπομαι¹⁰⁰ τινα στάσιν μεγάλην ἐμπεσοῦσαν διασεῖσειν τὰ Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν, πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἷοί τέ εἰμεν περιγενέσθαι τῇ συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει¹ καὶ ἐκ σέο ἄρτηται· ἦν γὰρ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι

creased to ten, each ward elected its own military commander. Ten generals therefore with equal rank, and elected annually, commanded the forces of the Athenian commonwealth. All were not sent together on foreign expeditions; but at home, on ordinary occasions, each commanded his day in turn; the ten forming a council of war to decide on emergencies;” Mitford, v. 4.

91. Ἀφιδναῖος] Harmodius and Aristogiton were also of this borough; the site of which is doubtful. *L.*

92. ἐν σοὶ — ἔστι] *it depends upon thee, it rests with thee; ἐν τούτῳ ἐστὶ, iii. 85. ἐν ὑμῖν οἴκε εἶναι ἐμοὶ ἡ σωτηρίῃ, viii. 118. ST. ἐν σοὶ νῦν ἐστὶ σώσαι τὴν Ἑλλάδα, viii. 60, 1. Thucydides, vi. 92. Æschylus, P. 177. Sophocles, C. R. 314. Euripides, Al. 279. and with the verb suppressed, Ph. 1265. I. A. 1379. Hel. 1441. BL.*

93. σοὶ — ποιήσαντα] Consult p. 8. n. 94. *Vic. vi. 1, 2. M. G. G. 535. obs.*

94. μνημόσυνα] This plural again occurs, vii. 226. ix. 16, where the

singular might have been expected. *W.*

95. ἐξ οὗ ἐγένοντο Ἀ.] ἐξ ὅσου Ἀ. ἀείμνηστοι εἰσιν, *Lysias, p. 115. ἀφ' οὗ γέγονεν ἡ πόλις, Demosthenes, p. 204. V.*

96. δέδοκται] *have already been determined and settled. vii. 16, 3. ix. 74. W.*

97. τὸ κύρος] *the power of deciding, authority to decide, the decision.*

98. ἔρχομαι φράσω] *p. 10. n. 31. ξ. ἐννέπων, Pindar, N. vii. 102. M. G. G. 559. c.*

99. μὲν νυν] *For μὲν οὖν the Ionic writers and the poets use μὲν νυν both for commencement and transition. H. xi. v. 123. 125. vi. 1. 6. &c.*

100. ἔλπομαι] *BLO. on Thuc. i. 1. Sophocles, C. R. 1432. Virgil, Æ. iv. 292. The distinction made by Plato, p. 45. n. 55. is well illustrated by the following passage of Æschylus, οὗ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, ὥς ἂν αἶθη πῦρ ἐφ' ἐστίας ἐμῆς Ἀλγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί· οὗτος γὰρ ἡμῖν ἀσπίς οὐ μικρὰ θράσους, A. 1409.*

1. ἐς σέ — τείνει] *eis σέ τ. τῶνδε διάλυσιν κακῶν, Eurip. Ph. 445. V.*

τοι πατρίς τε ἐλευθέρη, καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν τῶν ἀποσπενδόντων τὴν συμβολὴν ἔλη, ὑπάρξει τοι, τῶν ἐγὼ κατέλεξα ἀγαθῶν, τὰ ἐναντία.”

CX. Ταῦτα λέγων, ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον. προσγενομένης δὲ τοῦ πολέμαρχου τῆς γνώμης, ἐκεκύρωτο συμβάλλειν. μετὰ δὲ, οἱ στρατηγοὶ, τῶν ἢ γνώμη ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγίνετο πρυτανήϊη² τῆς ἡμέρης, Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ, δεκόμενος, οὐ τί κω συμβολὴν ἐποιέετο, πρίν γε δὴ αὐτοῦ πρυτανήϊη ἐγένετο.

CXI. Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὧδε Ἀθηναῖοι, ὡς συμβαλέοντες· τοῦ μὲν δεξιῷ κέρεος³ ἡγήετο⁴ ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.⁵ ἡγεομένου δὲ τούτου, ἐξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαὶ,⁶ ἐχόμεναι ἀλληλέων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες. ἀπὸ ταύτης γὰρ σφί τῆς μάχης, θυσίας Ἀθηναίων ἀταγόντων καὶ πανηγύριος τὰς ἐν τῇσι πεντετηρίσι⁷ γινομένας, κατεύχεται ὁ κήρυξ ὁ Ἀθηναῖος “ἅμα τε Ἀθηναίοισι” λέγων “γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι.” τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν⁸ τῷ Μαραθῶνι, ἐγίνετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας,⁹

2. πρυτανήϊη] from *πρύτανις*, for various usages of which word consult *BL*, on *Æ. P. V.* 176.

3. κέρεος] The regular genitive is *κέρατος*, *κέραος*, *κέρως*. *M. G. G.* 84. *obs.* 1.

4. ἡγήετο] ἐξῆρχε γὰρ, καὶ τοῖς πρώτοις ἐταττεν αὐτὸν ἡ πολεμαρχία, *Polemo*, *Soph.* p. 3. *V.*

5. κ. τὸ δεξιόν] This was formerly the post of the king, (*Euripides*, *S.* 657.); after the establishment of a republic, it devolved on the polemarch. The tribe of *Æantis*, to which *Callimachus* belonged, was on the right wing. *W.* This same tribe distinguished itself at the battle of *Platæa*. *L.*

6. αἱ φυλαὶ] “By an excellent institution, those of the same tribe and the same district are enlisted in the same company and the same squadron; they march, they fight by the side of their

parents, their friends, their neighbours, their rivals. What soldier would dare disgrace himself in the presence of such formidable witnesses?” *Barthelemy*, *V. du J. A.* c. x. *Mitchell*. *φυλῆ*, *Thucydides*, vi. 98. Other nations adopted the custom of keeping their tribes distinct in battle. *Th.* iii. 90. hence *φύλοπις* “the shout of tribes” is put for “battle;” *Homer*, *Il.* Δ. 15. &c. *DU.*

7. ἐν τῇσι πεντετηρίσι] Both the *Delia* and the *Panathenæa* were celebrated every fifth year: the latter festival is here meant. *L.*

8. ἐν] p. 120. n. 28.

9. ἐπὶ τάξις ὀλίγας] *few ranks deep*. The centre was composed only of the tribes of *Leontis* and *Antiochis*; the former commanded by *Themistocles*, the latter by *Aristides*. *L.* *Miltiades*, *δέκατος αὐτὸς στρατηγήσας, μόνος, ὡς εἰπεῖν, ὀνομάζεται, καὶ ταῦτα Ἀριστέι-*

καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ¹⁰ κέρας ἐκάτερον ἔρρωτο πλήθει.

CXII. Ὡς δὲ σφί διετέτακτο,¹¹ καὶ τὰ σφάγια ἐγένετο καλὰ, ἐνθαῦτα, ὡς ἀπείθησαν¹² οἱ Ἀθηναῖοι, δρόμῳ¹³ ἔεντο ἐς τοὺς βαρβάρους. ἦσαν¹⁴ δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι, ὀρέωντες δρόμῳ ἐπίοντας, παρεσκευάζοντο ὡς δεξόμειοι· μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον,¹⁵ καὶ πάγχυ ὀλεθρίην,¹⁶ ὀρέωντες αὐτοὺς ἐόντας ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου¹⁷ ὑπαρχούσης σφί, οὔτε τοξευμάτων.¹⁸ ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον· Ἀθηναῖοι δὲ, ἐπεὶ τε ἀθρόοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν ἡμεῖς ἴδμεν, δρόμῳ ἐς πολεμίους ἐχρήσαντο¹⁹ πρῶτοι δὲ ἀνέσχοντο²⁰ ἐσθιῆτά τε Μηδικὴν ὀρέωντες,

δου τοῦ Λυσιμάχου παρόντος, Aristides, t. iii. p. 286. V.

10. τὸ μὲν — τὸ δὲ] M. G. G. 288. obs. 2.

11. σφί διετέτακτο] A verb is sometimes put impersonally in the passive with a dative of the subject; ἐπειδὴ αὐτοῖς παρεσκευάσθη, Thucydides, i. 46. M. G. G. 296. or τὸ στρατόπεδον may be implied in the verb itself. M. G. G. 294, 1.

12. ἀπείθησαν] Ionic for ἀφείθησαν, first aorist passive of ἀφίημι.

13. δρόμῳ] The dative expresses the manner of an action: hence the datives of substantives are often put adverbially. M. G. G. 404, 5.

14. ἦσαν] αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, ii. 15. In each of these instances the verb agrees not with the subject, but with the predicate. M. G. G. 304. It must be recollected that when verbs (signifying "to be, to be called, to appear," &c.) come between two nominatives, that which follows the verb in construction is the predicate, and that which precedes the verb is the subject. The subject in these cases is known by its having the article prefixed, as Θεὸς ἦν ὁ Λόγος, "the Word was God," St. John, i. 1. When both nouns have articles, they are convertible terms.

15. μανίην—ἐπέφερον] viii. 10. μω-

ρίην ἐπιφέρειν, i. 131. αἰτήν ἐπενείκας, iv. 166. ST.

16. ὀλεθρίην] ὀλέθριος is an adjective, ὀλεθρος a substantive. S.

17. ἵππου] The Athenians used to take into their pay Thessalian cavalry: v. 63. but Thessaly was now in the hands of the Persians, and, moreover was favorable to the Pisistratidae. L.

18. τοξευμάτων] Æschylus, who is said himself to have fought at Marathon, at Salamis, and at Plataea, adverts frequently to the difference of weapons: (Ξέρξης) ἐπάγει δουρικλύτοις ἀνδράσι τοξόδαμνον Ἄρην, P. 87. πότερον τόξου βῆμα τὸ νικῶν, ἢ δορικράνου λόγχης ἰσχύς κεκρότηκεν; 152. Atossa asks πότερα τοξουλκὸς αἰχμὴ διὰ χειρῶν αὐτοῖς πρέπει; to which the Chorus answers οὐδαμῶς· ἔγχη σταδαῖα, καὶ φεράσπιδες σαγαί, 244. Mitford, vii. 4. TR.

19. δρόμῳ—ἐχρήσαντο] Long before this, according to Pausanias, the Messenians δ. ἐς τοὺς Λακεδαιμονίους ἐχρῶντο, iv. 8. Not so the more ancient Greeks, Homer, Il. Γ. 8. W. The practice was afterwards generally adopted; many examples of it may be found in Xenophon, An. Cæsar highly approved of the method, and adopted it with success in his war with Pompey, who was averse to it. L.

καὶ τοὺς ἄνδρας ταύτην ἐσθημένους· τέως δὲ ἦν τοῖσι Ἑλλησι καὶ τὸ οὖνομα τὸ Μήδων φόβος²¹ ἀκοῦσαι.

CXIII. Μαχομένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγίνετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ, ῥήξαντες, ἐδίωκον²² ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιέες. νικῶντες δὲ, τὸ μὲν τετραμμένον τῶν βαρβάρων²³ φεύγειν ἔων· τοῖσι δὲ τὸ μέσον ῥήξασι αὐτῶν, συναγαγόντες τὰ κέρα ἀμφοτέρα, ἐμάχοντο,²⁴ καὶ ἐνίκων Ἀθηναῖοι.²⁵ φεύγουσι δὲ τοῖσι Πέρσῃσι εἶποντο κόπτοντες, ἐς ὃ, ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἶτεον,²⁶ καὶ ἐπελαμβάνοντο τῶν νεῶν.²⁷

CXIV. Καὶ τοῦτο μὲν,²⁸ ἐν τούτῳ τῷ πόνῳ²⁹ ὁ πολέμαρχος Καλλίμαχος διαφθείρεται,³⁰ ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ἔθανε³¹

20. ἀνέσχοντο] τότε πρῶτον Ἑλλήνες ὑπέστησαν σχῆμα θεάσασθαι Μηδικόν, Scholiast on Ar. M. V. σοῦνται τοξοδάμαντές τ' ἢ δ' ἵπποβάται, φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην, Æschylus, P. 25. *BL*.

21. φόβος] for φοβερόν, the abstract for the concrete. M. G. G. 307. *b*.

22. ἐδίωκον] "The known abilities of Miltiades, and his acquaintance with the temper and formation of the Persian army, added to the circumstances of the action, would almost warrant a conjecture that the flight of his weak centre was intended, purposely to lead the flower of the enemy's forces out of the battle, and fatigue them with unprofitable pursuit," Mitford, vii. 4. *TR*.

23. τὸ — τετραμμένον τῶν β.] Instead of the adjectives being considered as epithets of the substantives, and put in the same case with them, the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive, and the adjective, or participle, most commonly in the neuter gender. M. G. G. 442, 3. In such cases it is usual to understand μέρος. *B*. 156, &c. *DAL*.

24. ἐμάχοντο] This battle was fought about the 17th of August, 490 *B. C.*

25. Ἀθηναῖοι] ἐλθόντων Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς, Xenophon, An. iii. 2, 7. Nepos, i. 5. *HUT*.

26. πῦρ—αἶτεον] viz. to burn the fleet. *W*. Herodotus appears to have had in his mind that passage of Homer, οἴσετε πῦρ, νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν, νῆας ἐλεῖν, Il. O. 718. *S*.

27. τῶν νεῶν] pugnatum est tanta virtute, ut hinc viros, inde pecudes putares: victi Persæ in naves confugerunt; ex quibus multæ suppressæ, multæ captæ sunt, Justin, ii. 9. *HUT*.

28. τοῦτο μὲν] p. 42. n. 21.

29. πόνῳ] Procopius often imitates this expression, ἀνὴρ ἀγαθὸς ἐν τούτῳ τῷ π. γενόμενος, *B. P.* ii. 25. in ipso belli labore ac periculo deseruit nos Philippus, Sosicrates translated by Rutilius, de F. S. p. 3. *W*.

30. διαφθείρεται] An absurd story is told, that, in consequence of the number of arrows and javelins with which he was pierced, ἔμενεν ἐν τῷ τῆς στάσεως σχήματι, καὶ ἐδόκει ἐστάναι, πεσέειν μὴ δυνάμενος, Polemon, Or. i. p. 2. *W*.

31. ἀπὸ δ' ἔθανε] p. 135. n. 80.

τῶν στρατηγῶν Στησίλεως³² ὁ Θρασύλεω· τοῦτο δέ, Κυναίγειρος³³ ὁ Εὐφορίωνος ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων³⁴ νηὸς, τὴν χεῖρα ἀποκοπεῖς πελέκει, πίπτει· τοῦτο δέ, ἄλλοι Ἀθηναίων πολλοί τε καὶ ὀνομαστοί.

CXV. Ἐπταὶ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι· τῇσι δὲ λοιπῇσι οἱ βάρβαροι, ἐξανακρουσάμενοι,³⁵ καὶ ἀναλαμβάνοντες ἐκ τῆς νήσου, ἐν τῇ ἔλιπον, τὰ ἐξ Ἑρετρίης ἀνδράποδα,³⁶ περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ.

CXVI. Οὗτοι μὲν δὴ περιέπλων Σούνιον· Ἀθηναῖοι³⁷ δέ, ὡς ποδῶν εἶχον,³⁸ τάχιστα ἐβοήθειον³⁹ ἐς τὸ ἄστυ, καὶ ἔφθησάν τε

32. τῶν στρατηγῶν Σ.] M. G. G. 354, 6. a.

33. Κυναίγειρος] The brother of Æschylus. *W.* His exploit has been exaggerated by later writers: *post praelii innumeras cædes, cum fugientes hostes ad naves egisset, onustam navem dextra manu tenuit, nec prius dimisit, quam manum amitteret; tum quoque, amputata dextra, navem sinistram comprehendit; quam et ipsam cum amisisset, ad postremum morsu navem detinuit: tantam in eo virtutem fuisse, ut non tot cadibus fatigatus, non duabus manibus amissis victus, truncus ad postremum, et veluti rabida fera, dentibus dimicaverit*, Justin, ii. 9. *L.*

34. ἀφλάστων] τῶν ἄκρων τῆς πρύμνης. *GL.* It was the elevated part of the stern, composed of large curved planks, so called ἀπὸ τοῦ μὴ βᾶδῖως φλᾶσθαι, i. e. θλαῖσθαι; Eustathius. *L.* Ἐκτῶρ δὲ πρύμνης νεὸς ἤψατο· Ἐ. δέ, πρύμνηθεν ἐπελ λάβεν, οὐχὶ μεθλει, ἀφλαστον μετὰ χερσὶν ἔχων, Homer, II. O. 704. *S.* Flags, &c. were hung on this part of the ship, which appears to have served as a shelter for the steersman. *LAU.* Potter, iii. 15.

35. ἐξανακρουσάμενοι] literally, after beating back out of the fight; i. e. after getting off by the prompt and vigorous use of their oars. *S.* If ἐπὶ πρύμνῃ is understood, it will mean backing out of the fight; or retreating by backing water. *L.* The depth of water along this coast is not six feet,

for about the distance of a stone's throw from the land; a fact which Laurent once ascertained by personal examination. Had the vessels therefore been drawn up, as was customary, with their heads to the shore, the Athenians might easily have waded out far enough to reach the sterns and surround the ships. *LAU.*

36. τὰ—ἀνδράποδα] τοὺς ἀνδραποδισμένους οἱ αἰχμαλώτους, c. 119. *W.*

37. Ἀθηναῖοι.] Aristides remained on the field with his tribe to guard the prisoners and the booty; in the execution of this duty he displayed his characteristic integrity. *L.*

38. ὡς ποδῶν εἶχον] The same phrase occurs, with the addition of the word ἕκαστος, ix. 58.; and the equivalent expression ὡς τάχεις εἶχε ἔ., viii. 107. *W.* shows that we must not supply the ellipsis by ταχυτήτα, or δύναμιν, *B.* 260, and 74. but by ἑαυτοὺς; *SCH.* as they had themselves (i. e. were) with respect to their feet. p. 73. n. 73. Ælian says of the eagle, ὥσπερ οὖν ὀρνῆς τε ἅμα καὶ πτερῶν εἶχεν, ἐμπηδᾷ, *N. A.* vii. 11. *cetera classis, prætoria nave amissa, quantum quæque remis valuit, fugerunt*, *Livy*, xxxv. 26. *V.*

39. ἐβοήθειον] *Miltiades, quum ingentem Persarum multitudinem apud Marathonem fudisset, Athenienses circa gratulationem morantes compulsi, ut festinarent ad opem urbi ferendam, quam classis Persarum petebat: quumque præcurrisset, implessetque mania*

ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἦκειν, καὶ ἐστρατοπεδεύσαντο, ἀπιγμένοι ἐξ Ἡρακλήτου⁴⁰ τοῦ ἐν Μαραθῶνι, ἐν ἄλλῃ Ἡρακλήτῳ τῷ ἐν Κυνοσάργεϊ.⁴¹ οἱ δὲ βάρβαροι, τῇσι νηυσὶ ὑπεραιωρηθέντες⁴² Φαλήρου· τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων· ὑπὲρ τούτου ἀνακωχέυσαντες⁴³ τὰς νῆας, ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην.

CXVII. Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ⁴⁴ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας,⁴⁵ Ἀθηναίων δὲ ἑκατὸν ἑννεήκοντα καὶ δύο.⁴⁶ ἔπεσον μὲν ἀμφοτέρων τοσούτοι.

CXIX. Τοὺς δὲ τῶν Ἑρετριέων ἀνδραποδισμένους⁴⁷ Δᾶτις τε καὶ Ἀρταφέρνης, ὡς προσέσχον ἐς τὴν Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίεας, ἐνεῖχε σφί δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης προτέρων τῶν Ἑρετριέων· ἐπεὶ τε δὲ εἶδε σφεας ἀπαχθέντας παρ' ἑωυτὸν, καὶ ὑποχειρίου ἐωυτῷ ἔοντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἀλλὰ σφεας τῆς Κισσίης χώρας κατοίκησε ἐν σταθμῷ⁴⁸ ἑωυτοῦ, τῷ

armatis, Persæ rati ingentem esse numerum, et alio milite apud Marathona pugnatum, alium pro muris suis opponi, circumactis extemplo navibus, Asiæm repetierunt, Frontin. Str. iv. 7, 43. L.

40. Ἡρακλήτου] c. 108. understand *τεμένεος. L.*

41. Κυνοσάργεϊ] so called from a "White or Swift Dog," which appeared and stole part of a sacrifice to Hercules. It was celebrated for the Gymnasium, where the Cynics established their school. *L.*

42. ὑπεραιωρηθέντες] *μετεωρισθέντες ὑπέρ. GL.*

43. ἀνακωχέυσαντες] *ἀναχωρήσαντες. GL.*

44. κατὰ] *about. M. G. G. 581. b.*

45. ἑ. καὶ τ. ἄνδρας] This number was afterwards immensely exaggerated, as in the distich, Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι ἔκτειναν Μήδων ἑννέα μυριάδας. *W. cecidit et Hippias, tyrannus Atheniensis, auctor et concitor ejus belli, diis patriæ ultoribus pænas repetentibus, Justin, ii. 9. nefarius Hippias, Pisistrati filius, qui in Marathonia pugna cecidit, arma contra patriam ferens, Cicero, to Att. ix. 10. L.* In the following anecdote the writer appears to have forgotten that Callimachus was among the slain: Καλλιμάχος, ὁ πολέμαρχος, λέγεται

εὔξασθαι τῇ Ἀρτέμιδι τοσαύτας βοῦς θῦσαι, ὅσους ἂν φονεύσῃ βαρβάρους ἐν Μαραθῶνι· ἐπειδὴ δὲ πολλοὶ ἐφονεύθησαν, μὴ δυνάμενος τοσαύτας βοῦς θῦσαι, ἔθυσσε χιμαῖρας, Scholiast on Arist. Eq. 658. εὐξάμενοι τῇ Ἀρτέμιδι, ὅπόσους ἂν κατακάνοιεν τῶν πολέμων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν, Xenophon, An. iii. 2, 7. Agathias, ii. p. 46. *HUT.*

46. ἑ. καὶ δύο] "The small proportion of the Athenian slain perhaps appears least consistent with the other circumstances. Yet it is countenanced by authentic accounts of various battles in different ages, and particularly by those in our own history, of Crecy, Poitiers, and, above all, of Agincourt. When indeed the whole front of the soldier was covered with defensive armour, slaughter seldom could be great, but among broken troops, or in pursuit," Mitford, vii. 4. *TR.*

47. ἀνδραποδισμένους] Of 780 prisoners, 400 only reached Susa alive, including 10 women; Philostratus, *L.* of Ap. i. 24. *L.*

48. σταθμῷ] At the σταθμοὶ were royal post-houses, where the king lodged on his journeys. *L.*

οὐνομά ἐστι Ἀρδέρικκα,⁴⁹ ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίου ἀπέχοντι. ἐνθαῦτα τοὺς Ἐρετρίεας κατοίκησε βασιλεὺς Δαρειῶς· οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν ἀρχαίην γλῶσσαν. τὰ μὲν δὴ περὶ Ἐρετρίεας ἔσχε οὕτω.

CXX. Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχιλίοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν,⁵⁰ οὕτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι⁵¹ δὲ ἀπικόμενοι τῆς συμβολῆς, ἰμείροντο ὅμως θεήσασθαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα, ἐθεήσαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὀπίσω.

CXXXII. Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα⁵² γεγόμενον, Μιλτιάδης, καὶ πρότερον εὐδοκιμῶν παρὰ Ἀθηναίοισι, τότε μᾶλλον αὔξετο. αἰτήσας δὲ νέας ἐβδομήκοντα καὶ στρατιήν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύσεται χώραν, ἀλλὰ φὰς “αὐτοὺς καταπλουτιεῖν,⁵³ ἣν οἱ ἔπωνται· ἐπὶ γὰρ χώραν τοιαύτην δὴ τίνα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται.” λέγων τοιαῦτα, αἶτεε τὰς νέας. Ἀθηναῖοι δὲ, τοῦτοισι ἐπαρθέντες, παρέδωσαν.

CXXXIII. Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιήν, ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων, ὡς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριήρεϊ ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα⁵⁴ λόγου ἦν· ἀτὰρ τίνα καὶ ἔγκοτον εἶχε τοῖσι Παρίοις διὰ Λυσσαγόρεα τὸν Τισίω, ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃ. ἀπικόμενος δὲ, ἐς τὴν ἔπλεε, ὁ Μιλτιάδης τῇ στρατῇ, ἐπολιόρκεε Παρίους, κατειλημένους⁵⁵ ἐντὸς τέλχεος· καὶ, ἐσπέμπων κήρυκα, αἶτεε ἑκατὸν τάλαντα, φὰς, “ἦν μὴ οἱ δῶσι, οὐκ ἀπαναστήσῃ⁵⁶ τὴν στρατιήν, πρὶν ἢ ἐξέλῃ σφέας.” οἱ δὲ Πάριοι,

49. Ἀρδέρικκα] half-way between Susa and Babylon. The Eretrians were still there at the commencement of the Christian era; Philostratus, i. 24. 36. L.

50. καταλαβεῖν] viz. τοὺς Πέρσας. ST.

51. ὕστεροι] τῇ ὕστεραίᾳ τῆς μάχης, Pláto, Men. p. 240. c. W.

52. τρῶμα] i. 18. v. 121. ix, 90. ST. Understand Πέρσῃσι. S.

53. καταπλουτιεῖν] p. 258. n. 97.

54. πρόσχημα] αὕτη μὲν νυν αἰτία π. τοῦ λόγου ἐγένετο, iv. 167. ST.

55. κατειλημένους] Πάρον καθεξόμενος ἐπολιόρκει πολὺν χρόνον, τῆς θαλάττης ἔργων, Ephorus; urbem operibus clausit, omnique commeatu privavit, Nepos, i. 7. V.

56. οὐκ ἀπαναστήσῃ] that he would not draw off. This sense in the active is rare, but occurs, Thucydides, ii. 70. Appian, i. 45. Dionysius, A. R. 318, 47. BLO.

ὅκως μὲν τι δώσουσι Μιλιτιάδῃ ἀργύριον, οὐδὲν⁵⁷ διενοεῦντο.⁵⁸ οἱ δὲ, ὅκως διαφυλάξουσιν τὴν πόλιν, τοῦτο ἐμηχανῶντο· ἄλλα τε ἐπιφραζόμενοι, καὶ τῇ μάλιστα ἔσκε⁵⁹ ἐκάστοτε ἐπίμαχον⁶⁰ τοῦ τείχεος,⁶¹ τοῦτο ἅμα νυκτὶ ἐξήρετο διπλήσιον τοῦ ἀρχαίου.

CXXXIV. Ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλληνες λέγουσι, τὸ ἐνθεῦθεν δὲ αὐτοῖς⁶² Πάριοι γενέσθαι ὥδε λέγουσι· Μιλιτιάδῃ ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναικα, εἴσων μὲν Παρίην γένος, οὐνομα δὲ οἱ εἶναι Τιμοῦν· εἶναι δὲ ὑποζάκορον⁶³ τῶν χθονίων θεῶν.⁶⁴ ταύτην, ἐλθοῦσαν ἐς ὄψιν Μιλιτιάδεω, συμβουλευσαί οἱ, εἰ περὶ πολλοῦ ποιεῖται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ ὑποθῇται, ταῦτα ποιεῖν. μετὰ δὲ, τὴν μὲν ὑποθέσθαι· τὸν δὲ, ἀπικόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλιος ἑόντα, τὸ ἔρκος⁶⁵ θεσμοφόρου Δήμητρος ὑπερθορέειν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι· ὑπερθορόντα δὲ, ἰέναι ἐπὶ τὸ μέγαρον,⁶⁶ ὃ τι δὴ ποιήσοντα ἐντὸς, εἴτε κινήσοντά τι τῶν ἀκινήτων,⁶⁷ εἴτε ὃ τι δὴ ποτε⁶⁸ πρήζοντα· πρὸς τῇσι θύρῃσι τε γενέσθαι, καὶ πρόκα⁶⁹ τε φρίκης αὐτὸν ὑπελθούσης,⁷⁰ ὅπισω τὴν αὐτὴν ὁδὸν ἴεσθαι· καταθρώσκοντα δὲ τὴν αἵμασιν, τὸν μὲρὸν σπασθῆναι· οἱ δὲ αὐτὸν τὸ γόνυ προσπταῖσαι λέγουσι.

CXXXV. Μιλιτιάδης μὲν νυν, φλαύρως ἔχων,⁷¹ ἀπέπλεε ὀπίσω, οὔτε χρήματα Ἀθηναίοισι ἄγων, οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἐξ καὶ εἴκοσι ἡμέρας, καὶ δηϊώσας τὴν νῆσον. Πά-

57. οὐδὲν] for οὐ. *M.*

58. ὅκως—διενοεῦντο] δ. followed by a verb with a conjunction, instead of an infinitive mood. *M. G. G.* 531. *obs.* 2.

59. ἔσκε] for ἦν. *M. G. G.* 212. *obs.*

60. ἐπίμαχον] ἢ φόντο μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανήν, καὶ ἦν ἐπιμαχώτατον, (understand τὸ τείχοςμα,) πύργον ξύλινον ἀντέστησαν, *iv.* 115. *V.*

61. τοῦ τείχεος] Before these words, may be understood τι, or μέρος, *S.* or χωρίον, as τῇ ἦν ἐπίμαχον τὸ χ. τῆς ἀκροπόλιος, *i.* 84. *W.*

62. αὐτοῖς] μόννοι. *L. SCH.* on *B.* 177.

63. ὑποζάκορον] a priestess, who was probably subordinate to the νεώκορος. *L.*

64. θεῶν] Ceres and Proserpine. *V.*

65. ἔρκος] περίβολον, Plato, *t.* iii. p. 116. *c.* π. θεῶν ἱερὸν τῶν μεγάλων, Pausanias, viii. p. 664. ἐντεῦθεν ἐς τὸν ἰ. π. τῆς δεσποίνης ἐστὶν εἴσοδος, p. 675. *V.* The same as αἵμασιν below. *ST.* p. 240. *n.* 4.

66. μέγαρον] sanctuary. *ST.* p. 20. *n.* 82.

67. τῶν ἀκινήτων] τούτων, ἃ οὐκ ὀσιὸν ἐστι κινεῖν. *ST.*

68. ὃ τι δὴ ποτε] ὃ τι ἂν εἴη. *M. G.* 483.

69. πρόκα] p. 67. *n.* 7.

70. ὑπελθούσης] Sophocles, *E.* 1118. *W.*

71. φλαύρως ἔχων] being in a pitiable state, *iii.* 129. 130. Thucydides, *i.* 126. *BLO.* p. 288. *n.* 92.

ριοι δὲ, πυνθόμενοι, ὥς ἡ ὑποζάκορος τῶν θεῶν Τιμῷ Μιλτιάδῃ κατηγήσατο, βουλούμενοί μιν ἀντὶ τούτων τιμωρήσασθαι, θεοπρόπους πέμπουσι ἐς Δελφοὺς, ὥς σφεας ἡσυχίῃ τῆς πολιορκίης ἔσχε.⁷² ἔπεμπον δὲ ἐπειρησόμενους, “εἰ καταχρήσονται τὴν ὑποζάκορον τῶν θεῶν, ὥς ἐξηγησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν, καὶ τὰ ἐς ἔρσενα γόνον ἄρρητα ἱρὰ ἐκφύνασαν Μιλτιάδῃ.” ἡ δὲ Πυθίη οὐκ ἔα, φᾶσα, “οὐ Τιμοῦν εἶναι τὴν αἰτίην τούτων· ἀλλὰ,⁷³ δεῖν γὰρ Μιλτιάδεα τελευτᾶν μὴ εὖ, φανῆναί οἱ τῶν κακῶν κατηγεμόνα.” Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε.

CXXXVI. Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον ἐν στόμασι,⁷⁴ οἳ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος ὁ Ἀρίφρωνος. ὅς, θανάτου⁷⁵ ὑπαγαγὼν⁷⁶ ὑπὸ τὸν δῆμον Μιλτιάδεα, ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν.⁷⁷ Μιλτιάδης δὲ, αὐτὸς μὲν παρ-
εὼν, οὐκ ἀπελογέετο· ἦν γὰρ ἀδύνατος,⁷⁸ ὥστε σηπομένου τοῦ μη-
ροῦ· προκειμένου δὲ αὐτοῦ ἐν κλίνῃ, ὑπεραπολογέοντο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνημένοι, καὶ τὴν Λήμνου αἵρεσιν.⁷⁹ ὥς ἐλὼν Λῆμνόν τε, καὶ τισάμενος τοὺς Πελασ-
γοὺς, παρέδωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ
κατὰ τὴν ἀπόλυσιν τοῦ θανάτου, ζημιώσαντος δὲ κατὰ⁸⁰ τὴν ἀδι-
κίην πεντήκοντα ταλάντοισι, Μιλτιάδης μὲν μετὰ ταῦτα, σφακελί-
σαντός⁸¹ τε τοῦ μηροῦ καὶ σαπέντος, τελευτᾷ· τὰ δὲ πεντήκοντα
τάλαντα ἐξέτισε ὁ πάϊς⁸² αὐτοῦ Κίμων.

72. ἡσυχίῃ—ἔσχε] This is one of the nouns, with which ἔχειν admits of a reciprocal construction; as ἡσυχίην ἔσχον, ii. 45. vii. 150. *H.* on VIc. v. 7, 15.

73. ἀλλὰ] ἀλλ', ἡ κρίνασα θεὸς μὴ εὖ τελευτῆσαι τὸν μέγαν Μιλτιάδην, αὐτῇ τοῦτο τὸ κακὸν ἐπεμψε, Libanius, t. i. p. 486. *W.*

74. ἐν στόμασι] p. 171. n. 17.

75. θανάτου] The punishment is sometimes in the genitive, yet seldom any word except θ. *M. G. G.* 347. *obs.* 3.

76. ὑπαγαγὼν] followed by ὑπὸ occurs vi. 72. *ST.* 82. 104. *W.*

77. ἀπάτης εἵνεκεν] The genitive of the crime is often accompanied by some other word, on which it depends.

M. G. G. 347. *obs.* 1.

78. ἀδύνατος] a cripple; ὁ πεπηρωμένος τὸ σῶμα, Suidas and Harpocration; ἀδύνατος τοῖς ποσὶν, Acts, xiv. 8. ἀνάπηρος. *SCHL.*

79. τῆς μάχης—καὶ τὴν—αἵρεσιν] As ἐπιμεμνημένοι governs either a genitive or accusative, Herodotus here affords an instance of anacoluthia, in his sudden transition from one construction to the other. *S.*

80. κατὰ] according to, in proportion to. *S.* pecunia multatus est, eaque lis quinquaginta talentis aestimata est, quantus in classem sumtus factus erat, Nepos, i. 7.

81. σφακελίσαντος] p. 141. n. 43.

82. πάϊς] *M. G. G.* 27. vii. 5.

EXAMINATION QUESTIONS.

BOOK I.

1. What is γένωμαι with οὐ μὴ equivalent to?
2. To whom was the term βάρβαροι applied?
3. What is the force of καὶ δὴ καὶ?
4. How do the words ηδε, εξ, εν, ης, οι, ην, ως, ου, &c. differ in signification according to their accents or breathings?
5. How do the words νυν, ἐπι, μετα, &c. differ according to their accents?
6. Give instances of the figures antithesis, paragoge, dialysis, or diæresis, syncope, antimeria, polysyndeton, parenthesis, crasis, periphrasis, synalæphe, ecthipsis, &c. and explain them.
7. Explain the terms πρύμνη, πρόρη, μέση νηῦς, and κοίλη.
8. What is the difference between ἄλλοι and οἱ ἄλλοι?
9. Why is πρῶτος circumflexed? and δεύτερος a proparoxytone? p. 18. n. 52.
10. Explain the difference between ταῦς μακρῇ and στρογγύλη.
11. Give the dates of—the foundation of the kingdom of Argos, the abduction of Europa, the Argonautic expedition, and the elopement of Helen.
12. Give the modern names of Halicarnassus, Tyre, Crete, &c.
13. What is the difference between ἀπίκατο and ἀπικέατο?
14. What is the signification of ὁ Κόλλος, &c.?
15. Why were heralds considered sacred?
16. Explain the construction of a noun or pronoun before an infinitive. p. 7. n. 86.

17. How many years does Herodotus reckon to a generation?

18. Give the etymology of the words — Alexander, Priam, Artemis, Phrygia, Mysia, &c.

19. State the difference between ἐπίστασθαι and εἰδέναι. p. 75. n. 100.

20. Explain the principle upon which an accusative case, instead of a dative, often follows the infinitive mood.

21. What may be observed with respect to the quantity of the first syllable in the words Ἀσία, Ἀσίς, and Asia in Latin?

22. For what cases may infinitives be used (1) *with* and (2) *without* an article?

23. What is the principle of the construction, when a sentence is said to be the nominative case to a verb?

24. In what class of adjectives is enallage of number most frequently met with?

25. How are infinitives in *θαι* accented? and participles in *eis*, *ous*, and *ws*?

26. What is a favorite pleonasm with our author?

27. When does ἐπὶ signify *in the time*?

28. What are the exceptions to the general rule that 'the last syllable of proparoxytones is short'?

29. What were the seven Christian Churches, the seven wonders of the world, (p. 12. n. 65. and p. 39. n. 84.) and the names of the seven wise men of Greece?

30. What was the length of στάδιον, ὀργυιὰ, πλέθρον, πῆχυς, παλαιστή, ὁδὸς ἡμερεσία, παρασάγγης, and σχοῖνος?

31. What was the measure called ἄρουρα?

32. What were a *day's sail*, and a *night's sail*?

33. To what magistracy in the Roman republic was the office of αἰσυμνήτης at Mytilene similar?

34. How may the use of the comparative degree for the positive be accounted for?

35. What was the nature of the changes made by Solon in the Athenian constitution?

36. When is the subjunctive, and when is the optative, to be used after ἵνα μή?

37. What is the difference of the phrases θεῖναι νόμον and θέσθαι νόμον?

38. What change is made in the signification of οἶος by the addition of τε?

39. What neuter pronouns are used by Greek historians in reference to facts or words preceding, and to facts or words following? p. 17. n. 38.

40. When the clause of a sentence, which assigns the reason for the leading proposition in that sentence, stands first and has the conjunction γάρ, — what is γάρ equivalent to? what does Longinus consider such construction to be instances of? what is another way of solving the difficulty?

41. With what verb does εἶναι sometimes allow an interchange of signification?

42. What prepositions may be used, and with what cases, in lieu of the genitive absolute?

43. What are the various significations of the phrase λόγον διδόναι?

44. Give instances of verbs, resolvable into a noun with the substantive verb, and governing a genitive case. p. 20. n. 78. p. 32. n. 9. p. 82. n. 74.

45. Explain the differences of θάλαμος, ἀνδρεῶν, θησαυρός, (p. 17. n. 35.) οἶκημα, μέγαρον, and παστάς.

46. Describe the ceremonies used in expiation of murder.

47. Give instances of the way in which the Latins changed the Greek aspirate.

48. What does the Ionic form εσκον denote?

49. What is the force of a refusal conveyed by the aorist optative with οὐκ ἄν?

50. What preposition in composition signifies 'after'?

51. When is ἀχαρι a paroxytone, and when a proparoxytone?

52. Who were the *parochi*? and why so called?

53. What peculiar sense has εἵνεκεν? and what words in the tragedians have the same meaning?

54. What is a very general way in which the force of aorist participles may be expressed? p. 26. n. 34.

55. Why does καταδικάζειν, 'to condemn,' have a genitive of the person and an accusative of the crime or its punishment?

56. What words is ἡγεμονίη synonymous with?

57. Explain the differences of μαντήϊον, θέσπισμα, θεοπρόπιον, λόγιον, χρησμός, χρηστήριον, and τὸ χρησθέν?

58. What is the difference between εἰ ἐπιχειρέη, εἰ ἐπιχειρέοι, and εἰ ἐπιχειροῖ ἄν? p. 29. n. 66. and n. 71.

59. Repeat the words of the oracle delivered to Cræsus, as Aristotle gives them, and their translation in Cicero.

60. How do the Latins express the distributive force of κατά?

61. Explain the terms προμαντήϊη, ἀτελείη, and προεδρίη.

62. What is shown, when an address begins with ἀλλά?

63. What intensitive words are added to adjectives in the superlative degree?

64. What were the tribes of Attica (1) under Cecrops, and (2) under Cranaus?

65. What is $\tau\tilde{\omega}$ λόγῳ, when used adverbially, opposed to? and what other words are opposed to each other in a similar manner?

66. Supposing the attempt on the life of Pisistratus not to have been real, what instances can be given of similar artifices, from the historians or poets?

67. What is, generally speaking, the sense of $\delta\etaθεν$ with $\omega\varsigma$ and a participle?

68. What Greek cities were built at a short distance from the shore, and connected with their sea-ports by long walls?

69. Mention some of the compounds ending in $\phiορος$, and give the reason for their accentuation.

70. What substantives and verbs, compounded with $\kappaατὰ$, have a reference to the restoration of exiles to their country?

71. What was the number of the Attic boroughs?

72. What was Phya originally? and whom is she said to have married?

73. What two other expressions would be equivalent to $\gammaνῶμην νικήσαντος$?

74. What is the quantity of the ι in $\deltaωρίνας$?

75. By what step is it natural for a member of an oligarchy to arrive at the rank of tyrant?

76. Who resided in the city of Athens, and who in the Piræus, chiefly?

77. In what way was Timotheus painted?

78. What were the meals of the ancients?

79. What Homeric licence does Herodotus not scruple to employ?

80. Wherein did the ancient and the modern use of dice differ?

81. Give the significations of $\epsilonπιτρέπειν$, in the several voices, and of $\epsilonπιτροπέειν$.

82. What legislators professed to be indebted to supernatural communications for assistance?

83. What was the constitution of the Spartan λόχος according to Thucydides?

84. Explain the political terms $\tauριηκὰς$, $\sigmaυσσίτιον$, $\epsilonφορος$, $\gammaέροντες$.

85. What does $\Xiῶδια$ denote?

86. Give instances of $\kappaατὰ$ with the accusative being used adverbially. p. 44. n. 45.

87. What anomaly is observable as to $\muεμφθεις$, and $\epsilonρασθεις$? p. 58. n. 98.

88. What twofold construction does *πειρᾶσθαι* admit of?
89. Give Plato's explanation of the word *ἐλπὶς*.
90. What instance can be given analogous to the poetical use of *φύλακος* for *φύλαξ*?
91. What reason does Polybius give for the apparent paradox, that 'the strongest cities are most easily captured'?
92. In what sense does Cicero use *infans*, p. 50. n. 4.? and with what word in Herodotus is it synonymous?
93. What family connexion existed between Cræsus and Cyrus?
94. Give the etymologies of *ἀμφορεύς*, *κυνέη*, and *ἀκροθίνια*.
95. Give instances of that which the preposition *ἐκ* is especially used to denote. What other preposition has the same force?
96. What is *ἔχειν* with an adverb almost always equivalent to? p. 52. n. 33. p. 240. n. 90.
97. What is the import of the phrase *ἄγειν καὶ φέρειν*?
98. What is the difference of the verbs *ἀφιστάναι* and *ἐπανιστάναι*?
99. Give instances of *ἀνὴρ*, and synonymous words, being used pleonastically.
100. How is the former *η* in *ἐπανηλόγησε* to be accounted for?
101. When *πεπρωμένη* stands alone, how is the ellipsis to be supplied?
102. How did the *Greeks* reckon generations? and why might Cræsus have been deceived in the Pythian oracle?
103. What were the five generations, which the oracle meant?
104. When did writers use the form of expression *εἶπε τὰ εἶπε*?
105. What idea is often conveyed by *ὑπὸ*, with a dative instead of a genitive, after a passive verb?
106. What cause led to the original institution of monarchies?
107. In what sense is the neuter participle in the singular, with an article, frequently put?
108. What is the usual sense of *κατήκοος*? and how does Herodotus use the word? What would the proper noun have been? and what metaphorical expression does Apuleius employ for the same?
109. What similar metaphors may be adduced? p. 68. n. 29.
110. What are the scriptural names of Labynetus and Phraortes?

111. How would ἔχων, especially in the Greek historians, be often expressed according to the English idiom?

112. What is synonymous with εὖ ἵκοντες?

113. Who were the first people in Asia, according to our author, that were formed into 'companies, &c.'? Is his statement correct?

114. Is there any construction in Homer similar to the use of ὁ δὲ by Herodotus? Does the Attic dialect admit of the same construction?

115. When did orientals use ὅδε in speaking of themselves? In what class of writers is the expression most frequent?

116. What is implied by the use of the present tense for the future? p. 77. n. 21.

117. What is the simplest way, in almost all cases, of supplying the ellipsis, where τὴν occurs governed by a verb or participle?

118. What stories resemble in some respects the exposure of the infant Cyrus?

119. Are there any passages in Herodotus which form portions of dactylic hexameters? p. 123. n. 72.

120. What was considered by the ancients as essential to beauty? p. 118. n. 6.

121. Explain the words *hendiadys*, *apodosis*, *protasis*.

122. What force has πρὸ in πρὸδουλος and πρὸβοσκος?

123. Give the primary and the secondary sense of βασανίζειν.

124. What instances in Latin can you give analogous to the changes made in the sense of χαῖσθαι by composition with κατὰ or διὰ?

125. What is the moral to the fable of 'the Lark and her young'?

126. What force has ἔφη λέγων?

127. Give instances of a general meaning which is attached to verbal nouns in τρον.

128. What instance is recorded of an atrocity similar to that practised by Astyages towards Harpagus?

129. What is the signification of the phrase ἐντὸς ἑωυτοῦ γίνεσθαι?

130. Is there any similar instance, in English history, to the composure with which Harpagus witnessed the proofs of his son's atrocious murder?

131. Relate the anecdote of Prexaspes referred to in p. 73. n. 77.

132. Mention an instance in which a prediction had reference to a mere trifle.

133. What phrases are equivalent to ἐς ἀσθερὲς ἔρχεται?

134. Give the verbs compounded with περὶ, which are applicable to sovereignty or command *devolving* on any one. What is the metaphor? p. 81. n. 64.

135. What is the force of the preposition, in οὐ κατὰ Μερπαδάτην?

136. When πρὸς is to mark with more precision the direction of an object, does it govern the same case, whether in or out of composition?

137. State a peculiar signification of τρέφεσθαι, when compounded with ἐπὶ, ὑπὸ, or ἐκ.

138. What tense is to denote a person's 'attempting' or 'wishing' to do a thing?

139. In what manner did Histæus convey secret intelligence to Aristagoras? And by what contrivance did Demaratus elude the vigilance of those who guarded the roads?

140. Why is ἀναπύξας, and not ἀνοίξας, used to signify the 'opening' of a book?

141. From the quotations in p. 78. n. 29. what do you infer the meaning of κατακλίνας to be? Paraphrase its meaning in Greek.

142. Give the several steps by which ἐόργεε is formed from ἔρδω, according to Schweighæuser, or from ῥέζω, according to Æm. Portus.

143. Give the etymology of κερτομέειν.

144. Give the English of ξυγγόνου ὑβρίσματα; and state what the genitive here denotes.

145. What participles are always put in the nominative absolute?

146. When verbs denote 'repenting,' what part of speech do they require to express the exciting cause?

147. Give the names of the Persian kings, from the founder of their monarchy to Darius the second.

148. Among what writers were the first and second aorists, respectively, most in vogue?

149. Give some of the less usual significations of λόγος. p. 3. n. 17.

150. To whom was Panionium dedicated? and how many cities combined to found it?

151. What color did the ancient 'purple' resemble? How was it procured? and by whom was it chiefly worn?

152. Explain the two different kinds of ἀγορή; and say whether either of them was in use among the Persians.

153. Under what circumstances is εἶναι put absolutely, and

pleonastically, to limit and restrict propositions? and how may it then be rendered?

154. What tenses of ἵστημι and its compounds are transitive, and what tenses are neuter?

155. After what verbs is εἰ used, instead of ὅτι, to introduce the object?

156. Mention the ancient practice, recorded by Eustathius, which will account for the metaphor ἀναμάττειν ἁμαρτάδα.

157. What was the imposition of hands on the head of burnt-offerings, and of the scape-goat, intended to signify?

158. When Xerxes reduced the revolted Babylonians, what orders did he issue, with a view to prevent future insurrections?

159. State the opinion of Aristotle with respect to the making the practice of music a part of the education of young men.

160. What sense of κάπηλος is the most *proper*? is there any signification of it which is more *common*?

161. What Latin preposition is used adverbially in the same sense as πρὸς?

162. Give instances of periphrasis formed by οἷχεσθαι with a participle, and say how they are to be translated.

163. What is the etymology, and the formation, of the words ἀνῶσαι and ἀνώϊστος?

164. What is the original application of the name Βράγχιδαι? and how is it to be known when it is to be understood in its primary sense, and when in its secondary meaning?

165. In what sacred precincts were birds allowed to take shelter without molestation, besides those of Apollo Didymæus?

166. What celebrated persons were natives of Lesbos?

167. How does the quantity of the ι in Χιτος vary? Does the variation extend to the Latin language?

168. What is a local signification of πόλις, and of ἄστυ? How did Herodotus express the former?

169. Where were temples of Minerva very frequently erected? and what epithet had that goddess in consequence?

170. What are οὐλαί? what does Homer call them? What did the Romans use instead? and by what name did they call it?

171. What is the difference between πάντα and τὰ πάντα, used adverbially? p. 142. n. 45.

172. Does Robertson mention any ancient custom in Germany, which may illustrate the demand of Harpagus upon the Phocæans, ‘οἶκημα ἐν κατιρῶσαι’?

173. Upon what principles of policy could the Phocæans refuse compliance with a demand so very moderate? p. 22. n. 88.

174. What other meaning may ἀναστήσασθαι have, besides 'founded'?

175. What great maritime city did the Phocæans found? With what people are they often confounded?

176. What is the original meaning of μύδρος? Why does Horace substitute the word *saxa*?

177. Give Latin words where the enclitic conjunction loses its copulative sense.

178. Does ἐπεὶ τε occur in Attic writers, in the same sense in which Herodotus so often uses it? What particle is combined with ἐπεὶ by Xenophon, Demosthenes, and other Attics?

179. Explain the phrase Καδμείη νίκη; and give instances of such victories.

180. Explain the terms ἔμβολος, and κύρτη.

181. Give the etymologies of Carthage, Rhegium, Velia, Posidonia, the Tigris, and the Euphrates.

182. For what does Virgil celebrate Pæstum?

183. What signification does Schweighæuser assign to ἐπὶ with a genitive?

184. What reputation for abilities did the inhabitants of Abdera generally bear? What province of Greece was noted in like manner? p. 225. n. 51.

185. What Latin and Greek distributives in the singular are joined with verbs, &c. in the plural? p. 156. n. 65.

186. Did the ancients entertain a correct opinion as to the magnitude of Sardinia? p. 241. n. 3.

187. Of what sect was Thales the founder? From what hero was he descended? Give the different forms of the genitive of Θάλης.

188. What tense has an *inceptive* force? and what tense has a *contemporary* signification? Explain what you understand by the words *inceptive* and *contemporary*.

189. When trimeters and hexameters, *simply*, are mentioned, what description of verses is meant? What verse was called *senarius*, and why?

190. Upon what grounds did the council of Castille reject the proposal, which was made by some Dutch projectors, of opening a navigable communication between Madrid and Lisbon?

191. What dreadful examples are recorded in history of the phrensy to which besieged citizens have been driven by desperation?

192. State the several cases in which ἄνω and κάτω, or ἀνὰ and κατὰ, are opposed to each other.

193. What account does Quintus Curtius give of the area of Babylon?

194. Could Cyrus have had any rational object in dividing, as he did, the river Gyndes?

195. Paraphrase *μετεῖς* in the words of Horace.

196. For how long a time was Babylon victualled, according to Xenophon?

197. Give phrases which are equivalent to *σὸν τῷ ἀχρηΐῳ τοῦ στρατοῦ*. What is opposed to it?

198. What is *ἄν* with a participle equivalent to?

199. What participles, after *πύλαι*, would have the same sense as *ἔχουσαι*?

200. How is the circumflex on *ἦγον*, *ἦλθον*, *εἶχον*, &c. to be accounted for?

201. In what book of scripture is the capture of Babylon described? and in what particulars does this account coincide with the narrative of Herodotus?

202. By whom was Babylon captured the second time?

203. What is remarkable as to the construction of *ἀρατολή* and *δυσμῆ*? What is their etymological signification?

204. By what prophet was Cyrus foretold by name? and how many years before his birth?

205. Give instances of the optative in a potential signification.

206. What is the force of *ὅνκ ὦν*, in Herodotus, before the second person of the future?

207. Explain the metaphor in *συνεξέπιπτον*.

208. What did the Greek proverb assert that wisdom resulted from?

209. What did the ancients denote by the word *πρόβατα*? Give instances of its bearing a limited, and of its bearing an extended, signification.

210. Before the Persian king set out on a foreign expedition, what was it customary for him to do?

211. What are the five different constructions, which *ἀμείβεσθαι* admits of?

212. In how many ways may the ellipsis in *νεώτερα* be supplied? What word is equivalent to it in Greek? and what in Latin? Mention several of the *strong* meanings which are attached to the word *νεώτερα*. p. 138. n. 6.

213. What nation met with the same fatal consequences, from the plunder of a well-provisioned Roman camp, as befell the Massagetae, who took possession of the camp of Cyrus?

214. To what is *φορὴν* chiefly applied, and by whom? What are the Homeric words for 'food and drink' which are frequently opposed to each other?

215. What did Agesilaus put drunkenness on a par with?
216. To which of the deities was the term *δεσπότης* peculiarly applied?
217. What are the Ionic forms in affirmative and negative asseverations? p. 142. n. 50.
218. When *ἵνα* denotes situation, with what mood and what case is it constructed?
219. Explain the terms *διαστῆναι*, *συμπεσεῖν*, *συνέχεσθαι*, and *συνεστάναι* as applied to combatants. What part of the verb is *συνεστάναι*?
220. What do you understand by the word 'oxymoron'?
221. How is the use of *ἀπολωλεκώς*, i. 45. and of *ἀπώλεσας*, i. 124. to be accounted for?
222. *Who*, and *what*, was the Roman who experienced from the Parthians treatment not unlike that which Cyrus met with from the Massagetæ?

BOOK II.

1. In what tragedy do we read of orders being issued for public mourning on the death of a queen?
2. In what two senses does *παραλαμβάνειν* occur, ii. 1.?
3. Wherein does *δημότης* differ from *δημοτικός*? What words is it analogous to in its formation and signification? By what authors is it used as synonymous with *δημοτικός*?
4. Give the number of cities and towns in Egypt, at different periods, and according to different authorities. What is the comparative magnitude of Egypt and France?
5. What did the Greek factory at Naucratis resemble?
6. Why is 'copper' so called?

BOOK III.

1. Why did Cyrus send to Egypt for an oculist?
2. What is *ἐσθῆτί τε καὶ χρυσῷ* an instance of?
3. In addressing a person by name, why was his father's name also added?
4. What construction is used after verbs signifying 'to perceive'? Give an imitation of this Greek idiom from a Latin poet.

5. How do caravans now convey their water across the deserts?

6. With what restriction must the following rule in Matthiae be received? "When a substantive and an adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case."

7. Why is it absurd to suppose that the Persian army was supplied from the Corys by conduit-pipes formed of hides? And in what manner was it most probably supplied?

8. What city was looked upon as the key of Egypt?

9. From what nation was the barbarous custom adopted of tasting human blood to signify desperate resolution of purpose, and fidelity to accomplices or comrades?

10. What description of persons were employed to draw water?

11. What is implied by the expression ἀπικέσθαι ἐς τι?

12. What was the opinion of the ancients with regard to a man's shedding tears?

13. Why should ἐσελθεῖν be followed by a dative?

14. Of how many years did an olympiad consist? and how can dates be reduced from olympiads to years before Christ?

15. Under the sway of what nations has Egypt successively passed, since the death of Psammenitus?

16. What is πεζὸς generally opposed to? How are we to know when it signifies 'infantry' exclusively? p. 179. n. 42.

17. What was the other name of the Ichthyophagi? and what was its signification?

18. What were looked upon as the reciprocal relations of cities and their colonies? What name did a city bear with reference to its colonies? Did any duties subsist on the side of either, towards the other party?

19. Mention the ornaments which were in use among the Medes.

20. Give the etymology and signification of ἀλάβαστρον. Of what materials was it *usually* made? What epithet shows that it was not *always* so?

21. How many kinds of wine does Herodotus mention? Which of them is still the ordinary drink of Eastern nations?

22. What was the comparative length of the Persian bow and the Æthiopian bow? How does the disproportionate size of the arrows used with the latter prove that it was difficult to bend?

23. Give instances of phrases composed of ποιεῖσθαι, in the middle voice, and an accusative case.

24. What kind of tautology is frequently employed by many writers in order to strengthen expressions? What authors are more sparing in the use of it? p. 144. n. 64.

25. Convey by definition the full force of the word *γρωσιμαχέειν*.

26. How does Seneca describe the gradations of famine in the fatal expedition against Æthiopia? Did Cambyses dread the famine itself?

27. What name is given to the ellipsis of *κακῶς* in the expression *οὕτω ἐπληξε*?

28. What fanciful comparison does Strabo make of Africa? and for what reason?

29. What analogous metaphors are used in speaking of the Oases, and of camels?

30. By what casualties might the forces have perished, which were sent against the Ammonians?

31. Who asserted, and who denied, the identity of Apis and Epaphus?

32. How many in number were the marks on the sacred bull?

33. Who used to say, that "anger differed from madness only in its duration"?

34. By what participles do the Greeks express 'with impunity'?

35. What two significations has *δικαιοῦν*?

36. Between what cities did the Persian kings divide their residence?

37. Which of the Greek chieftains in the Trojan war is said to have been most addicted to wine?

38. How is the construction of *ἡδεσθαι* with an accusative to be accounted for?

39. In the phrases *λέγειν οὐδέν* and *λέγειν τι*, as opposed to each other, what do these accusatives respectively signify?

40. Can a neuter adjective be predicated of a masculine or feminine noun? Can it in Latin?

41. In Herodotus, what substantives should terminate in *είη*?

42. How do you account for the figure *tnesis*? and in what stage of the language was it most used?

43. What meaning does *χαίρων* with a negative convey? and by what figure?

44. Is any other instance known, besides that of Smerdis, in which strong personal resemblance has led to violent civil commotions?

45. What are the different constructions, in Latin, which a proper name admits of, when the word *nomen* is expressed?

46. What is the force of *πρὸ*, in composition with *ἐρέειν*, *εἰπεῖν*, *ἀγορεύειν*, &c.?

47. What secondary sense does ἀκούειν frequently receive?
48. After οὐ μὴ, in what tense and mood ought a verb active to be put?
49. What is synonymous with the word 'euphemism'?
50. How are verbals in τος and in τεος accented? Are there any exceptions?
51. Explain the difference between οὐδέ ποτε, and οὐδέ πώ ποτε.
52. What is the list of common primitive adjectives in os, which are oxytones? Mention what terminations, and what significations, require adjectives, generally speaking, to be accented on the last syllable.
53. What is μύκης literally? and what other significations has it?
54. What substantive is understood with the adjective καιρίη? and what does the adjective itself signify?
55. Mention instances, in which persons have been deceived as to the place of their death.
56. What is, in many cases, the force of the present participle? and what tense does it resemble in such instances? p. 140. n. 23.
57. What accent should be given to ἀδελφεοκτονος accordingly as it was applied to Cambyzes, to Smerdis, to Polynices, or to Eteocles?
58. What genitive absolute does Phavorinus say that the Attics never use?
59. How is it that οἰκειότητος becomes οἰκηϊότητος in Ionic? What do you suppose gave rise to the rule, by which certain adjectives have ό, and others ώ, in the antepenultimate of their comparatives and superlatives?
60. What substantive is sometimes understood after τέλος, (compare p. 165. n. 64.) as well as after the kindred verb τελευτᾶν? p. 244. n. 35.
61. Has the middle voice its proper meaning in κατερείκεσθαι?
62. In the Septuagint and New Testament, what is often used instead of the middle voice?
63. Wherein did σφάκελος properly differ from γάγγραινα? what was the incipient stage, which led to these, called?
64. What is generally the force of verbs in ώω?
65. Give the Scriptural names of Cambyzes, Smerdis, and Atossa.
66. Explain the difference of φαίνεσθαι ἔχων and φαίνεσθαι ἔχειν.
67. What is ἐπιλαμπρος the Ionic form of? What letter is so frequently inserted for the sake of euphony?

68. Paraphrase *προσεταιρίσασθαι*, and *κατηῆσθαι*, p. 162. n. 24. in the words of Livy.

69. Of what province was Susa the capital?

70. How are primitive adjectives in *vos* accented?

71. Give an instance of hellenism in a Latin poet, in imitation of the idiom *χαλεπὸς παρελθεῖν*? Does our own language more resemble the Greek, or the Latin, in construction?

72. What authors have defended the expediency of falsehood in certain cases? Does there appear any inconsistency in placing such sophistry in the mouth of Darius?

73. By what part of speech, in what case, are *φαίνεσθαι*, *δείκνυσθαι*, &c. followed?

74. What is the accent of adjectives in *ios*? and what are the exceptions?

75. Where were the royal palaces generally situated? and why? p. 237. n. 62.

76. When *τε* and *καὶ* refer to time, what are they equivalent to?

77. What verbs signify 'to shut' a door?

78. Give the etymology of *ἀργός*, *πάλος*, *ὀλιγωρία*. p. 169. n. 2.

79. What are the Greek verbs which signify 'to keep' a festival?

80. What philological remark does Herodotus make on the Greek names of festivals?

81. How would other writers express the meaning, which Herodotus conveys by repeating *λέγουσι* followed by *δ' ὦν*?

82. What simile does Euripides use in describing the oppression of a city by a despotic monarch? What facts are illustrative of this simile?

83. What mode of election does Socrates expose the absurdity of?

84. What peculiar significations are sometimes attached to *ἀχρήσιος* and synonymous adjectives, as well in Latin as in Greek? and by what figure?

85. State the opinions of Socrates and of Fenelon as to the despotism of a mob; and the reply of Bishop Watson to George III., to the same effect.

86. In what author does *οἰκεῖος* occur very frequently to signify 'befitting, appropriate'?

87. Is it genius, or conquest, which constitutes the true happiness of a people? Give the reason. p. 157. n. 77.

88. Can you mention the names of several eminent men, who have expressed their disapprobation of democracy; and of others, who have declared in favor of monarchy?

89. In what peculiar sense are φιλέει and ἐθέλει often met with? p. 156. n. 64. And what tense would express the same meaning, if these verbs were omitted?

90. What may the metaphor συγκύψαντες be derived from?

91. To what description of government does Polybius give the preference? Give examples of such a form of government.

92. By what particle may ἐπ' ᾧ τε be expressed, when it signifies 'on condition that'?

93. What nation used to draw presages from the neighing and snorting of horses?

94. How old was Darius when he ascended the throne?

95. What unsuccessful attempts have been made to enslave the Arabians?

96. What is the sense of ὑποτύπτειν?

97. Explain the etymology of κρητήρ; and the difference of κρητήρ, κύαθος, φιάλη, and ἔκπωμα.

98. What is the Latin for φῦμα?

99. Explain the difference between φέρειν αἰσχύνην and φέρειν ἐς αἰσχύνην.

100. What verbs have a contrary sense to ἀπαμβλύνεσθαι?

101. In what estimation were Greek slaves held by the ancients?

102. Where ἐς αὐτοὺς is used in reference to Ἑλλάδος which has preceded, what is the figure called? and why? p. 189. n. 51.

103. Why may not πολλαπλάσια be written, in Ionic, πολλαπλήσια?

104. Explain the signification of γαῦλος.

105. What does the genitive represent in the words ῥηστῶν ἢ Δημοκῆδεος? p. 164. n. 53.

106. What is ὦν equivalent to, in οὐκ ὦν ἔπειθον?

107. How many prizes did Milo obtain? By what death did he die?

108. Who were employed as σιτοποιοί? p. 152. n. 31.

109. Give the etymology of omen.

110. Give the meaning of ἀγαθοεργίαι; and mention instances of them.

111. Why is the expression ἐξέπλωσας τῶν φρενῶν somewhat misplaced in the mouth of Darius? How then do you account for our author's using it?

112. Explain the manner in which the gates of a town were constructed; and the use of the βαλανάγρα.

113. What is the Ionic form of πάνυ?

BOOK IV.

1. What part of the verb in Latin does a Greek participle frequently stand for?
2. In expressing what cardinal numbers, is circumlocation most frequently used?
3. Why was Chalcedon called 'the City of the Blind'?
4. Why is Byzantium now called Istambol?
5. Give the etymology of Dionysus, and of names of places ending in *βρίη*. p. 179. n. 41.
6. Explain the terms *σχεδίη*, *τόξενμα*, p. 193. n. 87. *κέλευσμα*.
7. What is the import of the phrase *πᾶσι δέκα*?
8. Explain the metaphors *αὐχὴν*, *στόματα*, and *κέρατα* in speaking of a river: *αὐχὴν* in speaking of the Bosphorus.
9. How are proper names in *ησος* accented?
10. Among whom was the computation of time by *knots* in use? In what way did the Romans mark the lapse of years?
11. What genitive is often added pleonastically to the pronoun possessive? p. 189. n. 44.
12. What was the *proper* name of the Androphagi and the Melanchlæni? From whom are the Russians probably descended?
13. When is *ἄρχειν* constructed with participles?
14. Why is it highly improbable that Darius ever reached the Don?
15. What reason may be assigned, in many places, for negative verbs being followed by a negative particle?
16. What strong natural defence did the country of the Agathyrsi possess?
17. Why is *δαιμόνιε* followed by a genitive case?
18. Express *κλαίειν λέγω* in the words of Horace. How did the Attics soften the expression?
19. What cavalry resembles that of the Scythians?
20. What proves that the ass was a common animal among the Hyperboreans?
21. What alteration do other authors make in the expression *αὐτοῦ ταύτη*?
22. How does Nepos define the word 'Tyrant'?
23. What was the proper distinction between Siculi and Siceliotæ, &c.? How did the Romans express this distinction?
24. Who denies the construction of *ἐντυχάρειν* with a genitive? Upon what principle does Matthiæ defend the con-

struction? In what way does Schweighæuser solve the difficulty?

25. What character does Callicratidas give of the Ionians?

26. Where did Xerxes build a bridge across the Hellespont?

27. What was the pretext for the expedition against Barca? What circumstance deserves notice in the details of the siege of this town?

28. By what method have the proceedings of besiegers been detected, and frustrated, in more than one case?

29. Give instances of nouns differing in gender and termination, but similar in other respects.

30. Explain the phrase *τάμνειν ὄρκια*; and give the corresponding idioms in Latin, and in English.

31. What name was given to sudden and unaccountable alarms? and for what reason?

32. What tyrant perished by the same death as Pheretima?

BOOK V.

1. Is Myrcinus of the same quantity as Myrsinus?

2. What other force of the imperfect may be noted, besides those already observed?

3. State the difference between *κτῆμα* and *ἐγκτήμα*.

4. Does *ἔχειν* 'to be able' always require a negative, or no?

5. Translate into Latin *εὖ ἐποίησας ἀπικόμενος*.

6. Give the etymology of *σπαδίξας*, and the English of *πρινίτης*. What is one of the earliest instances of a person's being flayed alive? What was the fate of Valerian?

7. Give the etymology of Pelasgi. What was the name by which this people called itself?

8. What does the superlative denote, when accompanied by the genitive case of the reflexive pronoun?

9. After what verbs does *ὁπὸ* precede the agent?

10. By what figure is *ἀσπίς* used for *ἀσπίδες*? Give instances of expression similar to that by which *ἀσπίς* is put for *ἀσπισταί*.

11. Give the etymology of *Κυκλάδες*. How many were they?

12. Explain the nautical term *θαλαμίνη*.

13. What is the middle future sometimes put for?

14. What were the words punctured on the slave's head by Histiaeus? What particular does A. Gellius add to the story?

15. Who was the earliest Greek historian? What two meanings has the word *λογιοποιός*?

16. What is the force of *οὐκ ἔχων*? and what is it opposed to?
17. When is it that Herodotus generally uses the expression *ἔφη λέγων*?
18. What were the *στρατηγοὶ* among the Ionians? What analogous use of titles in Latin can be pointed out?
19. What is the force of *ἄκρος* in composition?
20. Whom did Leonidas marry?
21. What is known with respect to the early art of constructing maps?
22. Explain the nature of *ἀναξυρίδες*, and give the Gallic name for them.
23. Describe the *κυρβασίη*.
24. What is remarkable with respect to the Choaspes?
25. To what sea did the expression *θάλασσα ἡ Ἰώνων* apply?
26. Describe the materials, &c. of the *ἱκετηρίη*. What may the word *ἐγχειρίδιος*, which Æschylus used, possibly refer to? p. 218. n. 80.
27. Give the value of a talent, and of a mina, (p. 227. n. 71.) in round numbers.
28. Whom do Thucydides and Plato consider as the eldest son of Pisistratus?
29. What are the two different opinions as to the derivation of the words *γεφυραῖοι* and *γέφυρα*?
30. Mention the number of the Amphietyonic council, the time and place of meeting, and the extent of its authority.
31. What was the difference between Parian and Porine marble? To what uses was the former chiefly applied? And what reason is assigned for another name which it bore?
32. Can any instances be given of the Pythian oracle being influenced by bribery?
33. What do you infer from a comparison of the significations of *πρεσβύτερα* and *νεώτερα*?
34. What was the ancient harbour of Athens? What was subsequently the principal port?
35. What was Thessaly famous for? and what circumstances are connected with this celebrity?
36. How does Frontinus account for the defeat of the Thesalian cavalry in Attica by Cleomenes?
37. What skill appears to have characterized the Pelasgian race?
38. What is the other name of the Scamander, and the etymology of it?
39. What were the Carians proverbially? Does Herodotus say any thing favorable of them? Does Cicero speak equally in dispraise of any other people?

40. What names did Erichthonius give to the Athenian tribes?

41. Who augmented the number of the tribes to twelve?

42. Explain the meaning of the terms Geleontes, Ægicores, Argades, and Hopletes; and the difference between *δῆμος* and *δῆμοι*.

43. Give the names of the ten tribes: by whom were they selected?

44. Was there any family connexion between Achilles and Ajax?

45. What was the office of the *φύλαρχος*?

46. Was there more than one *βουλή* at Athens? what does *βουλή* by itself signify?

47. By what supposition can the difficulties respecting the site of Hysiaë be obviated?

48. Explain the phrase *ὄπλα τίθεσθαι*.

49. Who were the Tyndaridæ? and why were they so called? What was another name for them? How did the Spartans designate them in common discourse? What was used as emblematical of them? and what was its name?

50. Give the etymology of Euripus. What does Livy say of it?

51. Explain the words *κληροῦχος*, *ἱπποβοτῆς*, *παχὺς*, *ἰσηγορίη*, *ἰσοκρατίη*, *πολύφημον*, *ἀκήρυκτος*, and *κίβδηλος*.

52. What was the ransom of prisoners fixed at, during the Peloponnesian war? Had it been higher, or lower, previously?

53. What two temples were situated on the west of the citadel? Who rebuilt the propylæa of the acropolis?

54. Explain the difference between *εἰ καὶ* and *καὶ εἰ*.

55. What was the connexion between Thebes and Ægina? In what poet is this repeatedly stated? p. 269. n. 94.

56. Explain the etymologies and difference of *ρέμενος*, *ιερόν*, *ναός*, and *χρηστήριον*. p. 259. n. 10.

57. What was the nature of the *χρησμοὶ*, which were kept at Athens?

58. Mention some of the unamiable traits in the Lacedæmonian character. p. 278. n. 95. p. 283. n. 53. p. 295. n. 67. p. 297. n. 81.

59. What is the metaphor in *ἰσόρροπον*?

60. How may the change in the sentiments of the Corinthians towards the Athenians be very naturally accounted for?

61. What English phrase answers to *πᾶν χρῆμα κινέειν*?

62. Explain the difference of *ὀπλίζεται*, *ψαλοῖ*, and *πελτασταί*.

63. How is the use of an accusative, or dative, after *ρομίζειν* to be accounted for?

64. How is the discrepancy in statements of the number of Athenian citizens to be reconciled?

65. Had the Lacedæmonians, or the Athenians, stronger inducements to engage in the Persian war?

66. What is to be observed with respect to the use of *στρατός*, *στόλος*, *νῆες*, *στρατιῶται*, &c. when they are introduced in a proposition to signify that by which the agent is accompanied?

67. What is the observation of Matthiæ as to the relative position of the names of places and countries? What is Dr. Bloomfield's remark on this? and upon what philosophical principle does Dr. Arnold explain the variation of practice? p. 292. n. 27.

68. Is *τῶν τις στρατιωτέων* an extraordinary, or ordinary, collocation in Herodotus?

69. What is the sense of *ἀλώπηξ* in p. 237. n. 65.?

70. When do the Latin poets use *Cybele*? and when *Cybele*?

71. Was there more than one reason for the Persians demolishing the temples of Greece? Mention some of those which were burnt by them.

72. What customs can be mentioned illustrative of the action of Darius, when he prayed that he might be revenged on the Athenians? Who was the Jupiter, to whom his prayer was addressed?

73. What ellipsis will account for the use of the infinitive for the imperative? what different words are often supplied? what is generally to be understood in the Attic poets? What different explanation of the idiom is preferred by Schæfer and Hermann?

74. What are the literal and secondary significations of *τίσασθαι*?

75. Is there any thing remarkable in the use which Demosthenes makes of *ἔχειν* with an adverb?

76. Who were the chief deities of Ephesus, Delos, Samos, Naxos, and Lampsacus, respectively?

77. What was the general name of the kings of Cilicia? and of the kings of Babylon?

78. What are the meanings of *ὑπέρ*, and of *ἐς*, with numerals?

79. Give the etymology of *Labranda*.

80. What slight was thrown by the oracle on the character of the Milesians? How did this people act in the Carian war?

81. What is to be observed as to the uses of *πληξαί*, *πληχθῆ*—

ναι, πληγῆναι, πατάξαι, and παταχθῆναι? Is any thing similar to be noticed in Latin? p. 271. n. 23.

82. With what verb is ἀναλαμβάνειν frequently coupled?

83. What is the force of ἄκρος out of composition?

84. How does Mitford defend Aristagoras from the imputation of pusillanimity?

BOOK VI.

1. What is the anomaly in μεμετιμένος?

2. Explain the metaphor in ἐπόδημα and ἔρραψας.

3. What made it the more easy to persuade the Ionians that it was the intention of Darius to remove them to a distant region?

4. What is said as to the present state of Miletus and the neighbouring island of Lade?

5. What case is required after verbs signifying 'to cease, to make to cease,' &c.?

6. What is a peculiar force of the enclitic τις in exhortations and commands?

7. With what pronoun is *quisque* very commonly connected in Latin? What Latin word may express the καὶ, which is sometimes redundant after a relative?

8. What is observable as to the absolute use of adjectives in ἰκός?

9. Explain the opposition of ἰρὰ and ἴδια.

10. What is the motive of ἐπηρεασμός, according to Aristotle?

11. Under what circumstances is ἐν δὲ δὴ καὶ used? How is the preposition here put?

12. Explain the metaphor ἐπὶ ξυροῦ ἀκμῆς. Who first used it? What variation is made in the expression by subsequent writers?

13. What is the emphasis of καὶ ταῦτα in a climax? Will the Latin language admit of any thing parallel?

14. Explain the nautical terms ἐπὶ κέρας, διέκπλοος, ἐπιβάται, αἰράσθαι, and καταδύναι.

15. What was the complement of ἐπιβάται to each trireme, at different periods? How is the alteration in the number of them to be accounted for?

16. Explain the difference of τὸ λοιπὸν and τοῦ λοιποῦ, of ἐπὶ ξείνια and ἐπὶ ξεινίᾳ. p. 268. n. 89.

17. State what the practice was in a Greek fleet when no enemy was immediately in sight.

18. What does ἔχομεν denote with the aorist participle ?

19. Can any instance be given in English of a pleonasm similar to that by which μᾶλλον is put after κρέσσον ?

20. Does the plural φέρετε, or ἄγετε, occur the more frequently in exhortations ?

21. Did the Greek ships go into action with their sails set ?

22. Explain the phrases πατρώθεν ἀναγράφεσθαι, κατ' ἀκρῇ, αἰρέειν, and εἶν χαίρειν.

23. Mention what compounds of φεύγειν signify 'to escape,' and whether the simple verb admits of the same sense.

24. By whom, and in honor of whom, were the Thesmophoria celebrated ?

25. In what two different meanings does ὡς εἶχε occur ? Supply the ellipsis in each.

26. How does γαυλος differ in sense according to its accent ?

27. In vi. 19. do the words Διδύμοις ἄλλοισι agree together ? or what is the construction by which they are in the same case ?

28. How would you render 'in the light of enemies' in the phraseology of Herodotus, and in that of Livy ?

29. Were Opis and Ampe different names of the same place ?

30. What was the proper designation of the Samian nobles ?

31. Explain the phrases ἔχοντες and οὐκ ἔχοντες : supply the ellipsis : give instances (if there are any) of *habere* bearing a like signification.

32. Why was Zancle so called ? What other town received a name from the same circumstance ?

33. How many different branches of Locrians were there ?

34. To what degrees of comparison may μέγα be attached adverbially ?

35. Explain the metaphors in περιβάλλεσθαι, and ἐς γύνυ βάλλειν.

36. What was called ὁ Πόντος, κατ' ἐξοχήν ? Explain the meaning of the words κατ' ἐξοχήν. p. 268. n. 86.

37. In what places were there districts bearing the name of 'the Hollows' ?

38. What are the two explanations that may be given of φελέει προσημαίνειν ? and of ἐν γνώμῃ γεγονώς ? p. 270. n. 8.

39. Give the difference of ἀπολαμβάνειν, ἐπιλαμβάνειν, and ὑπολαμβάνειν. Who has imitated Herodotus in the use of these three verbs ?

40. Is the phrase γλῶσσαν μετέναι correct Greek, or no?
41. What humane law was in force among the Persians relative to capital punishment?
42. Give instances of the gratitude of Darius to foreigners, and of his clemency.
43. Can you show that, in c. 30., εἶ may be connected either with περιστεύλαντας or with θάψαι?
44. What is σαγήνη? What English word is derived from it?
45. Of what pastime does Minucius Felix give an entertaining description?
46. When a word, which expresses the accompaniment of an action, has αὐτὸς with it, what is observable with respect to the construction?
47. What expressions are opposed to ἐπ' ἀριστερά? and what expression is synonymous with it?
48. How would you express in Greek 'on the right as you enter'?
49. Give the etymology of Selybria, Proconnesus, and Cardia.
50. What important mistake is made by the Scholiast on Aristides, in relating the elevation of Miltiades to the rank of tyrant?
51. What do the English mean when they speak of 'the Peninsula'? What did the Romans understand by the same word?
52. In missions to consult oracles, what persons were generally employed? and what was the name, which denoted 'a person sent to consult an oracle'?
53. By what criterion did the Athenians estimate the nobility of a family?
54. What difference is to be noticed, generally, in the adverbial use of comparative, and of superlative, adjectives?
55. Give the several phrases which are synonymous with Ὀλύμπια νικᾶν; and supply the ellipses.
56. Why did Pisistratus patronize the expedition of Miltiades to the Thracian Chersonese?
57. Explain ἀποτειχίζειν.
58. Give the synonyms of δηλέεσθαι.
59. Mention instances of the defence of countries, from invaders, by the construction of walls.
60. What definition does Pollux give of αὐχὴν? By whom is *cervix* used in the same sense?
61. How can you show that the sacrifices offered to heroes differed from those offered to gods? Where was Brasidas honored as if he had been the founder of the city?

62. What races are meant by ἀγὼν ἵππικός ?
63. Is a similar catastrophe to that which befell Stesagoras, recorded of any Roman ?
64. What is θερμός synonymous with, and what is it opposed to ?
65. Mention what was customary among the ancients on the loss of a near relation ? and what was customary on occasions of particular good or ill fortune ?
66. Was Thucydides in any way connected with the family of Miltiades ?
67. Is the penult of all proper names in -νύλη and -φύλη the same in quantity ?
68. Is any thing remarkable in the form τέσσερσι ?
69. Is κατατιθέναι χάριν used in prose and in verse indifferently ?
70. Is there no inconsistency in saying παραπλέων τὴν Ἀσίην, ἀπίκερο ἐς τὴν Ἰωνίην ?
71. What motive could Mardonius have had for deposing the Ionian tyrants ?
72. Is it probable that Darius had any reasons, which he did not choose to avow, for undertaking the invasion of Greece ?
73. What is πέρην originally ? and ἐθελοντήν ?
74. What is the modern name of Mount Athos ? and why ?
75. Express τὰ θηρία, and θάλασσα θηριώδης in the words of Horace.
76. How is the change of Φρύγες into Βρίγες to be accounted for ?
77. What do the nouns θάνατος, δουλοσύνη, &c. sometimes resemble in construction ?
78. Upon what principle does Matthiæ account for the expression, ἐκ τῶν ἐκ Σκαπτῆς Ὑλῆς μετὰλλων ?
79. On what occasions do Greek writers make use of the word δασμός and its compounds ?
80. Explain the difference between νῆες and πλοῖα ; between μάχαιρα and ξίφος ; between the use of παραθήκη and that of παρακαταθήκη.
81. How are we to know when a Greek appellative is to be considered as a proper name ?
82. What expressions may be given as synonymous with ἐξ ἐπιστολῆς ?
83. What compound verbs does Herodotus use, which are similar to καταχαλκοῦν in their formation ?
84. Give instances of a play upon names from the Greek tragedians, and from Latin writers.

85. What particulars are mentioned of the *γυμνοπαιδία*? and of the *θεωρία*? How often was the latter festival kept? Was any other feast celebrated at similar intervals? p. 299. n. 7.

86. How was it customary for persons to conceal their grief?

87. To what in Latin does the future participle in Greek often correspond? What particle is frequently inserted before this participle?

88. What compound verb is generally used to signify 'to deposit'? Does Herodotus use this verb?

89. Who were the Helots? Is *εἰλωτέων* or *εἰλώτων* more correct? and why?

90. Give the modern name of Sunium, and its etymology.

91. By what means were ambassadors distinguished, according as they were employed in a religious, or in a civil, mission?

92. Explain the difference between *πενταδράχμους*, and *πέντε δραχμῶν*, *τέρας εἰκοσι ἀποδόσθαι*; between *ἄγειν* and *φέρειν*; between *ὀρμίζειν* and *ὀρμίζεσθαι*.

93. Why was Ceres called *θεσμοφόρος*?

94. What is *ἐπισπαστήρ*? Give a synonym for it.

95. Of what did the pentathlon consist? What were the original exercises? What addition to them was afterwards made?

96. What was the early, and what the later, signification of *φλαῦρος*? What distinction may we generally observe between *φλαῦρος* and *φαῦλος*? p. 305. n. 71.

97. What construction does *ἰθὺ* admit of?

98. Why is it very probable that Thucydides refers to the same earthquake at Delos as Herodotus does?

99. What mineral production was found at Carystus? and why was the mineral so called?

100. In what manner is removal from one place to another frequently expressed?

101. Give instances in Latin of plural neuter adjectives being put in apposition to proper names, both in the singular, and in the plural.

102. What is the regular signification of *ἦκειν*?

103. Upon what principle is it, that sometimes the name of the town stands first, and at other times the name of the country?

104. Why are verbs of 'accusing,' &c. followed by the name of the crime in the genitive?

105. How is the apparition of Pan to Phidippides to be accounted for?

106. What particulars are mentioned relative to the temple of Pan?

107. Describe the torch-race.

108. What is the signification of certain adjectives in *αἶος*? Are they properly numerals?

109. At what time only used the Lacedæmonians to march on an expedition? Why so? What was the object of such a regulation?

110. Give instances of litotes formed by the combination of *οὐ* with other words? What is the force of *οὐ* in such expressions?

111. Who were 'the twelve Deities'?

112. When *ὀλίγοι* precedes an infinitive, what is the enallage? and what is the ellipsis?

113. Who was the Polemarch? What was his office? Why had he a vote as well as the Generals? What was his post in action?

114. Who was the Eponymus? and why so called?

115. Mention the number of the Athenian Generals, and their mode of acting.

116. To what borough did Harmodius and Aristogiton belong?

117. Why does *φύλοπις* signify battle? What observation is made on the custom from which this use of the word originated?

118. What other eminent Athenian generals, besides Miltiades, were engaged at Marathon? and where were they posted? Who remained on the field after the action to guard the prisoners and the booty?

119. Explain the meaning of subject, and predicate. How are they to be distinguished in Greek?

120. Was it the ancient custom to advance at a rapid pace against the enemy's line, or otherwise? Did Cæsar and Pompey agree as to their practice in this respect?

121. Is it at all probable that Miltiades anticipated the rout of the Athenian centre?

122. Why is the adjective sometimes followed by the substantive in the genitive, instead of agreeing with it?

123. When was the battle of Marathon fought?

124. What absurd story is told relative to the death of Callimachus?

125. How does Justin exaggerate the exploit of Cynægirus? Who was he?

126. Give the etymology and signification of *ἄφλαστον*. Describe the manner in which vessels were usually moored to the shore; and the mode in which *ἐξανακρούεσθαι* may be in-

terpreted, with reference to the nature of the coast in the vicinity of Marathon.

127. How is the ellipsis to be supplied in ὡς ποδῶν εἶχον?

128. Why was the Cynosarges so called? and for what was it celebrated?

129. What particulars are remarkable with respect to the numbers of the slain at Marathon?

130. State the number of Eretrian captives, and how many of them reached Persia.

131. What is probably the difference between ὑποζάκορος and νεώκορος?

132. Give an instance in which ἔχειν admits of a reciprocal construction, taking the same noun either as a nominative before it, or as an accusative after it.

133. When the punishment is expressed in the genitive, what is the noun used?

134. How is the conjunction of τῆς μάχης and τὴν αἵρεσιν to be accounted for?

135. How much was Miltiades fined? Why was that sum fixed upon?

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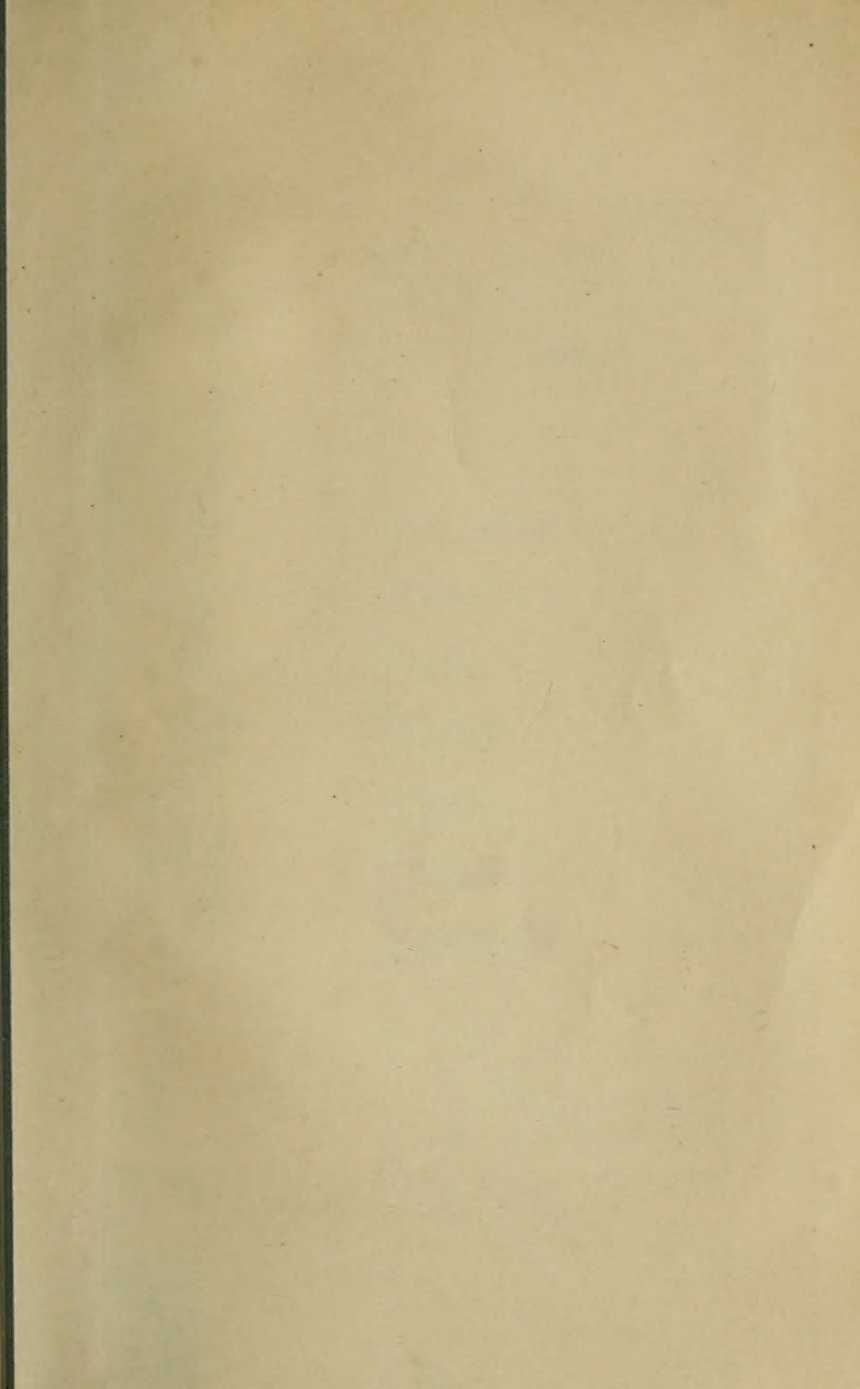
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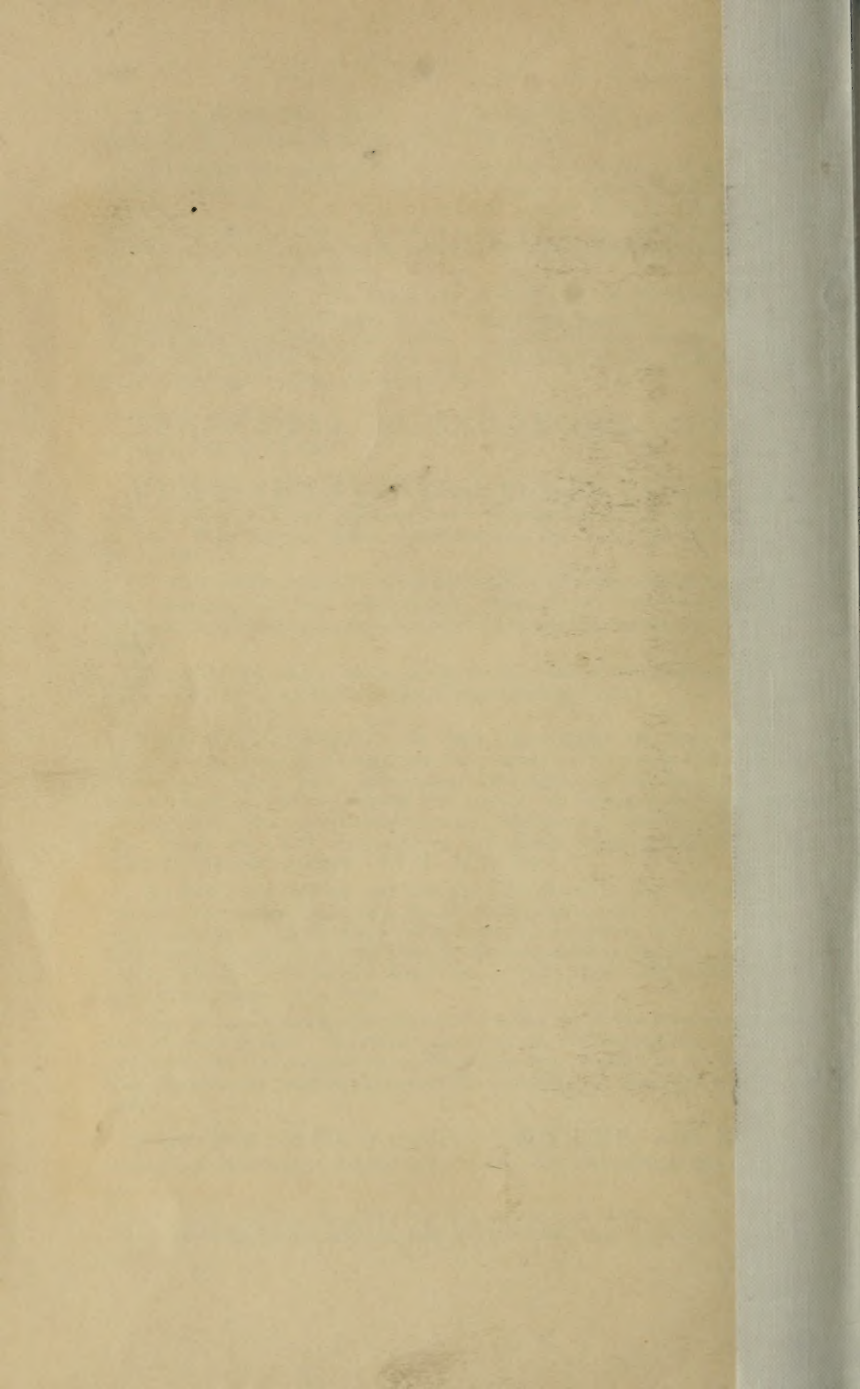
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